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Literary and Religious.

To-Morrow.

I sit and muse beside the faded coils
While night and silence hold their mystic sway,
And while the world with all its freight of souls
Wheels on through darkness to another day.

Across my spirit ghostly fancies creep—
Who shall dare prophesy tomorrow's light?
What if uncounted thousands, while they sleep,
Are trembling on eternity to-night?

And still they haunt my heart those dreams of yore,
Vague bats of fear that sunshine would dismay;
Though myriads of to-morrows have been born,
What if the last had perished with to-day?

But, not the ancient oracles still reign!
Hours afterward, while still we wait for them,
I dimly see along my casement panes,
The first pale, dubious, glimmering appear.

Once more old fated ways of earth begin—
Some glad girl somewhere will awake and say,
While blushing from cheek to cheek, "Sweet dream,
One lovely rose, 'tis this my wedding-day."

And in some prison cell, perchance even now,
Some haggard captive from his sleep is drawn,
To hear them, while cold sweat-drops bead his brow,
Nailing a scaffold in the ghastly dawn.

Edgar Poe in Atlantic Monthly.

The Philosophy of Reform.

In an article under the above title Dr. Holland writes in *Scribner* for February:

It is most interesting and instructive, we repeat, to observe how all the patent methods that have been adopted outside of, or in opposition to, Christianity, for the reformation of society, have, one after another, gone to the wall, or gone to the dogs. A dream, and a few futile or disastrous experiments, are all that ever comes of them. Societies, communities, organizations, melt away and are lost, and all that remains of them is their history. Yet the men who originated them fancied that they were radicals, while they never touched the roots either of human nature or human society. The most intelligent of those who abjure Christianity have seen all this, and have been wise enough not to undertake to put anything in its place. They content themselves with their negations, and leave the race to flounder along as it will.

We suppose it is a matter of wonder to such men as these that Mr. Moody and Mr. Sankey can obtain such a following as they do. They undoubtedly attribute it to superstition and ignorance, but these reformers are simply eminent radicals after the Christian pattern, who deal with the motives and means furnished them by the one great radical reformer of the world—Jesus Christ himself. They are at work at the basis of things. To them, politics are nothing, denominations are nothing, organizations are nothing, or entirely subordinate. Individual reform is everything. After this, organizations will take care of themselves. No good society can possibly be made out of bad materials, and when the materials are made good, the society takes a good form naturally, as a pure salt makes its perfect crystal without superintendence. They are proving, day by day, what all Christian reformers have been proving for eighteen centuries, viz., that Christian reform, as it relates to individual life and character, possesses the only sound philosophical basis that can be found among reforms. Christian reform, with all its motives and methods, is found to be just as vital to-day as it ever was. It is the same yesterday, to-day, and forever. There are a great many dogmas of the Church whose truth, or whose importance, even if true, it would be difficult to prove; but the great truths, that humanity is degraded, and can only be elevated and purified by the elevation and purification of its individual constituents, are evident to the simplest mind. Men know that they are bad, and ought to be better; and a motive, or a series of motives to reformation, addressed directly to this consciousness, is not long in achieving results. The radicalism of Christianity holds the secret of revivals, of the stability of the Church, of the growth and improvement of Christian communities. All things that are true are divine. There can be no one thing that is more divinely true than any other thing that is true. Christianity is divine, if for no other reason than that it holds and monopolizes the only radical and philosophical basis of reform. The criticisms of all those who ignore these facts are necessarily shallow

and unworthy of consideration—just as shallow and just as worthless, as the dogmatism inside the Church which attributes the power of Christianity to those things which are not sources of power at all. Christianity must live and triumph as a system of reform, because it goes to the roots of things, and because, by so doing, it proves itself to be divinely and eternally true.

Methodist Congregationalism.

We take the following remarks from a recent article in the N. Y. *Christian Advocate*. They are worthy of being pondered by Canadian Methodists, because they indicate a tendency that should be carefully watched, lest it produce serious evil results:

"There are certain unavoidable conditions in our Methodism by reason of which it has become less closely compacted than otherwise might have been the case. Instead of composing a single Conference, as in Great Britain—in which all the ministers see each other face to face, and in which the administration in all parts of the kingdom is brought to a common standard—our ministry is broken up into a vast number of small bodies, each occupying a limited locality, and within which they are shut up to learn and to labor. Hence local customs arise, and the stricter denominationalism of a more closely united body is wanting. It has also been our policy, at least in practice, to permit very considerable departures from the original usages of Methodism in our Church affairs. Even the terminology of Methodism differs quite widely in different parts of the country; and a stranger in some parts would scarcely recognize the order of public and social worship in churches of his own denomination—so widely do they differ from that to which he has been accustomed. How far the allowing of these differences has been for the better or the worse we are not prepared to say, but they evidently detract from the compactness of our connexionism. The spirit of self-direction and aggressive individualism that distinguishes the American people manifests itself in a variety of differences, which tend to produce among us both local peculiarities and quasi-congregational independence in many of our Churches.

"By far the most effectual movement towards congregationalism in our denomination has been the almost complete abandonment of the original plan of combining a number of local Churches into 'circuits,' to be served by two or three ministers jointly. This, it is known, was an almost universal usage in Methodism during its first half-century, but little by little the work has been cut up into smaller and smaller subdivisions, till at last each local Church stands by itself. Of course, each Church, so isolated, cares almost exclusively for its own affairs, and, being generally pretty well burdened with these, it has very little occasion to care for any other. Each Church having its own pastor, who is expected to confine his labors to that one alone, the members of two contiguous Churches are often as great strangers to each other as though they were not of the same denomination; and the several ministers are strangers to all the lay members except their own. Probably no other cause has so effectually promoted the divided tendency to congregationalism among us as this, or so fatally weakened the interests of the people in those great denominational movements which are the glory of Methodism. The distribution of the whole Methodist field into single pastorates has effectually destroyed the chief agency of the older times for the training of recruits for our ministry. At first our ministers went forth not singly, but by twos, threes, to operate in unison for the year. The callow youth received on trial at Conference, or employed between sessions, was placed under the direction of a minister of age and experience, by whom he was practically initiated into all the mysteries of the travelling ministry. His personal religious life, his habits of study, his methods of preaching, his manners among the people—all, indeed, of his ministerial character and life—were fashioned under the hands of a master; and the whole body of the Conference, having been so fashioned, became of one general model of character. But all this is now changed. The greenest recruit to our ranks, whether from the plough, or the hammer, or the theological seminary (the last probably not the least venial), is at once thrust into a pastoral charge, to discharge all its high duties, with none to direct him in his unaccustomed work. No wonder that timidity and temerity both, and about equally blunder in such circumstances; and with such pastors no wonder that Churches develop their own individualities. The damage to Methodist connexionism from this source is beyond all estimate; and for bringing in or permitting such a condition of things to become established, they to whom the duty of ordering our itinerancy belongs should be held to account.

"Methodist congregationalism is also seen manifesting one of its most pernicious forms in the practice, now rapidly approaching universality, of individual Churches selecting, and virtually appointing, their own ministers. The fundamental principle of the itinerancy is the community of right of all the ministers to each of the pulpits, and of all the Churches to each, alike, of the ministers; and for that reason the Church law has provided an umpire to make the distribution equitably towards all parties,

as far as the good of the whole will allow. But by this usage all this delicately balanced arrangement is cast aside, and each Church and minister 'goes in' for whatever may seem desirable for its or his own interest. This is, therefore, just as far as it prevails (and it prevails almost universally), directly and flagrantly congregational, and, therefore, anti-Methodistic. By its action the office of the bishop is nominally making the appointment is reduced to that of a recording clerk, to collect and set in the books the several arrangements between particular Churches and individual ministers, and to supplement this chief work by distributing the uncalculated for ministers among the Churches whose poverty forbade them to offer their church to any—preferring to accept any that may be sent, but without any specific promises of support. How long this state of things can continue is among the unsolved problems that await the developments which cannot be far off. Under this system there has also grown up among us a special class of Churches, and a corresponding one of ministers, in respect to which and whom all the worst and most destructive tendencies towards congregationalism are intensified. There is a class of Churches, mostly in cities and large towns—often wealthy and usually pretentious—who habitually seek out and call their own ministers—often many months in advance—passing at will over Conference boundaries, and paying little attention to the appointing power; except to request the ratification and execution of an arrangement already made. Answering to these there is a class of ministers—generally popular preachers, and many of them men of real ability—who seem to be in the market for such buyers. This class of Churches, and the ministers that serve them, have only the slightest connection with their neighbors; they are, in fact, outside, and nearly independent of, the law of the Church. This, without hesitation, denominates the largest and most highly abnormal development of Methodist congregationalism.

A Romance in Missionary Life.

We clip from a letter of Rev. Philip Berry, printed in the *National Baptist*, the record of a remarkable incident:

About twenty-five years ago a company of young men started out from Damascus, headed for Jerusalem. They had not gone far before a band of armed horsemen surrounded them, and ordered a halt. The leader said the caravan might move on, unhurt and unharmed, if they would deliver up one of their number, a young man named Randall, who should not suffer if he would come along with them peacefully. The terms, though hard, were acceded to, and the last look his companions had of him was to see him mounted on a fine horse attended by the pay horsemen of the Bedouin Sheikh of the Le Arish tribe, which tribe usually winter in the neighborhood of Damascus, and in the summer move south and east over the great plain, seeking pasture and water for their flocks and herds.

The young man was taken to the Sheikh's tent, and to his surprise found a magnificent entertainment awaiting him. What does it all mean? Arzalia, the Sheikh's daughter, has seen the young man, and fallen passionately in love with him, and this is the wedding-feast. The young man and Arzalia are married. There was no escape for him. His tent was guarded by night and his person watched by day, lest he should escape, and this guard kept over him for years. He and Arzalia, however, seemed happy; children were born to them, and their domestic life was marked by kindness, courtesy, and true affection. Randall rapidly acquired the Arabic language; his wife readily mastered the English. Their children were taught in both.

Now, who was this Randall? In Oneida County, New York, lives his father, who has never seen the face of his son. This father is now a man of some seventy years, who was brought up among the Indians, and had travelled again and again with the hunters of his tribe over the entire Mississippi Valley in search of fish and game. At the age of twenty-one the chief of his tribe said:

"You had better return to the white people, for among them you can be more of a man than among the Indians."

He returned, secured a Welsh lady for his wife, and while she was on a visit to her relations in Wales, this son was born. The mother dying soon after his birth, he remained until manhood with his kindred in Wales, and was taking a trip through Syria, previous to his return to America, when he was captured by the Sheikh, and compelled to marry his daughter. His mother was a Baptist, and he, before he left Wales for the Orient, was baptized. When he was admitted to the Sheikh's family they had to receive his religion as well as his person. Through him his wife became a Christian; his father-in-law became a patron of his son-in-law's faith; his children were brought up in "the fear of the Lord," his son has become Sheikh of the tribe, the father-in-law having died. All the surrounding tribes have become favorable to the new religion, and have pledged their swords in its defence. Many have been baptized; hundreds of children have been taught the new religion.

But a dervish, a zealot of the Mohammedan faith, had for a long time been endeavoring to

stir up opposition and persecution; he strove to have Randall's sons thrown out of the employ of the Turkish Government, and, failing in this, turned his assault upon a daughter of the foreigner, and charged her with witchcraft and apostasy from the true faith. She was brought before the *mehter*, composed of one hundred and forty-four venerable sheiks and offenders, to answer charges which involved her life. The charges having been presented and substantiated as best they could be by witnesses, she was called upon to answer them through her advocate. She, although but fourteen years of age, and dressed in the neatest manner, and with a placid face, and calm heart, and unfaltering trust, responded, "Most venerable fathers, I will reply in person;" and then, with fervor, and faith, and power, holding her Bible in her hand, and frequently reading passages from it, she made a defense worthy an apostle; and when she finished the unanimous verdict was in her favor, and the chiefs of the tribes pledged each other their swords anew to defend all Christians who thought and felt as Rosa did. But the old dervish breathed revenge, and determined to take that young life.

The trial was in October, 1872. In June, 1873, while Rosa was teaching a class of forty-two little girls, in a grove, the way to heaven, the dervish stealthily approached, and before any one was aware he had murdered the maid and fled. The fleetest horses of the tribe, with armed riders, went in pursuit. He was soon captured, tried, and executed. But the work is growing, the truth is spreading, and a new chapter in the history of spreading Gospel light has been unveiled to us, alike startling and impressive. When the whole story is told, (as it soon will be), a more remarkable chapter in the history of the preaching of the Gospel has not been offered this century.

In the last letter from Lady Arzalia Le Arish Randall, giving all the particulars of her child's trial and tragic death, occurs this beautiful sentence and earnest request: "Pray for me, that my piety may be as humble as the violet, as enduring as the olive, and as fragrant as the Orient." We hope, in the course of a year, to offer the readers of this sketch the entire story, from the hut of the Indian to the tented church of the Bedouin; but we could not consent to keep "the glad tidings" to ourselves any longer, and so have told our story in brief to-day.

Romish Mass Book.

The *Methodist Recorder* says:—There lies before us a book entitled "The People's Mass Book," a small manual of Eucharist observances and ritual, which we gather from the title-page has reached its fourth thousand. We glance at the preface, and we read of "the Adorable Sacrifice of the Altar," of "the Great Christian Oblation," of "the Divine Mysteries," of "Mass," of "the Worship of Sacrifice." We go further into the book and we find a form of Confession prescribed, which runs thus:—I confess to Almighty God, to Blessed Mary Ever Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, (here strike the breast thrice) through my fault, through my fault, through my most grievous fault. Therefore I ask Blessed Mary Ever Virgin, Blessed Michael the Archangel, Blessed John Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

Then we find provision for an "incensed" altar, directions for making the sign of the cross properly, and an indication of the places where it is to be made, the time at which the priest is to "incense the oblate," and what he is to say during that operation, and a special rubric warning men that they "must not think less to be received in part (of the Sacred Host) than in the whole, but in each (part) the whole body of our Saviour Jesus Christ." Furthermore, there are many applications for the intercession of the saints on behalf of the communicants, and prayers for the efficacy of the oblation which the communicants offer, on behalf of the dead; and, finally, after the consecration of the elements, the offerings are directed thus to address the Lord:—

Wherefore, O Lord, we Thy servants, Thy holy people, calling to mind the Blessed Passion of the same Christ . . . offer unto Thy most excellent Majesty of Thy gifts and grants, a Pure Victim, a Holy Victim, a Spotless Victim, the Holy Bread of Eternal Life, and the Chalice of Everlasting Salvation.

Our readers may ask us why we are thus reproducing extracts from the Romish Mass. It is to show that the emissaries of that ever-vigilant Church are furnishing cheap manuals of devotion to the multitude? Nay, verily, we have not quoted from any book which has the sanction of the College of Cardinals. The full title of the work is "The People's Mass Book, being the order of the Administration of the Holy Eucharist according to the use of the Church of England, with The Complete Devotions, literally translated, of the Ancient Liturgy of the Western Church, etc."—and the compiler says that the Rubrics of King Edward VI. (some of which he prints) "show the real mind of the English Church respecting those ritual observances which the spirit of Puritanism appears to have been powerful enough to

former days to decri and bring into contempt." And the Church of England is so comprehensive that there is no authoritative discountenance of these doctrines and practices, which our sturdy forefathers would have called the rags of Rome! And yet the Church of England is said to be the "bulwark of evangelical Protestantism!" O for power in the hearts and arms of those who would wish to make her so, that they may devise some means whereby to wipe this reproach away.

Wordsworth to the Queen.

The following poem of Wordsworth, addressed to Queen Victoria, has recently been printed for the first time in an edition of Wordsworth's prose: "The Poems of William Wordsworth, for the first time collected, with additions from unpublished manuscripts. Edited, with preface, notes, and illustrations, by the Rev. Alexander B. Grosart. In three volumes."

Design, Sovereign Mistress! to accept a lay,
No laureate offering of elaborate art;
But salutation taking its glad way
From deep recesses of a loyal heart.

Shower, Wife and Mother! May All-Judging Heaven
Shower with a bounteous hand on Thee and Thine
Felicity that only can be given
On earth to goodness blest by grace divine.

Lady! devoutly honored and beloved
Through every realm confided to thy sway;
Mayst Thou pursue thy course by God approved,
And He will teach thy people to obey.

As Thou art wont, thy sovereignty adorn
With woman's gentleness, yet firm and staid;
So shall that earthly crown thy brows have worn
Be changed for one whose glory cannot fade.

And now, by duty urged, I lay this Book
Before thy Majesty, in humble trust
That on its simplest pages Thou wilt look
With a benign indulgence more than just.

Nor wilt Thou blame an aged Poet's prayer,
That issuing hence thy course by Thy mind
Some solace under weight of royal care,
Or grief—the inheritance of human kind.

For know we not that from celestial spheres,
When Time was young, an inspiration came
(Oh, were it mine!) to hallow saddest tears,
And help life onward in its noblest aim?
24 January, 1868. W. W.

Stupidity in High Places.

Stupidity sits in official stations; and bigotry shows dragons' teeth where flowers of Christian fellowship should spring and bloom. In half our Churches no new measure, however good, can be proposed, and not meet with persistent opposition. The instant that some plan, inspired of God in zealous hearts, is born, a dozen bony hands clutch at its throat, and strangle it. Progress, instead of being peaceful, is made through such tumult and conflict, that it is almost robbed of profit; and when the needed change at last is made, and one counts up the loss and gain, they so nearly balance that you hesitate to which side to give your verdict. The motto in these Churches is, "What has not been shall not be." I could name Church after Church where a dozen men sit like leeches on the swelling veins of holy enterprise. They form a minority powerful in their ignorance and narrowness and stupidity. Their very pig-headedness constitutes their ability to resist what is good. They make it a matter of conscience, and you must batter them over before you can budge them an inch. By them, religion is so advertised that it becomes a target for wit to practise at, and a stumbling-block to the humane. Christ is made to appear hostile to whatever is most honorable in conduct, and noble in aspiration. And Christianity, the sweet, the beautiful Christianity of the New Testament, as they interpret it, stands like a huge barricade stretched across the path of an on-moving humanity; a thing to be stormed over and trampled on. And so it comes about that men who need salvation more than life, are estranged from our Churches by the bigotry and illiberality in them, and die unsaved.—W. H. Murray, in *American Homes*.

