

The Christian Guardian

AND EVANGELICAL WITNESS.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLIX. No. 47.

TORONTO, WEDNESDAY, NOVEMBER 20, 1878.

WHOLE No. 2559.

Literary and Religious.

URANIA.

From what superior star,
Gazing, enraptured, afar,
Didst thou first look on earth when earth was young?
Thou whom the daisies of all days have sung,
Split of Song! by many names adored,
Whose deep, sweet speech, the music of the soul,
Our human utterance cannot yet control,
Upon whose dazzling shrine are ceaseless offerings poured.

When first thy sun-shod feet
Pressed the dew-droplet, sweet
With timid violet, and virgin rose;
When first thy rainbow plumage passing by,
The shepherd birds discerned, ah! rapturously
They sought thy inspiration to disclose.
With burning heart and glances raised above,
Speech overthrown in song, and all their theme was love.

Nor didst thou linger long
In vales of pastoral song.
Judea's heart thy fervid fingers strung,
The groves of palm, the sacred rivers, heard,
The cedars upon Lebanon were stirred
When David's lips immortal measures sung,
And smoke of costly odours rose to heaven
With chorus and response by Hebrew voices given.

On Orpheus' glowing lyre
Was laid thy touch of fire;
By thine own lips on Sappho's brow was pressed
The mystic kiss which woke her soul's unrest.
Unveiled by thee, in thy most radiant mood,
The palaces that on Olympus stood,
From whose charmed portals came, at thy decree,
The gods of earth and heaven, the nymphs of air and sea.

Then was the age of gold,
When birds heroic told
Heroic legends of primeval days.
Then had the finger his full meed of praise,
For thou didst touch the laurel with thy wand,
And prince and warrior with exultant hand
Wove the bright bays around the minstrel's name.
Their valor was his theme; his song their surest fame.

Yet not by these was seen
The splendor of thy mien,
The full, unclouded glory of thy face.
These caught but glimpses of the light divine,
And counting these among the "sacred nine,"
Groped in the darkness for thy dwelling place.
Milton alone, O elder bard prevailed;
Upon the starry heights he saw thy brow unveiled.

Dearest through ages grown,
Thou wilt not leave alone
The world thy presence has made half divine;
Still countless votaries bow before thy shrine.
The Norseman's ringing ballad, the soft chiming
Of Spanish lute to silver-sandaled feet,
Or Persian's passion lays, all sacred are to thee.

Some are content to reach
The still, inaudible speech
Of winds and woods and waters' rhythmic flow.
These know thee best in nature's whisper's low,
And with the ben of thy rich garment pressed
To transient lips, they are supremely blest.
Others have caught a more transcendent gleam,
And greet thee on the heights of prophecy and dream.

Stay, thou resplendent one!
Not yet thy task is done,
Not yet the perfect song of ages sung!
A rose unblown, it sleeps upon thy breast
Waiting to make some later Eden blest.
Still be the halo of thy beauty flung
Over each day, dark years, until afar
Above the New Song's birth thou smilest like a star!

—F. L. MACE, in Harper's Magazine for December.

ON CIRCULATING RELIGIOUS NEWSPAPERS.

The following sensible remarks from one of the chapters of Dr. Murphy's late work on Pastoral Theology, we take from the *Evangelical Churchman*:

"In a previous chapter we sought to show that it is for the interests of pastors to keep themselves well informed, through religious journals, of the progress of Christ's kingdom; we would now strongly urge upon them that they should also use their influence to introduce such journals into the families of their congregations. As almost all great enterprises of the day have their newspaper to support them, so every denomination of Christians and every important Christian undertaking has its journal. There are papers adapted to every class of minds and to every drift of religious thought. This subject the minister should look into, and endeavor to have his people benefited by the rich stores of instruction which are flowing out from the religious press.