Painting the Outside.

Now, my friend, all these resolutions don't do anything for you. They don't change you. It is the new birth that makes the radical change. No other change will begin to take the place of the new birth. Now hear that in mind. The following illustration has been used, and is to the point: A man has bought a farm, and he finds on that farm an old pump. He goes to the pump and begins to pump. And a person comes to him and says: "Look here, my friend, you do not want to use that water. The man that lived here before, he used that water, and it poisoned him and his wife and his children—the water did." "Is that so?" says the man. "Well, I will soon make that right. I will find a remedy." And he goes and gets some paint, and he paints up the pump, puts up the holes, and fills up the cracks in it, and he has got a fine-looking pump. And he says: "Now I am sure it is all right." You would say, "What a fool! To go and paint the pump, when the water is bad." But that is what sinners are up to. They are trying to paint up the old pump, when the water is bad. It was a new well he wanted. When he dug a new well it was all right. Make the fountain good, and the stream will be good. Instead of painting the pump and making new resolutions, my friend, stop it and ask God to give you a new heart. Why, you cannot keep those heavenly gifts with this earthly nature. It is utterly impossible. You tell a man to keep the commandments, and he cannot do it until he is

born of God. It is utterly impossible—as impossible as if the command should go forth, tomorrow morning that every man and woman in Philadelphia should speak French. I could not speak French to save my life. If you condemned me to death because I did not speak French, I should have to die. It would be an impossibility, just as it is an impossibility for heavenly-minded people to live with this earthly nature. They must be born again before they can keep the law. This is the trouble. People are trying to serve God in the flesh. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. "Ye must be born again." Here is a man that is a leper. He says: "I will go and put on a different garb. I will put on a new suit of clothes. That will remedy the leprosy." He covers up the leprosy. He is the leper just as much as he ever was. That is just what sinners are trying to do. They are trying to serve God and to serve the world also. They are trying to conceal their infirmities, trying to cover them up, so that no one shall know it—the same as the man with the leprosy. So you may try to make yourself out a Christian. You may join some Church, and go through all the forms; you may become a member of a Sabbath School and have charge of a class; but, my friend, if you are not converted you will be worse and worse, not better and better. You must have a new birth.—J. L. Moody.

India.

Miss Julia A. Lore, daughter of the late Dr. Lore, editor of the *Northern Christian Advocate*, now connected with the Dispensary of Moradabad, India, writes a most interesting letter to the *Northern Christian Advocate*, giving some of her experience in the medical work. We extract the following:

"Not long ago we were called to visit the wife and daughters of a man—a Hindu and Brahmin—who is considered by the English, and by himself, if I mistake not, the most enlightened native in Moradabad. His name signifies Consecrated to Religion, and he is, indeed, a very worthy example of the enlightened Hindu. For instance, he has given up idol worship, and repeated to us *our* *rosario* Addison's stately hymn, beginning 'When all Thy mercies, O my God, my rising soul surveys,' as one of his daily prayers.

"He has taught his daughters to read, and in intelligence they are above anything we have seen among native women; they do him much credit. Their religious fervor is not in the least damped by their increase of knowledge; and the idols, bells, shells, and flowers, in one corner of the house, show that the observances of their worship are carefully maintained. When first I went to this house, the wife could hardly tolerate my presence, refused, persistently, to take any medicines, and had not the least particle of faith in me. But could you go with me on my next visit there, you would think me the prime favorite of the family circle. Perseverance amounting to doggedness in insisting that my treatment should be followed, has been crowned with most gratifying success; and by helping their bodies, we have made a way to their hearts. Once at Mrs. Parker's suggestion, we carried a stereoscope and views to them, and they spent some delightful hours over these wonders of a new world. To the ordinary native women, pictures are of little interest, their intelligence being insufficient to grasp any ideas concerning them. But to this family it was a great treat. The father took them to Benares to show them the railway, and to have them visit this holy city, which is to the Hindu what Jerusalem is to the Jew, or Mecca to the Mohammedan. He has also provided them with books, and the daughters read the ancient Vedas in Sanskrit, and David's matchless Psalms in Hindi. We also saw among their books the New Testament, which they said they liked very much. We are trying to persuade them to come and visit us; but much as they would enjoy it, they do not yet dare to so violate custom. Of course, they are kept in strict seclusion; even when they went to Benares, no man probably saw their faces. Indeed, when travelling by rail, the shifts and contrivances of the men to keep their women unseen are most entertaining. From the *dolies* in which they are carried, and which is set down before the car door, and stretched a sheet so as to make a wall of defence, guarded at one end by the jealous husband or father. The closely veiled is hurried into the car, the door shut and the blinds turned, and the man upon whom so much responsibility devolves gives a sigh of relief as he turns away. Numbers of women come to the Dispensary in these *dolies*, and many more come with great sheets of white cotton enveloping all but one eye and the twinkling feet.

Miss Julia Lore, daughter of the late Dr. Lore, of the *Northern Christian Advocate*, relating her first six months' experience as a medical missionary in Moradabad, India, says:—"The prospects of medical work in Moradabad are most encouraging. We are steadily gaining on the confidence of the people, and with years of steady work I think we may expect great things. The Lord has most graciously led us, granting wisdom and patience, preventing the untoward effects of inexperience, and in all things making us to feel that His work is carried on by him."

The Family Treasury.

My School.

I sat in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping,
And my heart oppressed with care.

Instead of looking upward,
And seeing his face divine,
So full of tender compassion,
For weary hearts like mine.

I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say, "Thy will be done."
And the Master came not near me,
As the lesson hours went on.

At last, in deep affliction,
My streaming eyes above,
And I saw the Master watching,
With a look of pitying love.

To the cross before me he pointed,
And I thought I heard him say,
"My child, thou must take thy burden,
And learn thy task to-day."

"Not now may I tell thee so;
Thou art too young to know
That I, the Master, am teaching,
And appoint thee all thy woe."

Then, kneeling, the cross I faced,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine!"

And so I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away my tears.

And ever the glorious sunlight
From the heavenly home streamed down,
Where the school-tasks are all ended,
And the cross is exchanged for the crown.

Looking unto Jesus.

BY REV. WILLIAM LAMSON, D.D.

I heard a sister, a few days since, speak in a prayer-meeting of her many temptations, and of her inability to cope with them, and of the necessity she found of looking at once to Jesus for strength. She was right. That is the true and only resort. But what is it to look, in temptation, to Jesus?

I read, many years ago, an anecdote which beautifully illustrates this looking to Jesus for strength, and which has ever since been precious to me. In some village of New England there lived a man who had become the slave of an appetite for drink. He was in other respects a most worthy man. His case was one, therefore, which excited more than usual sympathy. In the same village there lived a lawyer who often labored with his intemperate friend to reform him, and he often gained promises from his friend only to be disappointed by finding that he had broken them.

At length one day in his office the lawyer was remonstrating with his friend and telling him how fickle he had been, and how many times he had promised and failed. "I know it," said the poor man. "When I am with you I am strong, and if temptation comes then I could resist it. But the temptation comes when I am away from you, and I fall."

"Well," said the lawyer, "I am generally here in my office. Now when you are tempted to drink, instead of stopping to battle with the temptation, suppose that you hurry right here to my office and fortify yourself by my presence and my arguments. Just lean upon me."

The drinking man promised to do so. And whenever the opportunity to drink came, and appetite clamored, he hurried to the office of the friendly lawyer, and came away strengthened. But at length the lawyer died, and the poor man, left without a support, fell, hopelessly fall.

Now may not you, tempted believer, run into the presence of Jesus and find just the strength you need? And you have not to leave the place in which you are to find him. He is ever by your side, and the whispered or unuttered desire may enter His ear and find an instant response, and then, comforting thought, He will never die. He ever liveth, and is ever approachable. The strength we need He has, and He will give it. "My grace is sufficient for thee, whoever thou art."—*Watchman and Reflector*.

A Visit to the Great Bell of China.

BY A MISSIONARY.

It was a pleasant morning in May that our party, mounted on donkeys and horses, left the compound to visit the great bell of China. Four miles through dusty streets brought us to the north-west gate of the city. Still we had two miles before us.

We reached the temple early in the forenoon, and at once determined to see all that was to be seen. It was surrounded by a high wall; within this inclosure are several buildings, one of which contained the great bell. This was the chief object of interest. There are many curious legends which the Chinese believe and relate connected with this bell. One that is told to almost every visitor is as follows. After several unsuccessful attempts to cast it, it was said that there must be human blood mingled with it before it could be successfully cast. When this was told to the daughter of the man who was casting it, she threw herself into the molten mass, and the casting was perfect.

The bell is supposed to have been cast and hung during the last dynasty, perhaps about three hundred years ago. The frame-work which supports it is in a good state of preservation. The bell is seventeen feet in height, fifteen feet in diameter, and forty-five feet in circumference at the base. It is covered inside and out with Chinese characters, and contains the whole of the Buddhist classics. The whole number of characters has been estimated at twenty-five or thirty thousand. Each character is perfectly formed; not a blur or flaw can be seen on the whole bell. It is never rung except in case of severe drought, when, as a last resort, they ring the bell to bring rain. The bell is rung by means of a large wooden beam that is suspended, and driven hard against it by four or five men. The whole temple is under the control of Buddhist priests. They are generally pleased to see foreigners, and treat

them with respect. We turned from the place feeling that we had spent a pleasant day; still our hearts were saddened when we thought of the idolatry that was practiced there.

Dying Words of Pious Women.

Under the head of "Dying Words of Pious Women," a religious journal gives the following: "Oh, those rays of glory!" said Mrs. Clarkson, when dying. "My God, I come flying to thee!" said Lady Alice Lucy. Lady Hastings said: "Oh, the greatness of the glory that is revealed to me!" Beautiful is the expression of the dying poetess, Mrs. Hemans, "I feel as if I were sitting with Mary, at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly." Hannah More's last words were, "Welcome you," "Oh, sweet, sweet dying!" said Mrs. Talbot of Reading. "If this be dying," said Mrs. Glenorchy, "it is the pleasantest thing imaginable." "Victory, victory, through the blood of the Lamb!" said Grace Bennett, one of the early Methodists. "I shall go to my Father this night," said Lady Huntingdon. The dying injunction of the mother of Wesley was, "Children, when I am gone, sing a song of praise to God!" To the above may be added the last words of Mrs. Manchester, who died recently in Pittsburgh, aged one hundred and five years. She said while dying, "I was afraid God had forgotten me; he has left me in this world of sorrow so long." Lady Jane Grey said, "Lord, into thy hands I commit my spirit." A moment afterward, her head was severed from her body. Anne Askew, when her faith was assailed at the stake, "had an angelic countenance and a smiling face," and responded, "I am not come here to deny my Lord and Master." "You have been a good child to your parents," said the venerable monarch; "we have nothing for which to reproach you; but I need not tell you that it is not of yourself alone that you can be saved, and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I know it," replied the dying princess, with gentle resignation, "and I could not wish for a better trust."—*The Princess Amelia, Daughter of George III.*

Look out for Fires in Cold Weather.

The *Congregationalist* gives this timely reminder: It is a well-established fact that during every cold spell there are numerous fires, by which much property is destroyed. Much of this comes in consequence of running stoves and furnaces with a greater fire than usual. It is a fact that care enough is not taken by mechanics to see that no wood-work comes near any flue, funnel, furnace, or stove, that would, under certain circumstances, become so heated as to ignite. We have known cases where the laths came right up to the flue hole, and the thin plate set in that hole was only a piece of stove-pipe of ordinary thickness. It will be seen that under such circumstances it would be strange if the house at some time did not get on fire. Often chimneys are so faulty in construction, or are so arranged, that the least settle of the chimney will open a crack through which fire may escape. We have known cases where even ends of joist were run into the chimney so that they could be ignited. Then, in some cases, smoke and hot air-pipes are allowed to run so very close to wood as after a time to set it on fire. Sometimes hot ashes are thrown down near the buildings, or left in a wooden vessel, and in this way fires frequently happen. Another thing to which we wish to call attention is the fact that hired men and boys, and sometimes the owner himself, will go into the barn where hay is scattered about, with an open lamp, or a lighted pipe or cigar, which he may light with a match right in the barn, and the result is the loss of the building, and possibly others near by; and then it is charged to an incendiary. We briefly call attention to those things, because they are important. No man likes to be burned out and lose his property, at any season of the year, and especially not in winter. With all the care possible, there will be danger enough from fire in these days of friction matches that get afire so easily.

A Mother's Faith.

On the east end of Long Island are two aged pilgrims who have been the parents of eleven children. Three are not, and one of the living eight, is thought to be "just on the verge of heaven." They have hope that, after the separation of earth, they shall meet again, an unbroken family in heaven.

One of the sons has his home on the deep. He is now master of the whaleress "Lucy Ann," of Greenport. His voyages have varied in length, from one to three or four years. In his last voyage, save one, he sailed around the world; and just one year from leaving home, returned with his ship full, and without having dropped anchor during the whole voyage. His visits have necessarily been short at home. His aged mother did not let them pass, without repeated admonitions respecting "the chief concern." He would turn all off by the reply, "Oh, mother, we can't have religion at sea." When he left home for the voyage above mentioned, the mother's heart was unusually anxious.

In remembrance and prayer, she followed her beloved E., in his long and trackless way; and often (as she says) was so burdened in spirit that it seemed to her she must die. In none of the former voyages had that son been the subject of such agonizing prayers.

When the ship had been gone a year, a neighbor, who also had a son in the same ship, came in to bring the news that she had been unsuccessful, and had gone to the North West coast. This was sad news to the parents. They sat up till a late hour, talking of their loved one, and when they lay down it was to think and pray. Two hours after midnight, the mother heard a footstep in the entry-way. The door opened, and some one entered: "Who is there?" no reply; but the footsteps approached the parents' bed-room. A well known voice replied, "Edwin." In a moment the mother's arms were around the neck of her sailor-son. Her first words of greeting were, "Edwin, have you found the Saviour?"

Let the pious parents who have long wrestled for the conversion of an impenitent child, im-

agine how the heart of that yearning mother throbbed, when her Edwin replied, "Mother, I trust I have."

There were tears of sacred joy shed in that house. The prayers of many years had not been unheard, nor forgotten. The prayer-hearer had waited until importunity had become great. In the best time he gave the gracious answer. The son found it was possible to enjoy religion on the sea. His soul found peace when the ship was on her homeward voyage.

A word now to the parents who pray for impenitent children. "Do you watch as well as pray? Do you watch for favorable opportunities to speak seasonable and suitable words to your children? Do you watch to see when their hearts may be unusually serious and tender? Do you watch for your own example before them? Do you watch for the answer of your prayers? Do you watch to see what books your children read, and with whom they associate, and whether they are attentive to the proper means of grace? Do you watch more earnestly and prevailingly for their spiritual welfare than for their worldly prosperity? If an absent son or daughter should come home this night, would your first inquiry be, 'Have you found the Saviour?' The prayer that will prevail must be importunate, persevering, and believing. It must be accompanied with corresponding labor. Parents who so labor and pray may securely trust in the promises of God."—*Observer*.

Children's Winter Clothing.

It is a favorite maxim with city mothers that children are warmer-blooded, and need less clothing than adults. Especially is this held true of babies and girls. Boys are warmly protected by cloth leggings, knit suits, and stout shoes, while their little sisters defy the winter wind in bare knees and embroidered skirts. There is a poetic fancy, too, that girls should be kept in white up to a certain age. A dozen little girls, of from three to five, were assembled the other day, and the universal dress was an under-vest and drawers of merino, a single embroidered flannel petticoat, and an incumbent array of muslin, ribbons, and lace. Meanwhile, their mothers, women of culture and ordinary intelligence, were wrapped in heavy woollens, silks, and furs. In consequence of this under-dressing, the children are kept housed, except on warm days, or when they are driven out in close carriages, and therefore a chance cold wind brings to these tender hot-house flowers, instead of health, disease and death. It is absolutely folly to try to make a child hardy by cruel exposure, or to protect it from croup or pneumonia by a string of amber beads, or by shutting it up in furnace-heated houses. Lay away its muslin frills until June; put woollen stockings on its legs, flannel (not half-cotton woven vests) on its body, and velvet, silk, merino, whatever you choose, or can afford, on top of that; tie on a snug little hood, and turn the baby out every winter's day (unless the wind be from the north-east and the air foggy), and before spring its bright eyes and rosy cheeks will give it a different beauty from any pure robes of white.—*Home and Society, Scribner for February*.

A Chinese Home.

One New Year I was invited to spend the day with a Chinese tea merchant and his family, and as I was anxious to learn exactly how they observed the festive season, I begged them to make no change either in their festivities or the bill of fare, but to let me be treated just as one of themselves. I had known the old merchant and his sons for some time, but had never met the ladies of the household. There were three of them—i.e., the old gentleman's wife, an unmarried daughter and the newly wedded wife of the eldest son. The last, I had heard, was beautiful, but I was not prepared for such a vision of loveliness as met my view, when the tiny-footed, gentle-spoken twelve-year-old bride was introduced by her mother-in-law. She was very fair, with eyes bright as diamonds, and her long, jet-black hair, in one heavy braid, was twined with a wreath of natural flowers about the beautifully formed head, and held in place by jewelled pins. She wore earrings, of course, with necklaces, chains, bracelets and rings, enough to have constituted quite a respectable fortune in themselves. Her dress was of pale blue silk, very richly embroidered—all her own work, she told me. The skirt hung in full plaits about her slender figure, and the tight-fitting jacket showed to perfection the exquisitely rounded form, while the loose sleeve, open to the elbow, displayed an arm that might have served as a model for the sculptor. But all this loveliness was only for female eyes, for before entering the sitting-room, where her husband, father and brother-in-law were assembled, she put on the long, loose, outer garment that Chinese ladies always wear when in "full dress." This came below the knee, the sleeves reaching to the tips of her fingers, whilst its loose, flowing style effectually veiled the fairy form, hiding all its symmetry. She had the tiny, pressed feet that the Chinese consider not only beautiful, but necessary to high breeding; and they were encased in the daintiest of satin slippers, embroidered in seed pearls. But finery could not hide the deformity produced by so unnatural a process, nor the awkward limp of the poor little lady as she leaned on the shoulders of her maidens in hobbling from room to room. I asked her if the feet were still painful, and she replied that for the last two or three years a sort of numbness had succeeded the pain, but that formerly, and from her earliest recollection, her sufferings had been so intense that she would gladly have died; and that she had often, in frantic agony, torn off the bandages, and when they were replaced, shrieked and screamed till delirium, for a time, relieved the consciousness of suffering. But after the fifth year the pain gradually became less intolerable, she said, and now she did not think much about it, except when the bandages were changed. Then the return of the blood to the feet was such torture as language could not describe. Yet in reply to my question on the subject, this gentle girl-wife said it would be cruel in a parent not to press the feet of his daughter, as he there!

shut her out of good society and made a plebeian of her for life.

The bandages are always applied in early infancy, and before putting them on, all the toes except the first and second are doubled in beneath the soles of the feet. The length of the foot, after undergoing this painful operation, never exceeds five inches, and ordinarily is scarcely four.

The young daughter of my host was a petite maiden of ten, attired in dainty robes of rose-colored satin, embroidered in silver, and her glossy raven hair was disposed in two massive braids, hanging down almost to her tiny feet, twinkling in silver-laced slippers. Chinese maidens wear their braids down, and the "crown of widowhood" is symbolized by the coronet of hair laid for the first time on the top of the head on the marriage-day. Oriental customs always have a meaning.—*Fanny R. Feudge, in St. Nicholas for February*.

Effect of Prayer.

I have been much impressed by an account in the "Philosophy of the Plan of Salvation" of a converted atheist.

He was an old man, who unphilosophically expressed his unbelief of the existence of a God. He had become misanthropic in his feelings, used profane language, and looked with the deepest hatred on the ministers of religion.

The old man had been for years the subject of special prayer on the part of his pious daughter and son-in-law; and he was finally persuaded by them to attend a season of religious worship in the church of which they were members. During these services, which lasted several days, by the Divine blessing, he passed from his atheism, and became the most simple and implicit believer.

One of the first things which he did after his conversion was to love, in a practical manner, his worst enemy; he sought him out, asked his forgiveness, and endeavored to benefit him, by bringing him, under the influence of the truth.

After his conversion he ceased not to do good, as he had opportunity. Although he had heard of no such thing having been done by others, he made out a list of his old associates then living within reach of his influence, and for the conversion of these he determined to labor as he had an opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were sceptics, drunkards, and other individuals, as little likely to be reached by Christian influence as any other men in the region.

Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion.

Drs. Woods and Stuart.

When Dr. Woods and Prof. Stuart were in the prime of their usefulness and fame at Andover it occurred to the students that the prayers of these distinguished teachers at the seminary devotions were longer than was necessary, and how to remedy the difficulty was a subject of much thought and conversation. No one was willing to "belly" either of the old professors. At length a committee of the students was appointed to confer with them. The committee divided itself into halves, and at the same hour one part went to Dr. Woods, told him of the delicacy which the students felt about addressing Professor Stuart on the matter of his long prayers at the chapel, and implored the mediation of Dr. Woods with the professor, to induce him to shorten his petitions. The rest of the committee conferred with Professor Stuart to the same effect with regard to the prayers of Dr. Woods, and besought his intercession with the venerable professor of theology to abbreviate his chapel supplications. On the departure of the committees, each professor instantly selected his list and came and started for the house of his associate. They met midway, near the old Mansion House. Professor Stuart, his eyes dancing with fun, at once hailed the good Doctor with the startling information that the students thought his prayers were too long. And immediately Dr. Woods gravely quelled the sparkling light in the Hebrew professor's face by telling him that the students held the same view in regard to his petitions. The two professors continued their walk and meditations. Both came to the conclusion that each of the offenders had been taken in his own net, and subsequently the chapel prayers were shortened, or else entirely relegated to the students.—*Ferris Chronicle*.

Inundations of the Nile.

The soil of Egypt is of unsurpassed fertility, and its richness is annually renewed by the inundation of the Nile, which deposits upon the land a coating of mud, rendering needless any other manure. In many parts ploughing is dispensed with, the seed being thrown upon the mud, and sheep, goats, or oxen, turned loose in the fields to trample on the grain; though in other parts agriculture is carried on with considerable labor and care, especially where artificial irrigation can be resorted to. The rise of the Nile begins in Egypt in the latter part of June; but it is perceptible at Gondokoro, lat. 5 degrees north, as early as February, at Khartoum in the latter part of March; and at Dongola in May. The inundation reaches its greatest height between September 20th and 30th, when it is usually twenty-four feet above the low-water level. It remains at that height about fifteen days, and then gradually falls, till it is at its lowest about the middle of May. It rises some thirty feet, when it does great damage. If it rises less than eighteen feet, a famine is the consequence in some districts not under artificial irrigation. The following plants are sown immediately after the inundation begins to subside, and are harvested three or four months later; wheat, barley, beans, peas, lentils, vetches, lupins, clover, flax, lettuce, hemp, coriander, poppies, tobacco, water-melons, and cucumbers.—*Appleton's Cyclopaedia*.

Pickpockets in Church.

A London correspondent writes:—One of the most popular preachers in London just now is the Rev. Donald Fraser, formerly of Montreal, who preaches in a Presbyterian Chapel in Berkeley Street, just on the Edgeware Road. His style and manner are far more like an Italian than a Scot's, and he uses a great amount of action. Sometimes he says a good thing with real dry Scotch humor. For instance, in a recent sermon he said, "I wish to inform you that there are pickpockets present. I have not the smallest objection to their being present, and hope, what they hear will do them good. Only I may as well tell them that the eye of Providence is upon them, and that there are policemen in the gallery." Very suggestive of Cromwell's "Put your trust in God, my boys, and keep your powder dry."

For the Young Folk.

The Country Boy.

BY LUCY LARCOM.

"Tidy the poor little country boy,
Away on his loads and his loads of hay;
The holidays bring him no elegant toy;
He has no money, there is no shop;
Even Christmas morning his work doesn't stop;
He has cows to milk—he has wood to chop,
And to carry in on his arm."

Did you hear that, Fred, as you came through the gate
With your milk-pail full to the brim?
No early bird under our curly brown paste
Were watching a star in the morning sky.
And a star seemed shining out of your eye;
Your thoughts were so glad, you couldn't tell why;
But they were not of toys, or of him.

Yet the city boy said what he kindly meant,
Walking on by his mother's side,
With his eyes on the top-shop windows bent,
Wishing for all that his eyes could see;
Longing and looking and teasing went he,
Nor dreamed that a single pleasure could be
Afar in your woodland wide.

You ate your breakfast that morning, Fred,
As a country boy should eat;
Then you jumped with your father upon the sled,
And were off to the hills for a load of wood;
Quiet and patient the oxen stood;
And the snowy world looked cheerful and good,
While you stamped to warm your feet.

Then your father told you to take a run;
And you started away up the hill;
You were alone, but it was such fun
The larch and the pine-tree seemed racing past
Instead of yourself, you went so fast;
But, rosy and out of breath, at last,
You stood in the sunshine still.

And all of a sudden there came the thought—
While a brown leaf toward you whirled,
And a chickadee sang, as if they brought
Something they meant on purpose for you,
As if the trees to delight you grew,
As if the sky for your sake was blue—
"It is such a beautiful world!"

The graceful way that the spruce-trees had
Of holding their soft, white load,
You saw and admired; and your heart was glad,
As you laid on the trunk of a beech your hand,
And beheld the wonderful mountain stand
In a chain of crystal, clear and grand,
At the end of the widening road.

Oh, Fred! without knowing, you held a gift
That a mine of gold could not buy:
Something the soul of a man to lift
From the dreamesthetic, and to make him see
How beautiful common things can be,
A glimpse of heaven in a wisp of tree—
The gift of an artist's eye!

What need had you of money, my boy,
Or the presents money can bring,
When every breath was a breath of joy?
You owned the whole world, with its hills and trees,
The sun, and the clouds, and the bracing breeze,
And your heart was to work with, having these,
You were richer than any king.

When the dusk drew on, by the warm hearth fire,
You needed nobody's pity;
But you said, as the soft flames mounted higher,
And the eyes and cheek of your mother grew bright,
While she smiled and talked in the lovely light,
A picture of pleasure to your sight,
"I am sorry for boys in the city!"

Arthur's First Buffalo.

Next to "wild" Indians, the boys longed for a sight of the buffalo on his native plain. This came in due time. They had passed up the long tongue of land which lies between Loup Fork and the Platte, and had reached a small stream making in from the north and known as Wood River. Crossing this, they bore off to the north-west, with the little river on their right.

One hot afternoon, while the party were wearily dragging themselves along, Barnard went ahead with the horse to spy out a good camping-place. Arthur walked on in advance of the team in the dusty road, half asleep, and feeling as if he would be happy if he could fall down in the dust and take a long nap. It was very tiresome, this continual tramp, tramp, tramp with each day's journey making almost no difference in their advance. Arthur grumbled to himself, and scarcely heard the boyish talk of Johnny, who trudged along with him. Once in a while he felt himself dropping to sleep as he walked. His heavy eyes closed; he lost sight of the yellow wagon-track, the dusty grass, and the earth which seemed to reel, the blinding glare of the sun was gone for an instant, and he stumbled on as in a dream. Then he nearly fell over forward, and he knew that he had slept by the painful start of awaking. He looked dreamily at the rough soil by the side of the trail, dimly longing to lie down and sleep, sleep, sleep. Johnny said: "Oh my! Art! what big black cattle!"

Arthur looked languidly across the river, which was now only a narrow, woody creek. In an instant his sleepiness was gone. "Buffaloes! buffaloes!" he shouted, and, very wide awake indeed, ran back to the wagon. He was in a fever of excitement, and the news he brought set his comrades into commotion. Everybody rushed for his favorite firearm, Tom extracting his long-unused revolver from the wagon, where it lay unloaded.

Mont thought it unsafe to go to the upper part of the meadow, because the wind came from that direction. "And they are very sensitive to any unusual odor in the air," added Arthur. "They can smell a man two miles off, when they are to the leeward." The boy was trembling with excitement at the sight of this large game, but he remembered his natural history for all that. Even as he spoke one of the feeding buffaloes lifted his large shaggy head and sniffed suspiciously to the windward.

The three young fellows separated, Arthur going down the creek, his up toward the open, and Mont crossing in the middle of the V, directly opposite where the animals were feeding. They were huge fellows, ponderously moving about and nibbling the short, tender grass. Their humped shoulders were covered with dark, shaggy hair, and their long, beard-like dewlaps nearly swept the ground as they bent their heads to graze. They were not in very good condition, apparently, and the hide of one of them was clouded with a dingy, yellowish tinge. "Just like our old sleigh-robe," secretly commented Arthur to himself, as he lay, breathless, on the further side of the creek, waiting for a signal from him.

Suddenly, to his amazement, a shot burst out from the brush on the farther side of the meadow, and as the alarmed animals dashed away like cats, another report banged out from the

same spot. The buffaloes, scattering in different directions, were almost immediately out of reach. Two pitched down into the creek near where they were feeding, but on the other side, and so disappeared in the woods beyond. One broke through the timber just below where Arthur was posted, scrambled across the gulley, and, with incredible agility, crashed through into the road near the wagon, where Tom gallantly, but ineffectually, assailed him with his "pepper-box" revolver as he galloped away. The fourth roared up the V-shaped meadow, receiving a shot from Mont's musket, and from his rifle in his rapid flight. The fifth made as if he would plunge down into the creek at the foot of the meadow, but, balked by something, turned and raced up the side of the triangle next the road, heading directly for Arthur, who was concealed behind a bush. "Now or never," said the boy, with his heart standing still and his eye glancing along the sights of the rifle.

The buffalo was coming directly towards him, his head down and his enormous feet pounding the earth. Arthur fired, and the buffalo swerved sharply to the right; at the same instant another shot came from the opposite side of the meadow. The buffalo ambled on for a few paces, fell on his knees, dug his horns madly into the ground, rolled over on his side and was still.

As Arthur, scarcely believing his eyes, ran out into the open, a tall young fellow, carrying a double-barreled shot-gun, rushed up from the other side, and, drawing his hunting-knife, cut the animal's throat. There was no need. The great creature was dead.

"Aly fust buffalo," said the stranger, drawing himself up proudly.

Arthur looked on with heart beating and said: "I fired at him too."

All this took place in a very few minutes. The firing in all directions was almost simultaneous. Mont and his came running up, chagrined at their ill luck, but excited by the sight of this first buffalo.

"Who shot him?" eagerly cried Hi, who had not seen what happened below him.

"Well, I allow that I'm the forrit individual," said the stranger. "Leastways, that's my mark," and he inserted his finger into a smooth round hole in the centre of the animal's forehead, directly between and a little above the eyes.

"That's just where I aimed," said Arthur, with much excitement.

"No, little chap, said the stranger, superciliously, "I seen you shoot, and your ball must go clean over his eye. Mine's a slug. No onery rifle ball's goin' to kill a critter like this," and he gave the dead monster a touch with his boot.

"Let's look at that ball," said Mont, curiously, as the emigrant handled one of the clumsy slings which had been fitted for the big bore of his gun. Taking it in his hand and glancing at the wound in the head of the buffalo, he stooped to put it into the wound. The skull was pierced with a sharply defined hole. The stranger's slug rested in the edge of it like a ball in a cup.

"That ball don't go into that hole, stranger," said Mont. "The mate of it never went in there. Give me a ball, Art." And Mont, taking one of Art's rifle-balls, slipped it in at the wound; it dropped inside with difficulty and was gone.

"It's a clear case, Cap," said Hi. "You may as well give it up. The buffalo belongs to our camp, and Art's the boy that fetched him—you bet."

A Word to the Children.

I see some children who have come up here to-day to hear me. I hope they will enter through the open door. I hope they will become children of God, and this will be a happy new year with them. Some children think they are too young to come to Christ. I remember some time ago of a little boy that became a Christian. His father was a drunkard, and his mother was opposed to the boy's praying in the house. Some one had brought the boy to the Sabbath School, and he had found Christ. He had got a new heart. His father found him praying on his knees. The father got very angry. He took him off his knees and wanted to know what he was doing. He said he was praying that God would make him a new boy. The father said: "I don't want to hear any more of that. I suppose some of those Christians have been trying to teach you these things." The old man did everything he could to keep the child at home and to keep him from praying. But one night the father caught him again at praying on his knees. The father was very angry, and told him if he caught him praying again he would make him leave the house. The father was very much in earnest. He said, also, if he ever caught him opening his lips in prayer he was to leave his house. That seemed strange thing to me. I did not believe there was any one so wicked that they did not want to hear prayer in their homes. It was not long before the lad was found praying again. The father heard the boy, and it seemed the very fires of hell were burning in his bosom. He went into that room, and he took hold of his boy with a curse, and gave him a push, and used language too bad to utter, and told him to leave the house, with all his things. The father was very angry, and told him to take away. Dykman's children don't have many things. He took his little bundle and started. He went down to the kitchen, where his mother was. He walked up to her and said: "Good-bye, mother." The mother said: "My boy, where are you going?" He replied: "I don't know." "What do you mean by bidding me good-bye?" "Father says I cannot stay here any longer, because I have been praying." The mother knew it would do no good to remonstrate. She took that little boy to her bosom, she hugged him and kissed him; she did not know when she would see him again. He went to his little brother and kissed him and bid him good-bye; then he went to his little sister and kissed her; then he left the house. He bid his father good-bye, and told him that as long as he lived he would pray for him. The boy had not gone a great way before the father's heart was touched. The Holy Spirit had touched the father's heart. He ran down the street after the boy. He said: "My dear son, if this religion will do this for you—if it will drive you from father and mother and from home—I want it. And the little boy had the privilege of kneeling with the father and praying to God to convert him. And that little child led his father to Christ. I may be speaking now to some little girl who may do the same thing. Oh! that you may know what it is in the beginning of this new year to have Christ in your heart. Then you will commence the new year singing the new song. Let us all bow our heads in prayer."—*D. L. Moody*.

MANUFACTURE OF COCOA.—We will now give an account of the process of preparing Cocoa. The beans, as usual, are first cleaned, and then roasted in the Easton Road and Camden Town, London.—See article in Cassell's Household Guide. 288-17

Our Sabbath-School Work.

Sabbath, February 13th, 1876.
(FIRST QUARTER.)

INTERNATIONAL BIBLE LESSON—No. 7.

Saul and his Sons Slain.—1 Sam. xxi. 1-6.

GOLDEN TEXT:—"The wicked is driven away in his wickedness."—Prov. xiv. 32.

TOPIC.—Rebellion against God is Self-destruction.