"He may draw much important aid in his work from this source. The periodical religious press, when habitually perused, will undoubtedly make the people more intelligent, and, consequently, more interested in the kingdom of Christ; it will supplement the teachings of the pastor, which must necessarily be limited in extent; it will enforce, by adding additional authority, the truths which are uttered from the pulpit. Its assistance will make the work of the pastor easier. It will give the people fuller information than the pulpit possibly can about the great enterprises of benevolence which the church is carrying on, and so will interest them in those enterprises, and make them more liberal in their support. If religious journals did no more than take the place of, and so crowd out, the pernicious literature that is issuing from so many other press, it would be an unspeakable blessing to the Church and the world. That pastor neglecting a splendid auxiliary to his work who is not using every effort to induce his people to take and read papers which are devoted to the spread of the righteousness of Christ in the salvation of souls, and purifying the lives of believers.

"We need to give continued thought to the subject in order to appreciate the value of a

good religious newspaper, coming regularly into a family, and being read by its various members. Weekly it preaches its timely sermons to the household. Some of the most able and pious ministers, and other writers, that are to be found in the land, are those who may be heard through its pages. And they send forth in this way the very best of their thoughts. The religious newspaper keeps the people informed of what is going on in the Church and the whole kingdom of Christ. It says many things plainly to them which the pastor, from delicacy, or other causes, could not say. Many of the people will scarcely read anything else than newspapers; how deeply important it is that those papers be of the right kind! The family which habitually reads a good religious journal, will undoubtedly have a higher and more intelligent tone of piety than that which neglects this method for growth in knowledge. They will have wider views and more generous impulses towards the truth, whether it is to be supported at home, or extended abroad."

METHODISM AND THE TIMES.

Christianity is for all lands and all times. Any form of the religion of Christ that is not fit for every section of the human race is to be suspected of perversion. We claim for Methodism that it is Christianity. In making this claim we do not deny that the religion of Christ has been, and is now, seen in many other forms; and, indeed we admit that there are devout people, who love the truth and him who spoke it, that could never be led to accept Methodism as the best expression of their conception of Christianity. But, in making this claim, we declare our conviction that the vitality and the force indicative of a Divine origin have long been seen in that form of Christianity which all people associate with the name of Wesley. And, as we are convinced that the system of doctrine and discipline which is known by the complex name of Methodism is of God, we expect to hear continually that the Divine blessing rests on those who labor to spread this "Christianity in earnest." But this expectation, though natural and reasonable, is not always fulfilled precisely in those ways in which many desire to see its fulfilment.

Methodism in England has attained a position of great and powerful influence; but its strength is somewhat concealed by the denominational element, which cannot, at present, be separated from the system; and it seems to us that if all sections of Methodism were brought together in corporate union, the result would be in many ways a great blessing. For that end we can, however, at present only wait, and pray, and work. Many gradual changes must precede such a consummation, if it is, indeed, to be realized in the end. Of this some people have grave doubts, and others are not without fear; and the present day of the Methodist Churches is to bear witness of the truth, and to labor for the salvation of men.

To what extent, then, is this great work now progressing? If judgment had to be formed merely on the data furnished by the reported number of actual adherents of the Methodist Churches, the answer to this question would be discouraging. For the number for some time shown but little improvement. Numerical progress has always been gradual; but there have been times in which the increase was much larger than it now is in proportion to the money expended and the agents employed. But the number of members of the societies is probably quite equalled by the number of other godly people who are Methodists in their convictions, attachments, and associations. And there is reason to suppose that the number of such adherents grows faster than the number of those who meet in class. How long will the Methodist Churches be content to be crowded with such adherents and yet to give them no recognition? How long must the voice of Providence call to unwilling ears in regard to the present enormous waste of power and frustration of godly desire? We have been informed that at the recent monthly meeting of London Wesleyan ministers a decrease for the quarter of four hundred members in the London circuits was proclaimed. It may be true that the September quarter generally shows a decrease; and it may be understood that the loss then sustained is generally made up during the winter months; but there is in such considerations but a small amount of comfort; and some changes are called for that would render it less easy and less tempting to retire from full connection with the Methodist Society or Church. Is Methodism in this respect adapting itself to the needs of the age? Or is it perpetuating a regulation, the use of which is very beneficial, while its abuse involves evils of no small magnitude? To work old Methodism is the ambition of thousands of preachers and others now in the Churches; but what is it to work old Methodism but to present the Gospel in the way best adapted to bring its hearers the greatest spiritual good and the greatest personal usefulness? Do these two results appear in the present state of Methodism with its prevalent

nominal membership and its loose hold on those who are supposed to be within its tightest grasp? These questions demand discussion.—*London Methodist.*

CHRISTIANITY IN MADAGASCAR.