HOME READINGS.

M. Ex. xiv. 17-31.—The Fate of the Rebellious Pharaoh.
2 Num. xiv. 1-35.—The Fate of the Rebellious People.
2 Chr. xxi. 1-24.—The Fate of the Rebellious Zedekiah.
2 Is. 1-14.—Rebellion in Spite of Mercies.
2 Is. 1-14.—The Ingratitude of Rebellion.
Sun. Ps. v. 1-12.—Destroyed by their own Counselors.

NOTES.

At no time in his history does David show himself more true than in his sorrow over the death of Jonathan and of Saul. The Amalekite who comes to him with the crown of Saul in his hand, hoping to secure his favor with the lie that he had killed Saul, was himself immediately slain because he had dared, as David supposed, to lift his hand against the Lord's anointed. He sends messengers to the men of Jabesh-gilead to thank them for the kindness they had shown unto Saul. 2 Sam. ii. 5. And how tender is his song of lamentation! 2 Sam. i. 19-27. Not a single word in it that would cause one to think that its author was one who had been so persecuted by Saul. In the presence of death, he forgets all that is bad and remembers only that which was good in the dead.

—Rev. J. Watson writes from Kirkton that special religious services have been in progress there for some weeks past, and that an interesting work of grace has been enjoyed, particularly extending to the young people of the place. Numbers of the children of the Sunday School have experienced God's saving grace, as also a goodly company of adults. A special class will be formed for the scholars of the Sunday School.

—A very successful juvenile missionary meeting was held on Sunday afternoon, 23rd ult., in Wesley Church, John Street, Hamilton. A number of select pieces of music were sung by the children, under the leadership of Mr. John Hoodless. Addresses were delivered by the Superintendent, Mr. James Lydiate, Mr. John Bickle, and Rev. D. G. Sutherland, of Galt. A number of recitations were given by the children, which were listened to very attentively. A report was also read by Mr. W. T. Ecclestone, the Treasurer of the Children's Mission Fund, showing the amount which had been collected by the children on their Christmas cards.

—Sermons in connection with the Lagersoll Methodist S. S. Anniversary were preached on the 9th ult. by Revs. Dr. Fowler and F. H. Sanderson, to large congregations. The tea-meeting, on the Tuesday following, is spoken of by the local press as an "unbounded success,"—and this, though the night was both wet and dark. The recitations and readings by pupils of the school, were well rendered; as also the singing, which was conducted by Mr. Shultz, the Superintendent, Miss Williams presiding at the organ. Addresses were given by Mr. J. C. Galloway and Rev. F. H. Sanderson.

—On January 9th Sabbath-School Anniversary Sermons were preached by Rev. B. Clement in the Methodist Church, Clifton. In the afternoon the scholars of the Sabbath School were presented with Bibles, the infant-class receiving Testaments. Suitable addresses were given by Revs. B. Clement and J. E. Lancelotti, pastor of the congregation. There are 150 scholars in the school, and the number is increasing. On the Monday evening following a concert was given by the school in the Town Hall to a large audience, who showed their appreciation of the entertainment by frequent applause. Although the children had been under the training of Mr. Lancelotti for a few lessons only, their singing was excellent. Mr. W. Crawford is Superintendent of the school.

—The Anniversary of the Sunderland (Ont.) S. S. was held on the 9th ult., and proved a very interesting occasion. There was a large attendance, both of parents and scholars. John Pool, Esq., had presented the school with well-selected prize-books to the value of \$5, the distribution of which was attended with much interest and satisfaction. A large and beautiful Bible, purchased at a cost of \$10, was also an object of special notice. It was presented by the school to Mr. Price Pugh, who has been teacher of the Bible-class for a term of four years past, and is now removing from the place. This class gave a review of the last month's *Banner* lessons, which reflected great credit upon both teacher and class. The presentation to Mr. Pugh was most affecting. In his reply, Mr. P. stated that by the study of the *Banner* lessons, during his connection with this school, he had been led to secure a saving interest in Christ. The singing and other exercises of this interesting occasion were effective. The school is in a most prosperous condition under the able management of its Superintendent, R. E. Porritt, Esq.

Miss Ellen C. Folger, a teacher in the Congregational Sunday School in Springfield, Ohio, has not been absent from her class a single Sunday for eleven and a half years. This indicates a rare combination of physical and spiritual health, and persistence in a good work.

Vary your illustrations. Don't use the same one too many times. The *Sunday School Worker* tells of a case where a pupil, who had heard one rather too often, at last cried out in an indignant, injured tone: "Now, teacher, ye ain't a-goin' to cut down that fig-tree agin, are ye?"

A little Quaker boy about six years old, after sitting like the rest of the congregation in silence, all being afraid to speak first, as he thought, got up on the seat, and folding his arms over his breast, murmured in a clear, sweet voice, just loud enough to be distinctly heard on the fore seat, "I do wish the Lord would make us all gooder, and gooder, and gooder, till there is no bad left."

Medical.

DR. C. M'LANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively diseased.

AGUE AND FEVER.

Dr. C. M'LANE'S LIVER PILLS, in cases of AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

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P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note that Dr. C. M'LANE'S PILLS are sold in boxes of 100, and in boxes of 50, and in boxes of 25, and in boxes of 10, and in boxes of 5, and in boxes of 2, and in boxes of 1, and in boxes of 1/2, and in boxes of 1/4, and in boxes of 1/8, and in boxes of 1/16, and in boxes of 1/32, and in boxes of 1/64, and in boxes of 1/128, and in boxes of 1/256, and in boxes of 1/512, and in boxes of 1/1024, and in boxes of 1/2048, and in boxes of 1/4096, and in boxes of 1/8192, and in boxes of 1/16384, and in boxes of 1/32768, and in boxes of 1/65536, and in boxes of 1/131072, and in boxes of 1/262144, and in boxes of 1/524288, and in boxes of 1/1048576, and in boxes of 1/2097152, and in boxes of 1/4194304, and in boxes of 1/8388608, and in boxes of 1/16777216, and in boxes of 1/33554432, and in boxes of 1/67108864, and in boxes of 1/134217728, and in boxes of 1/268435456, and in boxes of 1/536870912, and in boxes of 1/1073741824, and in boxes of 1/2147483648, and in boxes of 1/4294967296, and in boxes of 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All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART, and when enclosed in business letters to the Book-Store, should invariably be written on separate pieces of paper.

Christian Guardian

AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, FEB. 2, 1876.

SPECIAL PRIZES

1876

Though the kindness of several friends was enabled to offer the following handsome prizes to those who obtain the largest number of new subscribers in 1876:

Guardian and Witness for 1876:
FIRST PRIZE.—To the sender of the largest number of new subscribers for one year.

An Elegant Silver Lever Watch, full jewelled, suitable style for a minister, value \$10.

SECOND PRIZE.—To the sender of the second largest number of new subscribers.

Chambers' Encyclopædia, 10 volumes, revised edition, worth \$25.

THIRD PRIZE.—To the sender of the third largest number of new subscribers.

\$20 in Cash.

FOURTH PRIZE.—To the sender of the fourth largest number of new subscribers.

Worcester's Large Dictionary, worth \$11.

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THEOLOGY AND RELIGION.

It has become fashionable to sneer at the Science of Theology, to speak of creeds as worn-out fetters, renounced by the strong, and only accepted by the feeble-minded and illiberal. Religion is commonly spoken of as something, not at all dependent upon the belief of any truths respecting things human or divine. Indeed, it is extensively assumed that there is a region where faith and feeling may have full play, where knowledge and intellect no longer control the mind's convictions, where men may believe without evidence of the truth of what is believed, and where the religious imagination can build its cloud-palaces, without the aid of a solid foundation of truth. The fact that such theories constantly occur in the literature of the day, naturally leads one to ask the question, "What is the relation of theology to religion? Is the belief of what we call doctrinal truth an unnecessary factor in the production of religious character? For it is not merely skeptics who speak lightly of theological exposition. Many Christian people disparage all attempts to frame a philosophy of doctrines, or to give any precise theological expression to Christian truths, and regard it as useless mental trouble, so long as we can be saved without knowing anything but the simple truths of the Gospel.

We cannot agree with any of those theories that disparage theology as a science, or assume that what we believe is of little practical importance. Religion cannot exist without a foundation of truth. All right sentiment must be the offspring of right convictions. All the great religious characters of the past were distinguished by strong faith in the truth. The religious life largely consists in following certain courses of conduct from right motives and in a right spirit. But nothing can awaken any sentiment, or prompt to any action, but the belief of truth. The man that believes nothing—if such a one could be found—can feel nothing, and has no motive to pursue one course in preference to another. Nor is it consistent to put simple faith in Christ, and in the simple truths of revelation in opposition to theological doctrines. For it has been properly said, "The popular view would not be clear and generally accepted, if the theological view which underlies it had not been maintained and defended." The simplest sinner has a right to trust in Christ, because his power and willingness to save have been amply vindicated. It would be absurd for one to despise and disparage mechanical contrivance and skill, and yet ride in the railway train, or sail in the steamboat. It is equally absurd for people to despise the thoughtful expositions and defenses of Christian doctrines, which really underlie and justify the popular common-sense views of truth. No doubt men and women may be saved and go to heaven without being profound theologians. But it is none the less necessary to give these divinely-revealed truths expression in harmony with the ascertained and attested facts in the kingdoms of mind and matter; to show the harmony of apparently inharmonious truths; to repel objections that may hinder belief, and vindicate the ways of God to men. What theme can be more worthy of the thoughtful study of the best intellects than man in his relations to God and immortality? Though the greatest created minds cannot fathom or fully grasp the infinite plans and purposes of the Eternal Mind, yet in those things which God reveals, in those methods of wisdom and fatherly love by which human salvation has

become possible, it is not presumptuous to assume that redeemed men may discover some adaptation of the means to the end—something having an harmonious fitness to God's revealed character and man's moral need. Certainly the perception of such moral fitness has a strong tendency to strengthen faith and quicken love. It is indeed true that a profession of faith in a creed is no sure pledge of a holy heart and life. It is possible even to substitute logical adherence to dogmas for practical godliness. But it is true, notwithstanding, that the truths which are really believed powerfully influence the religious life of individuals and communities. Even the forms under which Christian truth has been presented have not been without effect. Dr. Shedd, who has made this subject a special study, properly says: "The construction of a creed oftentimes shapes the whole external history of a people. The scientific expansion of a single doctrine results in the formation of a particular type of Christian morality, or piety; which again shows itself in active missionary enterprises, and the spread of Christianity through great masses of heathen population. In these instances the symbol and the dogma become the most practical and effective of agencies, and tend immediately to modify the whole structure of a Church or a people." The history of Christianity furnishes ample proof of the truth of this. The doctrines and views of Christian duty which have prevailed in any country have molded the religious character of that country.

Everything that is essential to religion must disappear if the belief of those truths that are at once the basis and inspiration of religious feeling and obligation are given up. When, therefore, we are asked to believe that all creeds and doctrines may be renounced without injury to religion, we are asked to believe what is false and absurd. There is no religion worth the name that does not afford peace to the conscience and deliverance from the misery which sin inflicts on the transgressor. But how can hope or gladness be felt, unless we believe truths adapted to inspire these emotions? Religion is such a confidence in God as yields a sense of security in danger, and light in darkness. But how can we cherish such confidence if there be no faith in the all-sufficiency of God? Religion implies a conscious obligation to do what is right in all things. But how can such a sense of obligation exist, if there is no belief in the existence of a personal God, whose will is the supreme standard of right? If all the motives to do justly and generously towards our fellow men be taken away, and the promotion of personal happiness be constituted the only law of action, it is absurd to expect that men will be just and generous from such a motive. John Stuart Mill, and others, maintain that if parents will train their children to do what is right, this will supply the place of Divine Revelation. But why should parents teach, or why should children practice moral duties, when the motives and obligations that make such actions binding are renounced? Religion that does not rest upon a basis of theological truth, is an absurdity. It would be sowing by these who had no hope of reaping; a flame without fuel; a stream without a fountain; flowers and fruits without roots; a building suspended in the air without any foundation. We can hardly believe that the advocates of a religion without any system of theological truth can be sincere, when they ask us to surrender all the great truths relating to God and man and the spiritual world, and yet assure us that this need not disturb or destroy anything essential to religion! Divine truth is the foundation of religion. And the assaults of unbelief have compelled the defenders of Christianity to give these truths that more precise philosophical expression which we call Systematic Theology.

APPEALING TO WESLEY.

There is a popular adage that "one story is good till another's told," which received a striking illustration in an article contributed to the N. Y. Christian Advocate last week. Judge Fancher in his articles against modifying the episcopacy or presiding eldership, spoke strongly against making the Presiding Elders elective, as being an unwarranted interference with the prerogatives of the bishops, and the polity of the M. E. Church as arranged by Mr. Wesley. He claimed that the office as now constituted, received the sanction of Mr. Wesley; and, as a clincher to his argument, asks with confidence, "How emphatically would he (Wesley) have denounced such an inroad on the prerogatives of the episcopacy as the election of Presiding Elders by an Annual Conference?"

The Rev. J. S. Smart shows that the assumption of Judge Fancher is quite ahead of the historic facts. It appears the present mode of appointing Presiding Elders is not the original mode. From the organization of the M. E. Church in 1784 till 1792, the Presiding Elders were elected by the Annual Conferences, and their district determined by the same authority. So that the appointment of Presiding Elders by the Bishop did not begin till after Mr. Wesley's death; and if he gave an approval to the eldership as it was during his life, it was an approval of the very thing which it is assumed he would emphatically condemn. It is admitted that the Presiding Eldership at first was in some particulars different from the present order of things; but not in any way that affects the point at issue. In deference to Mr. Wesley's wish, not to unnecessarily increase the number of ordained elders, at first none were ordained elders but those who were to travel as Presiding Elders. There was at first only one Presiding Elder to a Conference; but the discipline of that day shows that they were invested with all the authority of modern Presiding Elders, if not even more; for they had nearly all the authority of the Bishops in their absence. The difference between then and now does not impinge upon the main fact, that the Presiding Elders of that day were appointed to their office, not by the Bishops, but by the Annual Conferences electing them.

It seems little short of the ludicrous, to quote John Wesley in support of any high theory of Episcopal prerogative. He claimed to be a presbyter in good standing in the Church of England, till the day of his death. He considered that he had not done anything to forfeit his

office, or warrant his expulsion from that Church. But if Wesley considered himself an obedient son of that Church, yielding all due submission to episcopal authority, he must have had anything but high views of the authority of the Bishops to rule and control the elders. It seems strangely forgotten by many who appeal to Wesley, in proof of the correctness of their strong views of the authority of the episcopacy, as an order above the presbytery, that Mr. Wesley justified his own course in relation to American Methodism, by denying and repudiating those very episcopal claims, of which he is now claimed to have been a champion. This seems like kicking down the ladder by which they have climbed, and declaring it unlawful for any one else to use it.

THE OKA OUTRAGE.

The case of the Oka Indians, now tolerably familiar to our readers, continues to enlist public interest in Ontario as well as in the Province of Quebec. A brief statement of the history of the case has been published by the Protestant Defence Alliance. The priests of the Seminary of St. Sulpice have been compelled to come out in defence of the Seminary outrage. Proceedings have been taken, on behalf of the Indians, to have the adverse judgment of October 16th set aside, on the ground that it was obtained by fraud, and a dishonorable breach of faith by the lawyers for the Seminary. We condense the main facts of the case, as given in the Defence Alliance pamphlet.—In the early part of the last century the priests of the Seminary had a mission of Christian Indians, chiefly from the Iroquois and Algonquin tribes, on the Island of Montreal; but, judging it better to be farther removed from the white people, they applied to the King of France for the seignior of the Lake of Two Mountains, to which they undertook to remove the Indians, and, by the building of a fort, to take the necessary precautions for their protection. They obtained the grant of the seignior, as desired, in 1718; and it is to be observed that this grant was not to the Sulpicians as such, but in the capacity of missionaries to the Indians, who were at the time recognized as a distinct nationality, and as valuable allies of the French people and Government. Subsequently, in 1755, they asked for and obtained an adjoining seignior, stating as reasons for their application, that the first grant had not remunerated them for their outlay, and that the Indians needed considerable space to range through, doubtless referring to their desire for hunting. This second application was successful, but they were obviously installed as seigniors with special reference to their mission to these Indians.

After the conquest of Canada, the Seminary of St. Sulpice remained in possession, no change being made in their position. In 1841 their title was confirmed by the Parliament, but no change was made in the terms on which they had previously held it. Some years after, in order to obtain complete control of the seignior, the gentlemen of the Seminary sought to induce the Government to give the Indians a grant of land in the Province of Quebec, north of Montreal, to which they might be transferred. But the Indians very naturally objected to be cast out of the land given for an inheritance to their fathers. From that time forward disputes and contentions prevailed between the Indians and the Seminary; the latter seemed determined to drive them out, but the Indians refused to be driven out.

The petty persecutions and unjust treatment of privileges inflicted upon the Indians by the priests destroyed their confidence in the religion under whose sanctions this injustice was perpetrated. They abandoned the Church of Rome. A Methodist missionary went among them, who found them hungry for the Word of Life. The success of this mission exasperated the priests, and led them to treat the Indians still worse. They were persecuted as trespassers, and constantly harassed and annoyed.

When the mission was commenced by the Methodists, a small house was procured from an Indian, which was at once fitted up for a school and a place for religious services. But it was much too small; and, hence, preparations were soon made for building a little church. For this purpose a site was purchased by the Chiefs from an Indian—a piece of ground which had been in the possession of Indians for over sixty years, and a deed was regularly drawn and duly registered. Means were then supplied by supporters of the mission to put up the church, which in all cost about twelve hundred dollars. Through the kindness of some friends across the lake a bell was also placed in the church. Litigation had been commenced to prevent the Indians building this little church. This was continued afterwards; but from one cause or other no decision was arrived at. At length in October last the case was brought on at St. Sulpice, without notifying the Indians or their counsel, and as was evidently intended, judgment was given against the Indians. The little church was then violently torn down, by a mob of French Roman Catholics, acting doubtless under the inspiration of the priests. Even the priests themselves now seem ashamed of the intolerant outrage, and try to throw the blame on the sheriff, which however he denies.

A review of the statement published in defence of the Seminary will shortly be published by the friends of the Indians. We have not the documents at hand necessary to a full examination of the Seminary pamphlet. But enough is evident to prove it a very lame defence. If the portion of the pamphlet, that relates to remote and less known transactions, be no more trustworthy than the version of recent events, relating to affairs at Oka, it is a weak and untruthful statement.

In quotations from legal documents, those portions are omitted that show the objects for which the grants were given, and all the conditions imposed upon the Seminary. Mr. McLaren, who is an unimpeachable witness, declares under oath that he never received from the counsel for the Seminary any notification as to the time of bringing on the case, though Mr. Prevost had repeatedly promised to give Mr. McLaren due notice. Mr. McLaren also makes oath that on the 3rd of July he examined the records in this cause, and found that there was no such document as Exhibit No. 3 in the record, nor on the lists, nor in the register; but

that on the 8th of Jan. he examined the record, and found that since the 3rd of July a document styled Exhibit No. 3 was added to the list of Exhibits, and endorsed as filed on the 21st of June, which he believes to be false and fraudulent. He also declares that he was in St. Sulpice on the 11th of July, as alleged in the Seminary pamphlet, or that he had any such conversation as it is alleged in the "clear and truthful exposure and statement" of the gentlemen of the Seminary that he had.

The present shape of the case naturally prompts several suggestive questions. If the right of the Seminary to drive out the Indians, and take possession of the Seignior as their private property, is as good as they boast, why was it deemed necessary to resort to such dishonorable tricks, in order to get a verdict in their favor? For what purpose was the grant at first given? Why were the Indians placed on these grants at all, if they were not to make use of the land for their support? Were not the wants of the Indians given as a reason for asking the grant of the second seignior? If the Indians had a right to a home and living on these grants a hundred years ago, why have they not the same right to-day? If when the grant was first made, the priests of the Seminary had attempted to drive out the Indians, and use the property for their own private purposes, as they are now trying to do, would they have been allowed to do so? If they had not the right to do so then, have they a right to do so now? The Seminary has been well paid for what has been done in the past. If they are relieved from all future obligation for the instruction of the Indians, why should they claim to retain what, even according to their own story, would be pay for work never to be done? If we accept the Seminary version of the case, that these seigniors were given over to the Seminary, just as money might be given to pay them for teaching the Indians, who had no right to any interest in the land, then we are forced to conclude, that the Government of France treated the Indians in a most unjust and cruel manner. For if this was the intention in making these grants, the Indians were dispossessed of their land, and left without any land or inheritance in which they could find a home. Who can believe that this was the intention? Even the limited privileges, in the form of free leases and other perquisites, which the Seminary in its great bounty has allowed the Indians, evince that the Indians had rights and claims that could not be safely repudiated.

METHODIST UNION.

We believe that for many years there has been a growing conviction among the most thoughtful and loyal Methodists, in all branches of the Methodist family in Canada, that the healing of breaches—the union of the divided and rival forces—was of the first importance to the future progress and power of Methodism in this country. It is also becoming a very general conviction that the cause of the continued separation of the different bodies is far more a matter of feeling than of principle—much more the result of prejudices and sectarian feeling inherited from the past, than of any essential differences in polity or discipline, that would justify permanent separation. Acting on these convictions, the Wesleyan and New Connexion Methodists, after long negotiations and mutual concessions, carried into practical effect a scheme of union which made these two bodies one. No impartial observer will deny that the course pursued, and the concessions made for the sake of union, were creditable to the liberality, wisdom and Christianity of the visiting Churches. Of course, no union was possible, without some concessions and modifications on both sides. It is absurd to maintain that either Wesleyans or New Connexionists would be justified in maintaining opposition and hostility to a movement so eminently in harmony with the spirit of the New Testament, merely because the united Church did not adopt their peculiarities completely; or that loyalty on the part of the adherents of either body required them to yield nothing for the sake of union. Not less unreasonable is it to raise the cry of injustice, because those who choose now to withdraw from the Methodist Church are not allowed illegally and unjustly to transfer to other denominations churches built and devoted for Methodist churches. Some who are always ready to give Methodism a blow, when they see any chance, are now ready to re-echo this unfair cry of injustice. The Leader of Friday last has an article on this subject, which ignores the main facts of the case, and misrepresents the rest. The writer is either ignorant of the facts, or else wilfully misrepresents them. The feeling in favor of union is declared to have arisen "chiefly on the one hand on sentimental grounds—on the other in view of temporal ones; and the union, it is declared, "would naturally be of a tentative character"—whatever may be meant by these expressions. The Leader unwarrantably assumes that the few dissentients who have withdrawn from the Methodist Church, are "the New Connexion Methodists;" and wholly ignores the legal and unanimous action of the New Connexion Conference of Ministers and Lay representatives, as if it was of no account. It is maintained by leading New Connexion ministers, who ought to be best qualified to judge, that in the present constitution of the Methodist Church of Canada substantially all that Kilham contended for is conceded; and there was therefore no reason to principle in New Connexion Methodists accepting union on such terms.

The Leader also says: "Such indulgence had to be granted to the Presbyterians, and why not to the New Connexion Methodists?" We answer: 1. Because Presbyterianism has a fixed pastorate, and is practically congregational in its Church polity; Methodism has an itinerant pastorate, and is therefore more connexional in its government. 2. There were ministers and their charges belonging to one of the Presbyterian Churches, which formally protested against union, and it was agreed that they should be allowed to withdraw, and this provision was therefore inserted in the Presbyterian Union Bill; there was no similar protest of ministers and charges in either of the Methodist bodies, and hence no provision was made for them. 3. The purpose of the clause in the

Presbyterian Bill is quite different from the object of Mr. McLeod's Bill. The Presbyterian Bill allows a minister and his charge to remain just as before, without coming into the union. Mr. McLeod's Bill was designed to facilitate the transfer of certain Methodist churches to other denominations. Under the pretext of amending the Union Act of last session, it sought to enact a totally new law respecting church property, that would remove the legal restrictions which now prevent church property from being alienated from the denomination to which it belongs. No denomination in Canada holds its property on such conditions as Mr. McLeod's Bill sought to impose on the Methodist Church.

THE SIMCOE CHURCH CASE.

The matter discussed in Bro. McAllister's reply to Dr. Nichol in another column, is merely the question of the incompetency of the Rev. John Wood, as representing Congregationalism, and in itself is of little consequence. As we understand it, Mr. McAllister alleges that after the trustees of the Congregational Church in Simcoe had agreed to sell the church by auction to the New Connexion Methodists, with whom the Congregationalists were uniting, the Rev. Mr. Wood, as representing some Connexional Committee of the Congregational Union, opposed and prevented the proposed sale. Dr. Nichol says that the proposed sale was not to be by auction, and that it was the Court of Chancery, and not a Central Committee, which prevented the sale. On the main point there seems to us to be no necessary contradiction between our two correspondents. Whether it was proposed to sell the church by auction, or whether the agency of the Court of Chancery was invoked to prevent the sale or not, is of no importance. The question is: Did Mr. Wood, or any one on behalf of the Congregational Union, or Missionary Society, oppose the trustees and majority of the congregation at Simcoe in transferring the church to the New Connexion? If any injunction of the Court of Chancery was obtained to prevent the sale, it must have been obtained on application. That application must have been on behalf of Congregationalism; for it could not be made by the New Connexion, who wished to get the church. We are not disposed to blame anybody for the course taken in this case. But if, on application of Congregationalists, the Court of Chancery restrained the trustees from selling the church, then it is evident that the Congregationalists opposed the sale; and the deed of the church rendered it illegal for the Simcoe congregation to do what Mr. Wood now thinks it a great injustice that the Galt dissentients are not allowed to do. This indicates partial judgment.

PRIESTS AND POLITICS.

We have always maintained that ministers of religion can seldom take an active part in party politics without suffering loss to their influence. It may also with reason be thought hardly fair, that the influence a minister acquires in the sacred intercourse of his pastoral duties should be used in the interest of a political party. Of course we do not mean that a minister of religion should be indifferent to great political issues, which affect the interests of the country; or that his being a minister should deprive him of the rights of manhood and citizenship.

We think it must be admitted, that however strong the reasons are against Protestant ministers becoming active political partisans, there are still stronger reasons why the clergy of the Roman Catholic Church should abstain from active interference in political elections. Protestant ministers claim to have no influence, but what their character for intelligence and integrity gives them. But the Roman Catholic clergy claim to be invested with the power of giving and withholding privileges that affect the spiritual welfare of men. We had a memorable example of these assumptions in the Galt case. Now it is easy to see that over all who believe in these assumptions of the clergy, the priests must have very great power. Especially among the ignorant the voice of a priest is often accepted as the voice of heaven. It requires extraordinary independence for "a good Catholic" to brave the priest, especially if the priest is warmly upon the other side, and makes it a question of loyalty to the Church to do as he wishes. It seems, therefore, doubly wrong to wield these terrors for political purposes. And yet, unless they are sorely misrepresented, there is no Church whose clergy take so active a part in political contests as those of Rome—this is certainly so in the province of Quebec, as well as in most European countries.

Last Saturday's Globe contained a letter from Archbishop Lynch to the Hon. Mr. McKenzie, in which he assures the Premier "that priests in our arch-diocese are strictly forbidden to make the altar or pulpit of their churches the tribune of political harangues, for or against any party or candidate for election; or to threaten any spiritual disability for voting for either party." In common with the Premier, we receive this information "with great satisfaction." But our surprise and satisfaction are still greater to hear that "the Catholic Church asks no especial favor from any party!" This is news indeed which makes one think that the millennium must be near. For certainly no feature has more uniformly marked the history of the Church of Rome than the constant effort to secure for herself special privileges and favors, which she has not been willing to give to others. But we have in Dr. Lynch's letter another example of the remarkable ability of Romanism to bend to circumstances. "She stoops to conquer."

In the province of Quebec there is plenty of missionary work for Archbishop Lynch. The priests never were more active in political affairs than recently. At the late Charlevoix election the whole power of the priesthood was put forth in favor of Mr. Langevin. At Bonaventure, in the county of Chambly, a priest named Lusier said to his people from the pulpit: "You cannot vote for a Liberal nor for a moderate Liberal, for moderate means liar. Let us have done with you; you must be Protestant or Catholic; you cannot remain Catholic without saying your prayers. Now when you recite the Apostles' Creed you say: 'I believe in God and in the Holy Church.' Now as the Church cannot remain Liberalism, you cannot remain Catholic

and vote for a Liberal." And he added: "Those who should criticize his sermon would have to ask God for pardon therefor, as it was God who spoke by his mouth!"

FRIENDLY WORDS.

We are much obliged to our contemporaries for their kind references to the improved appearance and general character of our paper. It is now a number of weeks since the New York Methodist was pleased to publish the following: "We have for some time, had it in our heart to say that the Canadian brethren are waking up. Perhaps it is not necessarily complimentary, but we mean it to be. The CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS has only to be accused of its painfully long name. In other respects it is in the first rank of religious journals."

One of our Canadian exchanges gave us these pleasant words as a New Year's greeting: "The CHRISTIAN GUARDIAN this week comes out in a new head and otherwise improved. It is a valuable home paper, and should receive the hearty support of the Canada Methodist denomination, of which it is the able and devoted organ."

The Methodist Recorder, of Pittsburg, of which paper that popular and clever writer Alexander Clark is editor, lately volunteered this complimentary paragraph: "The GUARDIAN AND WITNESS of Toronto, Canada, comes with a sinewy form, large, robust, handsome, to guard and to extend the truth, and to give valuable testimony to the love of souls. This is one of our most valued exchanges. It is dignified, progressive, liberal, and always helpful, speaking for the united Methodism of the Canadas."

Our ever welcome contemporary Zion's Herald in its last issue kindly says: "One of our most substantial and eminently religious exchanges is the CHRISTIAN GUARDIAN, the organ of the Methodist Church of Canada, published in Toronto. It has just rehabilitated itself in new type, and looks as inviting as its pages are interesting and valuable."

Very cordial expressions also come to hand in the business communications with which we are favored, and this even where in some cases the prevalent financial stringency is militating against an enlarged circulation of our paper. One gentleman—a layman—writes from the North: "The times are unusually hard on the Indian Peninsula this year owing to the drought of last summer. Otherwise I think I might have sent you several new subscribers." It is indicative of the pressure of the times that in an intelligent and kindly worded communication from Montreal, the writer, while his testimony in favor of the GUARDIAN is given in words too complimentary for us to publish, finds himself quite unable to renew his subscription, but says he will make an effort to procure a substitute. Would it not be a graceful and wisely benevolent service on the part of some of our well-to-do friends to help us to make provision for such cases as the above? A statement meets our eye in the N. Y. Christian Advocate, even as we write these lines, to the effect that "the Rev. T. K. Peterson, an esteemed local preacher of Philadelphia, sends our publishers ten dollars, with a request that it go toward a fund for sending the paper to deserving families."

We think that similar helpfulness to the above would be just as appropriate in this latitude, and as well bestowed on many Canadian families in the interest of a fund for sending them the GUARDIAN AND WITNESS, as in the case we cite. Only a few hours since we were conversing with an intelligent and pious lady—an attached member of our Church—whose circumstances do not admit of her subscribing for the paper, and it was a matter of equal surprise and grief to us to find that she had learned so little of the blessed word of grace that has been going forward of late through almost the whole extent of our work. We could not but feel, as she told us of her want of acquaintance with those stirring tidings, as also of other incidents of Canadian Methodist Church work, how painful was the deprivation to which she had been so unwillingly subjected. It is impossible to estimate the extent to which the weekly reading of the GUARDIAN contributes to the quickening of religious zeal and in promoting an intelligent and effective co-operation in the furtherance of those high ends towards which our Church organization should be directed.

We have only space for one more quotation from the correspondence last referred to. It is given by an American Methodist minister in Massachusetts. He writes: "Mr. Editor, in sending my remittance for another year, allow me to congratulate you on the publication of your excellent paper, and Canadian Methodism on having so praiseworthy an organ. I take (of course) our own Church paper, which forms no unimportant part of my religious education, but no paper comes to hand weekly that is more welcome than the CHRISTIAN GUARDIAN. Almost every issue contains one or more articles of value, which I file away for future reference. I hope that your call for an increase of your subscription list will find a ready response from your own people, and also from those outside of your Church. I regard the religious press, among other agencies, as contributing largely in spreading Scriptural holiness over the world. May the great Head of the Church give His special blessing to the CHRISTIAN GUARDIAN."

Our friends will see by reference to the sixth page that one of the difficulties we have now to contend with in the make-up of the GUARDIAN is to get our church intelligence into anything like reasonable compass. As the Church grows, so will this difficulty grow. To meet it we have lately crowded aside our "Current Opinion" column, but the embarrassment continues. Owing to this, our "Correspondence" department is not so full as usual to-day, a number of interesting and valuable communications having to lie over. We feel it to be a matter of importance that Church work should be brought promptly forward, and we make a point to publish such intelligence with all possible dispatch. Our ministers and others who report Church news, can greatly help us in the difficulty in which we find ourselves, by condensing, as fully as possible, their communications. Sometimes, in consulting the claims of our limited space, we cut down the reports that

are forwarded to us, but we greatly prefer that this should be done by the writers themselves; such a course is more satisfactory to them and to us. Meanwhile, in the use of our best judgment, we shall seek to furnish, from week to week, the largest possible quantity, and the best possible quality of reading matter for the entertainment and profit of the large constituency we have now the privilege of addressing.

Particular attention is called to the interesting presentation of Methodist City Mission work in Montreal, given to-day on our sixth page. It will be seen from the readable communication there furnished by Mr. Ireland, that a vigorous campaign, on this line of Christian enterprise, is being sustained by our Montreal friends. It is exceedingly creditable to this organized band of workers to learn that it is composed of "brethren who have their daily avocations of business to attend to, and who take snatches of time for preparing and attending to the work in which their hearts are so deeply interested." Our correspondent properly urges the importance of home mission work in the more populous centres of the country. There is no more legitimate or hopeful field of Christian effort than in such centres; and, if Montreal, where the overshadowing influence of Romanism, together with differences of race and language, present such formidable hindrances to evangelical labor, can give us a shewing so full of encouragement, a still wider door is certainly open for the employment of similar agencies and the adoption of similar measures in the more Protestant cities and towns of this Western section of our Dominion. We ask for the above communication a careful reading from all Methodists resident in the cities and towns of our country.

A most gratifying tribute to the influence of the periodical literature issued from our Connexional Publishing House will be found in the Sunday School column of to-day's issue, where the teacher of a Bible-class, in parting with the school with which he had been connected during a term of four years, stated that through the study of the lessons furnished in the *S. S. Banner*, he had been brought to the enjoyment of a saving interest in Christ. Such a testimony is full of encouragement for those who have to do with the management of our denominational literature, and for all who interest themselves in its circulation. Having said this much, we may add that readable and useful items of information will be found in our Sunday School column from week to week. Let none of our Sunday School friends fail to give attention to this department of the make-up of our paper.