Queen Rasoheryna died April 1st, 1868, and was quietly succeeded by her sister, who took the name of Ranavalona II. She and her husband, who was made Prime Minister, had been known as at least strongly inclined in favor of Christianity; and from the moment that she was proclaimed Queen it was apparent that some decisive changes were in contemplation. How great the changes were to be was manifested at her coronation, which took place on the 30th of September, five months after her accession. It was significant that this solemn ceremony was held, not in Imahamasina, the old Place of Consolation, but in Andohahelo, the open Place of Justice, an oval valley of some seven acres, with sides sloping to the centre. From the very extremities of the kingdom multitudes had assembled here on that bright spring-day—for in the southern hemisphere September answers to our April. From early dawn the great crowd, dressed in their brightest colors, had filled the broad space. At nine o'clock the procession moved from the royal palace. There were all the great functionaries of state and the chief civil and military officers. The Queen was borne in her palanquin of scarlet and gold, by the side of which walked a hundred ladies of the highest rank, all dressed in European costumes. In the centre of the natural amphitheatre rises a sacred stone upon which the Malagasy sovereigns had been accustomed to take their place on great public occasions. The Queen alighted from her palanquin, and mounted the sacred stone, where she stood a few moments. But it was another significant fact that the coronation was not to take place on this rock.

Near it was erected a platform covered by a canopy of green velvet embroidered with gold, having a dome-shaped top, of scarlet velvet ornamented with silver spear-heads. On the four sides of the platform were inscribed in the native language the mottoes: "Glory to God," "Peace on Earth," "Good-will to Men," and "God be with us." At the right hand of the Queen was a table, on which lay a copy of the Bible and the laws of Madagascar. In vain did the wondering spectators from a distance look for any of their old national idols, which had held a conspicuous place even at the coronation of Radama II. In their place was a white silken flag, with the cipher of the Queen and a royal crown. Into the royal speech were interwoven passages of Scripture, such as: "The commandment is a lamp, and the law is a light"; "Mark the perfect man, and behold the upright, for the end of that man is peace." Near the close of the speech was this notable utterance: "And as to the praying—that being the usual word by which the Christian religion is designated—it is not compulsory, nor is there any hindrance, for God made you." Thus perfect freedom of religion became part and substance of the civil institutions of Madagascar.

Events now pressed rapidly toward the fore-shadowed issue. Within less than two months after the coronation, a regular religious service was instituted in the royal palace. Soon a proclamation was issued that no public work should be performed on a Sunday, and that the markets should be held on some other day; not long after it was ordered that the people should abstain from their ordinary labor on Sundays and Easter Day. On Sunday, February 21st, 1869, the Queen and her husband were publicly baptized in the name of the Father, of the Son, and of the Holy Ghost. Five months later the foundations of the great Memorial Church were laid. In September the image of Keli-malaza, the chief idol of the Malagasy, was publicly burned in the sacred village of Ambohimanambola. An officer was sent to the village, who dragged the idol from its shrine, and exposed it to the people. "Whose idol is this?" he asked. "It belongs to the Queen," replied the bystanders; to which the officer made answer: "If this idol be mine," said Ranavalonamanjaka, "I need it not; let it be burned." This was followed by an immediate burning of all the idols throughout the central provinces, and as far as the Hova dominion was practically extended.

When Ranavalona II. came to the throne the number of those who avowed their adherence to Christianity was about 20,000. Within nine months there were 37,000; a year more, and there were 153,000; another year, and they were numbered at 231,000; in 1875 they were estimated at 300,000; and there is no doubt that by this time the numbers have very considerably increased. At the dates of the latest reports there were in Madagascar thirty missionaries connected with the London Missionary Society, five or six with the Friends' Foreign Mission, about twenty with the Norwegian Missionary Society, and ten or twelve with the Society for the Propagation of the Gospel in Foreign

Parts. More than a thousand congregations have been formed, and several thousands of native agents are engaged in various kinds of Christian work. The schools are numerous; there are seven or eight hundred in connection with the London and the Friends' Societies alone, and there are three mission printing-presses at work, which issue about 200,000 volumes a year.—*Extract from Article by Alfred H. Guernsey, in Frank Leslie's Sunday Magazine for December.*

OBJECTIONS TO PRE-MILLENNARIANISM.

We take the following pithy objections to the pre-millennial views of Christ's second advent, from an editorial in the N. Y. *Christian Advocate*:

Extended comment upon such propositions is unnecessary. We therefore limit our remarks to a brief showing of some of the inconsistencies of this modern chiliastic theory:

1. Under the guise of an absolute literalism it makes fanciful and unauthorized combinations of passages of Scripture.

2. Its general mode of interpretation is indiscriminating, and therefore fallacious, rendered all the more so by explaining certain passages figuratively to accommodate the system.

3. It confounds the promises of Christ's spiritual manifestations to his believing children with the predictions of his coming to judge the world.

4. It practically asserts that the apostles and early Christians mocked themselves with false hopes, inasmuch as they looked for the speedy personal coming of Christ, whereas eighteen centuries have rolled by without that coming.

5. It reiterates the assertion that Christ's personal coming "may occur at any moment," and yet denies that it can take place till the restoration to Palestine of the Jews as a nation, (first phase), including certain other great, and not now probable, events.

6. It sanctions an utterly fanciful distinction between the so-called rapture and revelation.

7. It charges upon Christ a supreme indifference to the wants and woes of this world in asserting his purpose to take all the living saints out of it during a long period of tribulation, and that he himself will pause in mid-air to administer rapture to the saved, while for indefinite years the inhabitants of the earth are to struggle with sin and Satan without the help of the Saviour or his saints.

8. It mystifies, and even contradicts, the scriptural doctrine of a general judgment at the last day, by making four different judgments separated by ages from each other. The pamphlet referred to enumerates the successive judgments as follows: "Of believers—as to their character—on the cross"; "Of believers—as to their works—in the air"; "Of the living nations—at the revelation"; "Of the ungodly—at the great white throne."

9. It practically invalidates Christ's gospel by asserting its incompetency to evangelize the world.

10. It contradicts the divine Master by asserting, as in one of the closing resolutions of the Conference, that "the Scriptures nowhere teach that the whole world will be converted to God;" whereas Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature"; "Go teach all nations." Was he mocking them with a hopeless mission?

Again, it contradicts itself by affirming, as did the Conference, on the one hand, that the evangelization of the world was not designed to result from gospel influences; and, on the other, that the pre-millennial doctrine "is one of the mightiest incentives to earnestness in preaching the gospel to every creature."

RELIGION AND SCIENCE.

It is only, it seems to me, when we stand in full sympathy with the broadest conclusions, the loftiest speculations of modern science, that we are able to appreciate, in their highest degree, some of the grand utterances of saint and sage which have echoed down the long ages past. It is only when we study the mysterious history of nature—when we see that nature bears upon her bosom the record that she is not eternal, that she had a beginning, and that she moves onward to an end—only then that we can understand the sublime utterance of the ancient psalmist, "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hand. They shall perish, but thou shalt endure. Yea, all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end." And, it seems to me, it is only when we come to study the mysterious history of life, only when we come to trace the mysterious relation of homology which link our own organism with the organisms of the lower creatures, only when we come to trace in geology the long succession of forms advancing from one age to another, that we comprehend the mysterious truth conveyed in those strange old words of

another psalm, "I will praise thee, for I am fearfully and wonderfully made. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members are written when in continuance were fashioned when as yet there was none of them."