James H. Raper, Esq., a member of the directorate of the United Kingdom Alliance, and the Parliamentary Agent of that organization, called at our office on Monday last. Mr. Raper is an active, energetic temperance worker. He is travelling at his own expense in Canada and the United States, that he may get the fullest possible information regarding the results of legislation and agitation on the liquor question in the various phases it presents over this continent. Very favorable notices are given by the press of this gentleman, and his reception having been given him in some of the leading American cities. Last week Mr. Raper met the faculty and students of Victoria College, together with an influential representation of the citizens of Cobourg, delivering an address on his favorite theme. The meeting was presided over by Dr. Nelles. On Sunday Mr. Raper addressed the usual afternoon temperance meeting in this city.

A full report of the spirited effort of our friends in Guelph in bringing their noble church building enterprise to so successful a completion will be found on our sixth page. Additions to what is there given, the Rev. I. B. Howard writes of the service of which Dr. Ives took charge: The total amount of subscriptions at the meeting was \$16,350, besides the plate collections on Thursday and Sabbath, with proceeds of organ recital, about \$500 more. Some subscriptions have come in since, and more are expected. All Guelph is filled with wonder, and all Methodist hearts are filled with gratitude and praise for "the Lord hath done great things for us whereof we are glad." We are now praying for, and expecting showers of spiritual blessings.

A lecture will be delivered at Wood-Green Methodist Church on Monday evening next, the 7th inst., by the Rev. John Marples, on "The Teutonic Race in relation to Christianity." There will be no entrance fee, but a collection will be taken up at the close of the lecture on behalf of the Sunday School. The patronage of our city friends is earnestly solicited by the pastor, Rev. Jno. Carroll. Since the opening of the new church at this point there are encouraging indications for the future of this heretofore feeble Methodist interest. Let it be nursed into a fuller growth by our stronger city Churches.

The temperance people of the county of Perth are hard at work for the cause. Petitions for the adoption of the Dunkin Bill have been presented to the Councils of the townships of Lanark, North Elmsley and Ramsey, and the village of Lanark, to induce these respective Councils to submit a By-law, ratifying the Act, to the ratepayers. In Lanark village and Lanark township polling on the By-law will take place on Saturday, 12th February; in North Elmsley on Friday, 18th, and in Ramsey on Friday, 11th.

We learn that the Rev. J. H. Johnson, M. A., continues to meet with encouraging success in collecting money for the Endowment Fund of Victoria College. Last week he visited Brantford and Dundas, and this week he is to be in Hamilton and Grimsby. The treasurer receives remittances from him frequently. The sums will all be acknowledged in detail when his tour is completed.

It is particularly requested that in sending remittances to the GUARDIAN AND WITNESS it be distinctly stated what names are returned as new subscribers and which as old subscribers. Attention to this matter will save a great deal of confusion in our office at this busy season of the year, and will be a great relief and help to the clerks in the book-room.

We observe very favorable notices by the press of the province of that important charity—the Toronto Eye and Ear Infirmary. The reasonableness of the application which the directors of this institution have made to the Ontario Legislature for assistance in the prosecution of its benevolent work seems to be conceded on all hands.

LITERARY NOTICES.

Wide Awake, for February, is a very noticeable number of this growing magazine for the children and young folks. The magazine opens with an excellent picture by Miss C. A. Northam, illustrating a charming Valentine story, "How They Made it Up." There are two serials, "The Cooking Club," by Ella Farman, the editor, and "Young Rick," by Miss Eastman. Fanny Roper Fendge, the accomplished traveller, furnishes an enterprising paper, "Among the Parishes." But the two distinguished features of *Wide Awake* this month are the long letter in the "Poets' Homes" series, relative to Mrs. A. D. T. Whitney, and the initial paper of the "Bohating" series. The latter is prepared by the author of the "Ugly Girl Papers." Dr. Tourgee's musical page contains a hint of infinite value to every person who teaches music to children. Only \$2 per annum. D. Lothrop & Co., Boston.

That part of the ancient tabernacle of the Jews, "The Ark of the Covenant," with its singular history and mysterious symbolic meaning, is most fully treated by Dr. Patton in the February number of *The National Sunday School Teacher*. In the same issue is an article on "Sunday Schools Among the Chinese" in California, by Rev. J. K. McLean, and a fresh treatment of the subject of "Teachers' Meetings," by Prof. E. C. Hewitt, that is well worth reading. The lessons touch upon that most interesting portion of Old Testament history, the reigns of Saul and of David, and are so full, scholarly, and yet so suggestive and practical as to merit the wide circulation they have obtained. Not the least attractive part of this magazine is the editorial department. Chicago: Adams, Blackmer, & Lyons, Pub. Co.

The Presbyterian Year-Book and Almanac for the Dominion of Canada and Newfoundland, 1876. This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp, on "Colleges for Young Ladies;" by Dr. Patterson, on the "New Hebrides Mission;" by Dr. Snodgrass, on "Queen's University and College;" and "From Union to Union," by Rev. Jno. Torrance. Additional to the information given respecting the several Presbyterian sections which now form the united Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Australia, etc. The chapter on "Union" is particularly readable; and, as the record of a memorable year in the history of Canadian Presbyterianism, the "Year Book" for 1876 will find a permanent place in the history of this country.

PERSONAL.

—Rev. Dr. Stewart, Principal of the Sackville Institute, opened and dedicated a new Methodist Church at Salisbury, N. B., last month.

—Mr. L. McMain, Principal of the Alliston Public School, was lately presented, by a number of his pupils with a beautiful gold chain.

—Rev. Manly Benson preached one of the Anniversary Sermons at Knox Presbyterian Church, Stratford, on the 23rd ult.

—An Allenford correspondent writes: "Rev. A. Glazier is doing well for his mission, and his people are doing well for him."

—Rev. Thomas Caworth, of Thornbury, delivered an eloquent lecture on Temperance in Craigleith, lately.

—Rev. John Bredin lectured on "Notes of a Tour in Europe," in the Thornbury Methodist Church last Wednesday.

—Rev. B. Longley, B.A., of Montreal, delivered a most interesting lecture in the Temperance Hall at Granby, P. Q., on the 18th ult., on "The Scottish Port Robbie Burns."

—Miss S. L. Dow was the recipient lately of a handsome album, presented by a few friends of the Methodist Church at Sutton, P. Q., in recognition of her services as organist.

—Rev. J. S. Inskip, President of the National Camp Meeting Association, has been elected Editor of the *Christian Standard and Home Journal*, Rev. A. W. Lowrey, D.D., retiring.

—Mr. Wm. Tandy, of Kingston, delivered a most interesting lecture on "Humboldt" to a crowded audience, in that city lately, under the auspices of the Y. M. C. A.

—Rev. T. W. Jeffrey, of this city, preached the Missionary Sermons at Napanee on Sunday last. Rev. James Elliott, of Kingston, was to take part in the platform meeting on the following night.

—The friends of Carlton Place lately presented their young minister, Rev. J. R. Fawcett, with a number of gifts, in token of the appreciation in which his labors are held.

—The St. Catharines News says: The Rev. G. R. Sanderson occupied the pulpit of the Centenary Church, Hamilton, morning and evening of Jan. 23rd. His pulpit here was efficiently filled by the Rev. J. Mills, of Grimsby.

—We continue to receive favorable notices of the lectures on Prohibition, that are being delivered through the country by Rev. Geo. Case. Mr. Case's presentation of the question is spoken of as most instructive and convincing.

—The local press, in reporting the Fergus Missionary Services, makes complimentary mention of the deputation, which consisted of Rev. D. G. Sutherland, L.L.B., of Galt, and Thomas Cobb, of Elora.

—We are glad to state that the Rev. John Potts is so far recovered as to be able partially to resume his work. Brother Potts preached at the Metropolitan Church last Sunday evening to a very large congregation.

—The Revs. J. Lathern and A. W. Nicholson are preaching a course of sermons to young men in the Brunswick Street Methodist Church, Halifax, N. S. We are glad to learn that these sermons are exciting a profound and prayerful interest.

—We learn, with regret, of the death of Miss Helen Yarwood, daughter of W. T. Yarwood, Esq., of Picton, which makes the fourth daughter of that family to have been called to part with within a few years past.

—The funeral sermon of the late Mr. W. Cameron, Sec., a much-respected citizen of London, and father of Messrs. J. and W. Cameron, of the London Advertiser, which was preached on Sunday morning last in the Congregational Church, London, by the Rev. R. W. Wallace, B.A.

—Rev. George Richardson, of Watford, passed through this city, on Tuesday last week, in charge of the remains of his sister, Miss Maggie Richardson, which were taken on to the township of Cayton, for interment in the family burial-ground, near the village of Millbrook.

On Friday evening, 21st ult., Mr. Thomas Elliott called at the Methodist Parsonage, Arran, and, on behalf of the friends of the two adopted, presented the Rev. J. Holmes with a pair of buffalo robes, procured and lined through-out, valued at about \$45.

BRIEF CHURCH ITEMS.

Our friends at Kincardine, Ont., have decided to build a new church, at a cost of \$11,000.

A new Methodist church has lately been opened on the tenth concession of Geafield.

An encouraging notice of the missionary services at Pembroke will appear next week.

Rev. J. Thom, B.A., of Cookstown, has been conducting revival services with encouraging success at Thornton.

The ladies of the Methodist Church, Picton, intend holding a grand concert on Wednesday evening, February 9th.

Special services have been in progress lately in the Ottawa Methodist Church, the religious interest attending which has been most cheering.

The approved tender for the proposed new Methodist Church at Mt. Forest falls something short of \$9,000.

Rev. J. A. Williams, President of the London Conference, says he has opened six new Methodist churches since September last—the united cost being about \$31,000.

A tea-meeting was held at Severn Bridge on the 25th ult., at which a lecture was delivered by Rev. J. Bredin, of Barrie, on "Rambles in Europe."

The Berlin Missionary Meeting is favorably reported. The deputation was Rev. J. C. Stevenson and Jno. Scott, B.A. Good addresses and promising financial returns.

Rev. B. Tennant informs us that there has been a gracious revival on the New Credit mission. Over forty have expressed a desire for salvation, twenty-one of whom have joined the Church.

Attention is called to the interesting programme of services in connection with the opening of our new church at Paris, Ont., furnished by Rev. J. Philip, on our eighth page.

A social was held under the patronage of the Methodist Church of Delhi, Ont., on the 26th ult., at the residence of Mr. Daniel Smith, which proved quite a success.

A series of revival meetings have been held during the past two months in the Methodist Church, village of West Lorne, near St. Thomas. Over fifty persons have been converted.

A correspondent writes: "The Lord is graciously reviving his work in Clayton. Souls are being saved and believers cheered and strengthened."

Rev. W. Lund writes from Westminster Circuit: A few weeks ago, we had a good work at the Baker's appointment, and now we are having a gracious revival at Byron. The church is crowded every night, and quite a number have found peace.

Rev. W. Tindall informs us that a few nights of special services in Walkerton have resulted in a gracious quickening of the Church. "Several have been blessed with pardon. Last night (26th ult.) the altar rail was crowded with mourners."

Successful union revival services are being held in the Methodist church, Forest. A number have professed pardon, and many more are seeking. There is no one building in the place sufficiently large to accommodate the congregations which assemble.

The two meetings in progress on the Oakwood Circuit, at Little Britain and Graham's, are doing well. Numbers are turning to God at both places. The former bids fair to be equal to the Oakwood village revival. To God be all the praise. So writes Rev. J. W. Savage.

The anniversary sermons of the New Brighton Methodist Church—London, Ont.—were preached last Sunday by the Rev. J. Graham and Jno. Kay. A tea-meeting was held on Monday evening. The programme furnishes the names of Revs. J. H. Robinson, J. Graham and J. Reid as the speakers.

The annual meeting of the Ladies' Aid Society in connection with the Dominion Methodist Church, of Ottawa, was held on the 20th ult., when the election of officers took place, and a report showing the financial condition of the society was presented. The report was most satisfactory.

Special services conducted at Lakelet—Howick Circuit—have resulted in a gracious quickening of the Church and an addition of thirty to the membership. Rev. E. Kershaw writes that another series of meetings has been begun at Orange Hill.

The Ottawa West mission services were held last week. Deputation, Revs. J. W. Sparling, B.D., E. Robinson, and — Young. Mr. W. Cowan was chairman. The attendance is reported to have been good and the exercises full of interest.

Rev. Nelson Burns, M.A., writes from Sombra: We are having a glorious revival here; many have been entirely sanctified and many more converted. Present indications are that the work will greatly extend. Already the other appointments are feeling the benefit of this outpouring of God's Spirit.

A very cheering account has come to hand of a blessed revival of religion at Tara, Ont., in connection with the labors of the Rev. Josias Green and colleague. It may be looked for next week. More than one hundred of an ingathering is reported by our correspondent in connection with this movement.

A very successful tea-meeting was held at Mt. Drydges, in the Town Hall, on the 6th January. About sixty dollars was raised towards old standing church indebtedness. Another tea-meeting was held on the same mission, at Melbourn, for a similar purpose, and fifty-six dollars were raised. So writes Rev. A. L. Russell.

Since the notice of the Hamilton Missionary Anniversary, found in this column, was "not up," Rev. W. W. Carson writes of the meeting at the First Church as having been "most enthusiastic and a valuable means of grace to all present. The Secretary, Mr. Harry Gay, read an excellent compend of the report. The subscriptions are in advance of any former year."

At the annual tea-meeting of our friends in Yereville, Prince Edward Co., held last Thursday night, a pleasant evening was spent. There was excellent singing by the Picton choir. Short practical addresses were delivered by Rev. Mr. Shorey, and Messrs. R. S. Robin, W. J. Porte, and J. A. Clarke, of Picton. Mr. German occupied the chair with his usual good nature.

The Cowanville Observer informs us that the Methodists of Granby, P. Q., held a bazaar in the basement of their new church on the 26th ult. The attendance, considering the state of the weather, was good, and a great variety of useful and fancy articles were sold. The refreshment table, bountifully supplied, were well patronized, and the day's proceedings were brought to a close by short speeches interspersed with music. Net proceeds about \$160.

Rev. Peter Campbell writes: We have recently closed a revival service at what is known as Lipsett's Church, resulting in an addition of twenty-two members on trial. The meetings continued for four weeks, and many of the services were marked by gracious outpourings of the Holy

Spirit. We are looking for "showers of blessings" upon Campbell's Cross and Salmonville, where we expect soon to have special meetings. We solicit an interest in the prayers of the Church.

The Missionary Anniversaries of the Montreal Fourth and Fifth Circuits—Dorchester Street and Sherbrooke Street—were held on Sunday, the 16th ult., and following week. The deputation consisted of Revs. J. Roy, M.A., L. Gaetz, H. Robson and Dr. Douglas. The customary missionary tea-meeting was held on the Wednesday evening. The weather was unfavorable, but the spirit and results of the meeting were excellent.

The annual meeting of the Halifax Methodist City Mission was held in the school-house of the Grafton Street church on the 14th ult. D. Henry Starr, Esq., the Secretary, read a very encouraging report. The missionary, Mr. Theakston, gave incidents of his work, which lies in the suburbs of Halifax, and consists largely in organizing and sustaining religious services, Sabbath Schools, temperance meetings and Bands of Hope.

A very gracious work of revival has been in progress for some weeks in Sarnia. It is not confined to any one Church, but we are especially advised of a remarkable movement in the Church and congregation under the care of Rev. G. N. A. F. T. Dickson. The work there has largely amongst adults. A correspondent writes us that such triumphs of grace have never been known in that town amongst this class.

Notwithstanding the bad roads and dark nights the missionary meetings held on the Sutton (P. Q.) Mission proved the most successful ever held there. The church in Sutton was crowded morning and evening to listen to two excellent discourses from Rev. A. Hardie, M.A. At the missionary meeting the next night telling addresses were delivered by Revs. J. Stewart, J. Walton and A. Hardie. The returns promise a marked increase over those of any previous year.

The Sherbrooke Gazette of Friday, the 21st ult., says:—"Opening services in connection with the new Methodist Church at Lennoxville were held yesterday, when two excellent sermons were preached by the Rev. Mr. Bland, of Quebec, and Rev. Mr. Roy, of Montreal. Attendance fair in the forenoon, and in the evening large. The ladies of the congregation served a bountiful repast in the commodious basement after each service; proceeds encouraging."

A new Methodist church was dedicated on the 12th concession of London township last Sunday by Rev. W. R. Parker, M.A., chairman of the London District. Rev. J. Wakefield, of St. Thomas, was also one of the preachers of the day. The customary opening soiree was held on the following night. The programme gives the names of Revs. Parker, Wakefield, Kay, Charlton and Thynne as speakers, with Col. H. Lewis, of London, as Chairman. Music by the choir of the Dundas Street Methodist Church of London.

The Missionary Anniversaries of the First Methodist Church, Hamilton, held last week, were a marked success. Revs. D. G. Sutherland, of Galt; J. H. Robinson, of London, and H. Hughes were the deputation. The children's cards brought in more than twice the sum of last year. Similar services were held at the John Street church; the platform meeting coming off on Tuesday evening, with Dr. Rice in the chair. The local press speaks of this service as large and enthusiastic. The Rev. G. M. McEachern, of Dundas, was present at the latter service.

The contract has been let for the building of a new church in the village of Plattville, size 60 x 40. The work is to be commenced early in spring, and finished during the current year. Former pastors and all acquainted with this place will know that our cause here has suffered for several years past for want of a new church. Special services are now in progress, and we trust that the walls of the old church may yet respond with the glad hosannas of new-born souls. So writes Rev. Jno. C. Stevenson.

The blending—on that ground—in nearly equal proportions of the two late sections of Methodism forms the present circuit of Kirkton. The results of the union there have been most happy. At the third line of Blainhead special services in the fall yielded good returns. Kirkton village is receiving encouraging accessions to its membership, as a reference to our S. S. column will show. Material progress is also reported by the pastor. The parsonage has been repaired and painted, new furniture introduced, and a mortgage on the property is being paid off. The circuit is compact, being only seven miles by fire, and roads are excellent. The membership is rather larger than the old Wesleyan circuit, which covered nearly double the ground. Thus, while lying in a comparatively small space, the work is abundant and the promise is hopeful.

COBBOURGH MISSIONARY ANNIVERSARY.

The Cobourg Missionary Anniversary, on Jan. 23rd and 24th, was remarkably successful. The Anniversary of the General Society, held here last autumn, was one of the best ever held in Canada. That Connexional Anniversary has heretofore stood also in place of the local anniversary of the town, in which the General Committee assembled; but our Local Committee were of opinion that the great meeting of the General Society should stand by itself, distinct from any local celebration; we therefore resolved to have our own meetings as usual. At these, the Rev. Alexander Sutherland, Secretary-Treasurer of the Missionary Society, and the Rev. Wm. Briggs, Chairman of the Belleville District, have done us very eminent service. Their solid, powerful, and effective sermons and speeches were worthy of any place or any occasion. The proceeds, at the close of the meeting, were about nine hundred and fifty dollars—which we expect to raise above the thousand; thus Cobourg, on the principle of proportionality, leads the van in our Connexion. And this, too, after giving just now a subscription of over twelve thousand dollars towards a Science Hall for the College. But the friends of the Church and College ought now to send in one hundred thousand at least, to put up buildings worthy of us, for a University that is not in any sense a local institution, but is in every sense a connexional necessity. W. J.

The Halifax Wesleyan speaks very highly of a sermon preached by Rev. L. Brecken, M.A., from the words, "Who is the image of the invisible God, the first-born of every creature." Our confere congratulates the town of Windsor, N.S., on the prospect of having this gifted brother as its coming Methodist pastor.

The License Law Amendment Bill passed its second reading on Monday night. The provisions of this Bill are in advance on previous legislation on the Temperance question, and though not all that the friends of this reform could desire, it will be accepted as one step at least in the right direction.

RELIGIOUS INTELLIGENCE.

Alterations and extension, costing twelve thousand pounds, have been recently effected at the London Missionary Society's House, which had become too small for the extended operations of the Society.

The Rev. W. Morley Punshon, as the representative of the Wesleyan denomination, recently received the gift of a chapel, built by two gentlemen at Ivybridge, England, and costing about \$40,000.

Bishop Williams, the Missionary Bishop of the Protestant Episcopal Church in Japan, is devoting two-thirds of his own small income to carry on the mission work, and he lives in a poor little Japanese house, hardly better than a hut, which is the best he could buy, and this insignificant dwelling is church and school-house.

The Congregationalist publishes tables which show that during the past year 190 ministers have been ordained; 101 dismissed; 60 have died, 49 married, and 85 churches have been organized. The average age of those who have died, whose ages are given, is sixty-four years and nearly six months; eight were eighty years old and upwards; six were under forty.

The Woman's Christian Temperance Union, of Philadelphia, has opened, with very encouraging prospects, a Temperance coffee-house and reading-room at the corner of Seventh Avenue and Fifth Street. It is designed especially to meet the needs of the car drivers of the Seventh Avenue and Broadway Railway lines, and to counteract the evil influences of the many liquor-saloons in that locality.

In connection with the closing of the first term of the Ladies' Primitive Methodist College, Clapham, a concert and supper were given, during the month of December. The young ladies received several prizes, and the concert was very satisfactory. Interesting addresses were delivered, and all enjoyed the evening very heartily. Another resident tutor has been secured in the person of Miss L. Antliff, daughter of the Rev. S. Antliff, D.D., (now in Australia).

The various services in connection with the opening of the fine new Methodist New Connexion chapel at Oldham were concluded on Christmas day. At some of the meetings as many as 1,200 people were present, and the collections were liberal. The cost of the new building, which has sittings for 1,100 persons, is about six thousand pounds, and nearly the whole of the money has been either given or promised. The old chapel is to be turned into a school-room for 700 scholars.

"Table Talk" of the London Methodist says: "The American Methodists set us an example. Their 'Church Parlor' is a capital institution. It brings people together; it melts ice; it heals sores. Such a thing among us would prove a great blessing to many, and notably in towns to young people who are resident there, but away from home, who long for some society, and who, too often, through not being able to get access to Christian sects except in public worship, are driven to places that they had better never know."

Miss Amanda Smith, a colored Evangelist, has been addressing large congregations in the St. Paul's Methodist Episcopal Church, Wilmington, Del. She was formerly a slave in Harford County, Md., is about forty years of age, and shows a great familiarity with Scripture. After leaving St. Pauls, which is a congregation of whites, she commenced a series of services in one of the colored churches of Wilmington. Four or five of the churches of that city are opened for meetings every night.

The Rev. R. Y. Whytehead, vicar of Nonkeeling, near Hornsea, has issued a printed notice to most of the stonemasons in the district, stating that no gravestone or tombstone can be placed in the churchyard without the vicar's permission. He gives minute directions as to the size, shape, and position of the stone, and asks that the design may be sent to him for approval. He also states that it is necessary that every stone intended for the grave of a Christian should either be cruciform or have a cross of some pattern in the head above the lettering.

The Methodist Church in the Via Poli, near the Fountain of Trevi, Rome, is now completed. The edifice is in the Gothic style, graceful but simple. There are seats for two hundred and fifty persons. It was opened on Christmas day. American in origin, it receives hearty support from evangelists of every denomination. Its communicants number ninety. At the morning and evening services three hundred persons were present. The sermon was preached by the Rev. Theophilus Gay. In the evening there was a reunion of all the evangelical residents in Rome, presided over by the Rev. Dr. Vernon, pastor of the church.

Thirteen persons came to the village of Rushville, Ill., unasked and unannounced. By previous arrangement they divided into several companies, and commenced conversing with every person they met, old and young, on the subject of their personal salvation, and where a willingness was manifested, knelt down and prayed with them. They also visited the dwellings and business places of every inhabitant of the village, talking, singing, and praying with every person as far as they were able, and inviting them to attend the meeting at night. Soon a deep religious impression took possession of the hearts of the people, and a revival of great power commenced, which resulted in the conversion of over one hundred persons.

Mr. Spurgeon, in the *Sword and Trowel*, says: "We have met with a statement about our receiving sixty Methodist students a year into our classes. We have never said anything of the kind, nor is it true. We shall not, however, regret if it turns out to be a prophecy. If Methodists improve into Baptists we shall not lament it, but nothing of the sort has occurred as yet, nor do we expect it. The Church of England has been flirting with the Wesleyans, but we have done nothing of the kind; we have been too busy seeking the conversion of the ungodly to have any time to bait traps for members of other denominations. At the same time, they will be heartily welcome if they wish to make a change, especially if they are of the same sort as our friend Mr. Mark Gutty Pearce."

For some time there has been circulating in England very unpleasant reports compromising Mr. Pearson Smith especially, we believe, in certain business matters, and at last Lord Radstock, Henry Varley, and others have published a letter in which they say: "Some weeks after the Brighton Convention it came to our knowledge that the individual referred to had on some occasions, in personal conversation, insinuated doctrines which were most unscriptural and dangerous. We also found that there had been conduct which, although we were convinced that it was free from evil intention, was yet such as to render action necessary on our part. We therefore requested him to abstain at once from all public action and when the circumstances were represented to him in their true light, he entirely acquiesced in the propriety of this course and recognized, with deep sorrow, the unscripural and dangerous character of the teaching and conduct in question." The latest accounts represent Mr. Smith as suffering from brain disease.

CURRENT NEWS.

—There is a difficulty in obtaining boys for the Royal Navy; there are no fewer than 700 vacancies.

—The people of Dublin have formed a Committee to induce the Queen or Prince of Wales to visit Ireland next summer.

—The rebels in Cuba have destroyed a large tract of sugar plantations and burned warehouses and refineries.

—About 1,000 persons in Montreal have had the water supply cut off for non-payment of the rates.

—The International Society is noisy in Belgium, and workmen are demanding bread without payment.

—Six locomotives are required to haul a heavy train through the snow drifts on the Central Pacific Railroad over the Sierras.

—On Sunday night week, near Amherstburg, a colored lad, fifteen years of age, stabbed another boy three years his senior, killing him instantly. The London *Lancet* says that the habit of secret drunkenness is becoming very common among the boys at the English public schools.

—Mrs. Turner, Dingle Head, Liverpool, has sent a donation to the South American Missionary Society of £2,000, in memory of her late husband, Mr. Charles Turner.

—There is a rumor that Mr. Disraeli intends to make the elder Rothschild a Peer. There is no Jew, and there never has been a Jew, in the House of Lords.

—The various classes in the Normal School at Ottawa are in full working order, and with a largely increased attendance since the holidays. The number of enrolled students is 84.

—Mrs. J. J. Astor presented \$1,500 to the Children's Aid Society during the holidays, to send out a party of 100 homeless children and poor, hard-working families to homes and places of work in the west.

The Secretary of the London Missionary Society has received an offer of \$25,000 to establish a mission at Lake Tanganyika, where Stanley met Livingstone. A committee has been appointed to carry out the project.

The Ottawa *Free Press* learns that in certain districts up the Ottawa even a less quantity of snow has fallen than down there, and hence the drawing of timber is rendered almost impossible, and decidedly too expensive to be attempted.

—Owing to the numerous applications for space in the Memorial Hall, the Centennial Board of Finance have decided to erect an additional building for the accommodation of fine arts, and have already given out the contract.

—A fire has occurred in a salt mine in Galicia, more than nine hundred feet in depth. Two hundred men were saved. Attempts made to rescue a few who were left behind ended fatally, and in all it is believed that eight lives have been lost. —The largest telescope ever yet attempted is now in course of construction in Dublin, by Mr. Grubb. It is intended for the new Observatory of Vienna. The object glass will have an aperture of over twenty-six inches, and the focal length is to be about thirty-two feet.

—Prof. Gildersleeve, of the University of Virginia, has accepted the professorship of Greek in the Johns Hopkins University at Baltimore. Salary \$5,000, which we believe is the highest figure paid to any professor of that great and good language in the United States.

—Mr. Bright, the great tribune of the people, has been making a speech to his constituents at Birmingham. He paid little attention to foreign questions, but attacked primogeniture and monopoly, and advocated the assimilation of the country and the borough franchise and a re-distribution of seats.

—Wolves, half-starved and gaunt-looking, have been bold enough to enter thickly settled parts of Garrafra and commit depredations. Last week a couple of these swamp loiterers visited the farm of Mr. Peter Graham, lot 22, con. 7, and killed four fine sheep, one of which was almost completely devoured.

—A man named Allsopp was arrested in

The Righteous Dead.

RANDLE CAMPBELL.

Bro. Randle Campbell, of Fingert circuit, was born near Hamilton, Ontario, Oct. 18, 1812. He was married with his family to Port Bruce, Aylmer circuit, many years ago, where he was converted to God, and joined the Methodist Church, during a revival service conducted by Bro. Ross. He dated his first deep conviction to the reading of Dr. Merle D'Aubigne's History of the Reformation, which was the object of incessant prayer for many years by his wife and eldest son. His piety and his faith and hope were strong, and his end was peace.

J. HARRIS.

THOMAS DUFFY.

The subject of this memoir was born in the town of Ballinboro, and County of Cavan, Ireland. He left his native place in the year 1842, when sixteen years of age, and came to Canada, first taking up his abode in Brampton. He was married to his now bereaved one by Rev. W. Young, in August, 1852, and shortly after their marriage both were converted to God under the ministry of Brother Young, and in the same year (1852) joined the Wesleyan Methodist Church.

After remaining in Brampton for the space of four years, he came to the Township of Garfield, and purchased a good farm of two hundred acres of land, and erected a handsome residence thereon, in which he lived up to the time of his decease. About seven years ago he was seized with paralysis, and for the past four years was entirely confined to the house. He took great pleasure in reading his Bible, the Christian Guardian, the Guide to Holiness, and the "Earnest Christian." He was visited by the writer on several occasions, and his countenance was ever radiant with a heavenly smile. In sickness as well as in health, "Thy will be done," was his prayer, and when his peaceful life was coming to its close, he was able to appropriate the language of the Psalmist of old, and say with him, "Though I have now to pass through the valley of the shadow of death, I will fear not, because Thou, my Lord, art with me." Finally, his end was peace. His funeral sermon was preached to a large and attentive congregation by the writer.

GEO. McNAMARA.

MARY JANE MAXWELL.

The subject of this brief notice departed this life, in full hope of a glorious immortality, Dec. 15th, 1875. For more than a year it was evident that consumption was working its deadly work on the body, making it ready for its tomb. None realized her physical state better than she did herself, and for the issue she was fully prepared. Her confidence in Christ was strong, and gathered strength with the march of the disease; hence death to her was a welcome messenger.

Methodist and Methodist ministers she loved, and never was she happier than when in some way or other she was engaged in serving their interests and administering to their necessities.

The class-meeting was her delight, and in the fellowship meetings rarely, if ever, did she fail to tell what God did, and what He was still doing for her soul.

A few days before her departure the writer administered to her the Sacrament of the Lord's Supper, together with her now much-bereaved father and brother, and of a truth the Holy Spirit was in our midst, making solemn and profitable the hour. When asked, "Do you feel Jesus very precious?" the answer was, "I do, I do!"

A few moments before she breathed her last—after a severe struggle she looked up to the face of her dear brother William, (Rev. W. J. M.) and said, "Passing away."

Her funeral was attended by a large number of friends and acquaintances, and the body now sleeps beside her late brother's (Rev. H. M.) in the Sarnia Methodist Burying-ground.

JOHN NEALANDS.

THOMAS AUGUSTA ADAMS, Beloved wife of Mr. Edward Noyce, and daughter of Lewis and Elizabeth Adams, of Drayton, departed this life Nov. 27th, 1875, aged 27 years. Her religious life, beginning some time previous to her marriage in 1853, was uniform and consistent to the end. During the last five years, she said she had not a day that was not spent in her acceptance with God. Her husband, with her family from a residence in Michigan, as she began to suffer from her late illness, she said to her mother, "I have come home to die;" and for six months, while consumption steadily and surely did its work, she was a bright example of the saving and sustaining power of divine grace. In extreme weakness and much distress she was not only resigned, but cheerful, calmly resting in Jesus, and gladly, sometimes almost impatiently, anticipating her change from mortality to life. She had well learned where to bring her burdens, both small and great. Seeing her mother wearied and perplexed by a multiplicity of cares, she said: "Mamma, don't you ever carry these things to the Lord?" The thought of leaving her affectionate husband and three promising boys gave her a severe struggle, but here too, alas, grace completely triumphed.

When the end was near she said to the loved ones who had gathered round: "Don't weep for me, I'm going home."

Then, after she had been apparently unconscious, they heard her murmur softly, "Home, home, home," and soon without a struggle, but with a joyful expectation, upward look she had gone, leaving us with the memory of her parting word to say,

"By the bright waters now thy lot is cast, Joy for thy happy friend, thy bark hath passed The rough sea's foam, Now the one yearning of thy soul is stilled, Home, home! Thy peace is won, thy heart is filled! 'Thou art gone home!'"

An impressive sermon was preached at the funeral by the Rev. Thos. D. Pearson, from the words "Let me die the death of the righteous, and let my last end be like his." E. A. H.

WILLIAM HANNA.

Was born in McElabara, county Monaghan, Ireland, March 20th, 1845, and died, peacefully, trusting in the Saviour, Jesus the Christ, on the 22nd of November, 1875. Very early in life he was the subject of strong religious impressions, which continued to deepen under the influence of a pious mother until about his sixteenth year, when, in connection with the religious services conducted by the Primitive Methodists, he was led to decide for Christ. From this time until death he continued a regular attendant on class-meeting, which he esteemed very highly, often speaking of it as the most invigorating means of grace in connection with the Church of God. His early life was one of peculiar trial, being afflicted with curvature of the spine, supposed to have arisen from a hurt received when quite young. His infirmities may fairly account for the mental depression from which he suffered, and which he was abundantly realized by him in this his special time of trial. He had also the earnest prayers of God's people and the ministers then stationed on the Clones Circuit, Revs. Wherry and Wright; their attention and sympathy cannot be forgotten by his friends. The prayers of his dearly beloved class-leader, Mr. C. W. Walker, united with many others so effectively prevailed with God for him that he was fully restored to health.

In 1870 he emigrated to Canada to join his brother in Toronto. When about six months in the city he wrote home to his friends that he was then graciously influenced in the meeting held in the old Adelaide Street church. He stated he was the possessor of perfect peace and a clear knowledge of his acceptance with God, and that settled assurance he fully enjoyed until the end of his life. He at once joined the Church, where he continued to enjoy the favor of the people and unremitting communion with his God. His appreciation of the counsel and encouragement of his class-leader, Mr. John R. James, cannot be fully expressed by mere words. No parent could manifest more solicitude for the welfare of his children than this devoted man, and God evinced for his class. The other services of the sanctuary were by him greatly enjoyed. Truly his delight was in the service of God. Naturally retiring, he was not prominent in giving his testimony for Christ; but in almost every instance, when in company with friends or others, he failed not to speak a word for the Master.

Being a teacher in the Sabbath School for the last three years, he often mourned over his inability to do more for those committed to his care. As his health was very delicate he could only exercise faith and patience afforded to the Christian in time of affliction. It is not consoling to know that they also serve who only wait? He was most exemplary in morals also, blessed with a tender conscience.

"Quick as the apple of the eye." The first approach of ill to feel. His last illness was but of short duration, being confined to bed, but for two weeks, during which time he was always very peaceful, and fully resigned to God's will. When told of his sinking state and uncertain recovery, he firmly replied: "For me to live is Christ, but to die will be gain."

When asked from time to time of his state of mind, his answer was, "I am trusting, Lord, in thee. I am safe. All is settled." Such were his expressions of confidence. He earnestly advised the friends who came to see him to bring all they could to Jesus, and speak to every one about the Saviour, and point them to heaven, "for I am going there." His last words to me were an advice to his cousin to serve and love God above all things. "Tell him," said he, "and he could hardly express the words—"I said that he was always anxious to lead others to Christ, who was all in all to him." The enemy was kept at a distance, and, while passing through the valley, no terror stole his peace away. The visit of his sister, Rev. John Potts, and his leader, Mr. James, were highly prized by him, and gave him much spiritual strength and comfort. In his case the promise was fully verified, "Thy rod and thy staff they comfort me."

This gentle child-like spirit calmly passed away to join the blood-washed throng, among whom he expected to meet his dear father, who died in April last and his beloved Sunday School teacher, Rev. William N. Thompson, who died triumphantly last New Year's Day. How appropriate are the beautiful lines—

"And if our fellowship below in Jesus be so sweet, What heights of rapture shall we know when round His throne we meet."

Oh, let me die the death of the righteous, and let my last end be like his. A loving and faithful son, an affectionate brother, and a ready friend. From his brother, DAVID HANNA.

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Messrs. KENT BROS.—The gold watch I purchased of you gives me entire satisfaction. It is fully as good as represented. Yours truly, S. H. BURGESS.

CONNECTIONAL NOTICES.

WOODVILLE.
The Rev. T. W. Jeffery, of Toronto, is to lecture in Woodville, on February the 10th, in aid of the Methodist Fair.

HORNINGS MILLS.
The Rev. S. Wood, D.D., President of the Toronto Conference, will preach and conduct the Quarterly Meeting Services at Hornings Mills, Feb. 12th.

CAYUGA-LECTURE.
The Rev. Hugh Johnson, M.A., of Hamilton, will lecture in Cayuga, on Tuesday evening, February 8th. Subject: "The Church and the World; or, Travels in the British Isles." WM. H. FIFE.

LECTURE-STRAITFORD.
The world-renowned Orator, John F. Gough, will deliver his lecture, entitled "Peculiar People," in the Central Methodist Church here, on Monday evening, February 15th. His country has been the scene of the most extraordinary religious revivals, and he has become quite a household name. The number of sales they have made. The enthusiasm has spread to the neighboring towns and villages, and numbers of tickets are being sold.
Special trains will run at reduced fares on the Grand Trunk to accommodate parties from a distance. The ladies anticipate a grand musical success.

PARIS-CHURCH-OPENING.
The opening services in connection with the new Methodist Church, Paris, will be held on Thursday, Feb. 10th, and two following Sabbaths.
On Feb. 10th, the Rev. S. D. Rice, D.D., of Hamilton, will preach on Thursday, at 11 a.m., after which the dedicatory service will be held, in which several ministers will take part. The Rev. D. I. Rice, of Auburn, N.Y., will preach at 7 p.m.
On Sabbath, February 13th, the Rev. W. Jeffery, D.D., of Colborne, will preach at 11 a.m. Rev. E. E. Ryckman, M.A., Principal of Wesleyan Institute, Dundas, at 3 p.m.; Rev. A. Langford, Chairman of Grand District, at 7 p.m.
On Monday evening, February 14th, a tea will be served in the basement of the new church at 6 o'clock, after which the Rev. W. Jeffery, D.D., will deliver his very popular lecture on "Our New Dominion." The chair will be taken for the lecture punctually at 8 o'clock. Tickets 50 cents.
The church choir will render choice music and assist at all the services.

On Sabbath, February 20th, the Rev. J. Ryan, of York, England, will preach at 11 a.m. Rev. T. W. Jeffery, of Toronto, at 3 p.m.
Collections will be made in connection with all the above services in aid of the Trust Fund of the new church. A hearty invitation is extended to ministers and friends from adjoining circuits to be present.

METHODIST MISSIONARY SOCIETY.
The Treasurers acknowledge with thanks the receipt of the following sums:
Toronto, per Rev. C. P. R. 2nd remittance, \$19.00
Weston, per Rev. G. Brown, 1st remittance, 45.00
Shannonville, per Conference Treasurer, 10.00
Shannonville, per Conference Treasurer, 10.00
Oshkosh, per Rev. A. Cunningham, 70.00
Waterdown, per Conference Treasurer, 19.00
Glenora, 2nd remittance, 22.00
Lewville, 2nd remittance, 22.00
Milton, 2nd remittance, 30.00
Kearneyville, 2nd remittance, 30.00
Toronto First, per Dr. Ryckman, 11th remittance, 47.00
Collingwood, per Chairman, 21.00
Barnby, 2nd remittance, 11.00
Barnby, 2nd remittance, 11.00
Vespra, 2nd remittance, 35.00

SUPERANNUATION FUND.
The Treasurers thankfully acknowledge the following amounts received:
Richmond Hill, 2nd remittance, \$40.00
Ward, 2nd remittance, 13.00
Sutton Place, 2nd remittance, 7.00
Lloydville, 2nd remittance, 20.00
Streetsville, 2nd remittance, 50.00
Pomroy, 2nd remittance, 10.00
Vespra, 2nd remittance, 4.00
Sunderland, 2nd remittance, 120.00
Vespra, 2nd remittance, 13.00
Markham, 2nd remittance, 46.00
Stratford, 2nd remittance, 8.00
Fettersham, 2nd remittance, 28.00
River, 2nd remittance, 8.00
Leamington, 2nd remittance, 11.00

Book-Steward's Notices.
NOTICE TO CORRESPONDENTS.
Ministers and others sending money will please state distinctly how it is to be disposed of; they will also send at least postage stamps as possible, as we lose the discount on them.

TO CHURCH LEADERS, CHORISTERS, &c.
Desires of introducing the new Hymn and Tune Book into all our congregations, we will furnish a sample copy for examination, post free, on receipt of \$1.00.

RULES, WITH SCRIPTURE PROOFS.
"Rules of Society, with Scripture Proofs," printed in parallel columns, with the Rules. Price 25c. per dozen, or \$1.40 per hundred.

THE CHROMOS.
In consequence of a delay in the receipt of the chromos "Napoleon Fisher Boy," "Easter Cross," "Park Scene," and the "Fete Champetre," it will be a few weeks before we shall be able to furnish subscribers with them. We will send them out as soon as they are received from the manufacturers. The chromos "Wide Awake" and "East Asleep" and the engravings of John and Charles Wesley are in stock and can be sent immediately.

THE NEW LITURGY OF THE METHODIST CHURCH OF CANADA.

Having been frequently urged to publish an edition of the Liturgy in large type, suitable for the Pulpit, and for those whose sight requires them to use large type, we have procured a new edition of good paper, and have printed an edition on good paper, and have printed an edition on good paper, and have printed an edition on good paper.

OUR Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven.

FRESH ARRIVALS.

The following Books, just received, may be obtained at the Book-Rooms at Toronto and Montreal:
DANIEL QUORIM, by Mark Guy Pearse. 75c.
UNSEEN UNIVERSE, or Physical Speculations on a Future State. \$1.00.
WATSON'S EXPOSITION OF THE GOSPELS. Cloth. \$1.00.
THE PERSON OF CHRIST, by Rev. W. B. Pope. (Revised). Cloth. \$2.00.
HISTORY OF MISSIONS, by Dr. W. Brown. 3 vols. \$7.00, cloth \$8.25.
THE LIVING WESLEY, by Dr. Rigg. \$1.12.
THE TREASURY OF DAVID, by Spurgeon. 4 vols. Cloth. Per volume, \$2.10.
MINUTES OF THE WESLEYAN CONFERENCE in England, 1875. Cloth. 50c.
ALL ABOUT JESUS, by Alex. Dickson. \$1.75.
Also, large lots of second Sunday-School Books, etc.

LESSEY HYMN AND TUNE BOOK.
This book comprises selections of HYMNS and TUNES of the various metres on the different subjects embraced in our Hymn Book, taken from the larger "Hymn and Tune Book," and is suitable for Congregational Meetings, Social Gatherings, and for Choirs. It will be found to contain some of the choicest hymns in the language, and some of the most popular tunes extant. It is so cheap as to be within the reach of everyone, and is of sufficient extent to meet almost all the requirements of Congregational Singing. It is neatly printed on good paper, bound in cloth and lettered on the side. Price 25c. per single copy, and 15c. per copy when a dozen or more are taken at once.

GUARDIAN AND WITNESS.

For \$2.10 sent free to the Office, we will send the paper from this date to the end of the year 1876. This includes the postage, which must be paid at the office of mailing. Subscriptions sent direct to the Rev. S. Rose, Methodist Book-Room, Toronto, will save expense and delay, and the possibility of mistakes.

For fifty cents extra we will send, post-free, any of the following Oil Chromos—
THE NEAPOLITAN FISHER BOY, (after Gustave Richter), 12 by 16 inches, Prang's edition of this chromo, about the same size, sells for \$7.50.

THE EASTERN OFFERING, (new edition)—A Cross wreathed with flowers—11 by 14 inches.

THE FETE CHAMPETRE, a French Chateau and Garden Party, 12 by 17 inches.

PARK SCENE, with lake, fountain, boats, swans, etc., 12 by 17 inches.

Or both of those well-known favorites, WIDE AWAKE and FAST ASLEEP.

For 75 cents extra we will send, post-free, two elegant steel portraits of JOHN and CHARLES WESLEY, 17 by 13 inches; or either, separately, for 50 cents.
These premiums will be sent at the same rate to subscribers to the CANADIAN METHODIST MAGAZINE, the subscription to which (including postage) is \$2.05 per year.

SPECIAL PRIZES.

TO CANVASSERS FOR THE CANADIAN METHODIST MAGAZINE.

Through the liberality of kind friends, the following special prizes are offered to the most successful canvassers for our Connectional Magazine:

I. For the largest number of new subscribers \$20 in Cash, or \$20 worth of Books at publishers' wholesale prices.

II. For the second highest number, \$15 in Cash, or \$15 worth of Books at wholesale prices.

III. For the third highest number \$12 in Cash, or \$12 worth of Books at wholesale prices.

IV. For the fourth highest number \$8 in Cash, or \$8 worth of Books at wholesale prices.

V. For the fifth highest \$4 in Cash, or \$4 worth of Books at wholesale prices.

Books may be selected by the successful canvassers from any publisher's catalogue in Europe or America, and will be furnished to the winners of the prizes at the publisher's invoice prices. This will greatly increase the value of the prizes, and offers a rare opportunity of getting books at very nearly first cost of production.

In making up list two renewals of old subscriptions will be accounted as equal to one new subscription. The entire amount of the subscriptions must be at least equal to three times the value of the prize, i.e., the cash subscriptions for the first prize must amount to at least \$60. The subscriptions and cash must be sent to the Book Steward before six o'clock p.m. on March 31st. Any subscribers already sent to be counted in the entire subscription list.

All our friends, ministerial and lay, are urgently requested to renew their subscriptions promptly, and to aid us in increasing the circulation of our Connectional Monthly. A strong effort is especially necessary at this time, in order to prevent the prevailing monetary stringency from restricting its influence and usefulness. Marked improvements will be made during the present year.

Expressions of Opinion.

The following are a few expressions of opinion of our Connectional Monthly—
"This Magazine is conducted with great spirit."—*Montreal Free Press.*
"This Magazine has already achieved a very remarkable success."—*Toronto Mail.*

This magazine bears throughout the evidence of good editing. It is read with interest and pleasure. A perfect gem, both in appearance and intrinsic excellence. —*Pittsburgh Christian Advocate.*

Must be highly satisfactory to readers of intelligence, taste and piety. —*New York Christian Advocate.*

It is altogether miscellaneuous the stamina of Methodism, if this venture is not crowned with complete success. —*The Observer (Bible Christian).*

This is a really attractive magazine both in respect to its editorial and mechanical excellence. —*New York Christian Advocate.*

A valuable addition to the religious periodical literature of our country. —*Canada Christian Advocate (Bible Methodist).*

We heartily recommend this Magazine to our readers as one that should be in every household. It is worth ten times its cost to every person. Try it a year and you will not regret doing so. —*Drummond's Canadian.*

The best family magazine that we know of. While it gives an excellent amount of reading matter with abundant illustrations, its price is only about half that of similar publications. —*St. Catharines Times.*

This is such a work, as the times demand. It comes in admirably between the ponderous quarterly services of BAPTISM, the ADMINISTRATION of the LORD'S SUPPER, the RECEPTION of MEMBERS into the CHURCH, the SOLEMNIZATION of MARRIAGES, LAYING the CORNER STONE, and the DEDICATION of CHURCHES, the BURIAL of the DEAD. It is heartily and fully bound and lettered on the side, and should be on the Pulpit alongside of the Bible and Hymn Book. —*See Advertisement.*

Specimen of type used in printing the Liturgy—
OUR Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven.

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Commercial.

TORONTO MARKETS.

FARMERS' MARKET—STREET PRICES.	
Wheat, fall, per bush.	80 1/2
Wheat, spring, do.	80 1/2
Oats, do.	70 1/2
Barley, do.	70 1/2
Peas, do.	70 1/2
Beans, do.	70 1/2
Green peas, per 100 lbs.	70 1/2
Beef, hind quarters.	60 1/2
Beef, fore quarters.	60 1/2
Mutton, by carcass.	60 1/2
Chickens, per pair.	60 1/2
Ducks, per brace.	60 1/2
Geese, each.	60 1/2
Turkeys, do.	60 1/2
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

FLOUR, &c.	
Super Extra.	43 1/2
Extra.	43 1/2
Family.	43 1/2
Spring Wheat.	43 1/2
No. 1 Superfine.	43 1/2
Ontario.	43 1/2
Canada.	43 1/2

GRAIN, &c.	
Fall Wheat, No. 1.	1 03
No. 2.	1 03
No. 3.	1 03
No. 4.	1 03
No. 5.	1 03
No. 6.	1 03
No. 7.	1 03
No. 8.	1 03
No. 9.	1 03
No. 10.	1 03
No. 11.	1 03
No. 12.	1 03
No. 13.	1 03
No. 14.	1 03
No. 15.	1 03
No. 16.	1 03
No. 17.	1 03
No. 18.	1 03
No. 19.	1 03
No. 20.	1 03
No. 21.	1 03
No. 22.	1 03
No. 23.	1 03
No. 24.	1 03
No. 25.	1 03
No. 26.	1 03
No. 27.	1 03
No. 28.	1 03
No. 29.	1 03
No. 30.	1 03
No. 31.	1 03
No. 32.	1 03
No. 33.	1 03
No. 34.	1 03
No. 35.	1 03
No. 36.	1 03
No. 37.	1 03
No. 38.	1 03
No. 39.	1 03
No. 40.	1 03
No. 41.	1 03
No. 42.	1 03
No. 43.	1 03
No. 44.	1 03
No. 45.	1 03
No. 46.	1 03
No. 47.	1 03
No. 48.	1 03
No. 49.	1 03
No. 50.	1 03

LIVE STOCK.	
Cattle, per head.	1 03
Sheep, per head.	1 03
Pigs, per head.	1 03
Horses, per head.	1 03
Donkeys, per head.	1 03
Mules, per head.	1 03
Goats, per head.	1 03
Rabbits, per head.	1 03
Guinea pigs, per head.	1 03
Chickens, per pair.	1 03
Ducks, per brace.	1 03
Geese, each.	1 03
Turkeys, do.	1 03
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

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Cattle, per head.	1 03
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Pigs, per head.	1 03
Horses, per head.	1 03
Donkeys, per head.	1 03
Mules, per head.	1 03
Goats, per head.	1 03
Rabbits, per head.	1 03
Guinea pigs, per head.	1 03
Chickens, per pair.	1 03
Ducks, per brace.	1 03
Geese, each.	1 03
Turkeys, do.	1 03
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

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Mules, per head.	1 03
Goats, per head.	1 03
Rabbits, per head.	1 03
Guinea pigs, per head.	1 03
Chickens, per pair.	1 03
Ducks, per brace.	1 03
Geese, each.	1 03
Turkeys, do.	1 03
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

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Donkeys, per head.	1 03
Mules, per head.	1 03
Goats, per head.	1 03
Rabbits, per head.	1 03
Guinea pigs, per head.	1 03
Chickens, per pair.	1 03
Ducks, per brace.	1 03
Geese, each.	1 03
Turkeys, do.	1 03
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

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Goats, per head.	1 03
Rabbits, per head.	1 03
Guinea pigs, per head.	1 03
Chickens, per pair.	1 03
Ducks, per brace.	1 03
Geese, each.	1 03
Turkeys, do.	1 03
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

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Cattle, per head.	1 03
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Horses, per head.	1 03
Donkeys, per head.	1 03
Mules, per head.	1 03
Goats, per head.	1 03
Rabbits, per head.	1 03
Guinea pigs, per head.	1 03
Chickens, per pair.	1 03
Ducks, per brace.	1 03
Geese, each.	1 03
Turkeys, do.	1 03
Butter, large rolls.	21 1/2
Butter, small rolls.	21 1/2
Eggs, per bush.	1 1/2
Apples, do.	1 1/2
Oranges, do.	1 1/2
Carrots, do.	1 1/2
Beets, do.	1 1/2
Cabbages, per doz.	1 1/2
Hay, do.	1 1/2
Straw, do.	1 1/2

skins.....	0 60	—	1 40
ol, fleece.....	0 82	—	0 34
pulled, super.....	0 25	—	0 28
pickings.....	0 09	—	0 13
ow, rough.....	0 04	—	0 00
rendered.....	0 60	—	0 07
LEATHER...			