Only when we study one object after another in nature, and find in everything the mark of design and thought that seems strangely kindred with our own thought, do we appreciate that statement of the dignity of man's nature uttered in the very beginning of the canon of Revelation, "Let us make man in our own image," "in the image of God created he him." "O God," said Kepler, in holy rapture, when for the first time before the thought of mortal man the planets moved themselves in those grand ellipses in which they have moved ever since, "O God, I think thy thoughts after thee." And alike in science and religion, in their noblest and holiest reaches, we may think God's thought after him, and on earth commence the communion of heaven.—*Frank Leslie's Sunday Magazine.*

FIRST PURE, THEN PEACE-ABLE.

Doubtless we love peace. We seek, we preach, we vain would live it. But the grace, thus prized and sought, is peace with God through a Redeemer's blood; peace in the conscience through atonement found, and duty's path maintained; peace with Christ's family through one indwelling Spirit; peace with men's souls, because of faithful effort for their eternal good. It gives no right-hand to the world, its fashions, its maxims, and its deities. League with such Canaan is enmity with God. It holds no falsehood in its close embrace. Such fellowship is as a viper draining the heart's blood. It looks not tenderly on Antichrist—his creeds, his wiles, his poison baits. Such fondling is an Achan in the camp, a Jael in the tent, a Judas by our side. It draws not a slight and shifting line between the antipodes of principle, hoping that every noxious cup may hold some wholesome drop. Such dream is imbecility of mind, or absence of enlightened zeal, or treachery to heaven's cause. The Christian's peace can only thrive beside the wells of truth. There watered, it springs up a beautiful plant; tender, yet firm; yielding, yet unbending. We may not sheathe the Spirit's sword, then, when truth requires defence, because if it falls, peace has no soil, no atmosphere, no root. Unless we guard truth's gates all strifes go in and out at will. But though the foe who restlessly forbids our peace has many arts and mighty skill, yet his design is ever one. His life is to hide Christ, the Truth of truths. He gains a triumph when a soul is lost. And souls are lost which clasp a counterfeit instead of Christ and follow misleading tapers to the pit. He little cares what preachers preach, or hearers hear, so long as Christ be never truly known, or never loved in pure and godly faith. Hence his subtle energies are wholly strained to show some falsehood in the garb of Christ. —*Archdeacon Law.*

MOHAMMEDANISM AND CHRISTIANITY.

There is much that Islam holds in common with Christianity. Islam holds that God revealed himself to men supernaturally in the original Jewish and Christian Scriptures. Islam holds by the old prophets and the apostles of the Lord, and honors them as servants of God in truth. Islam holds that Christ was born of a woman, being supernaturally conceived by the power of the Most High. Islam holds that Jesus Christ could work miracles, and did, in point of fact, work many miracles. Islam holds that Jesus Christ was a great prophet, the greatest, in fact, of all the prophets that had been up to his time. Islam holds that Christ ascended up bodily into heaven, and that he will come again to this earth the second time. Islam holds that there will be a resurrection of the dead and a general judgment of the world. Islam believes in the existence of good and of evil angels, and in heaven and hell. All this Islam believes and teaches very emphatically, and all her children abhor idolatry as much as either Jew or Christian can abhor it.

But Islam is at the same time very emphatic in denials as well as in beliefs and positive teachings. Moslems deny very emphatically that there is any distinction of personalities in the Godhead, and the Christian doctrine of the Trinity is exceedingly abhorrent to them. "God forbid," they say, "that God should have partners." They deny very emphatically that Jesus is the Son of God. They deny that Jesus of Nazareth died, and consequently also they deny His resurrection. They deny the Christian doctrine of Christ's sacrifice of atonement, and of reconciliation with God thereby. They deny the integrity and uncorruptness of the Jewish and Christian Scriptures as we now have them, maintaining that these have been grossly corrupted

by Jews and Christians; maintaining that many prophecies regarding the coming of Mohammed, that were contained in the original Scriptures, have now been thrust out, and that all the passages which imply or teach the Trinity of persons in the Godhead, or which ascribe a divine personality to Jesus Christ, or which record his sacrificial death and resurrection, were not in the original Scriptures as God gave them, but were afterward interpolated for a purpose by men.

No doubt the points which Moslems hold in common with Christians are not inconsiderable, either in number or in importance; but it is evident, at the same time, that Islam denies emphatically many of the points that all evangelical Christians agree in thinking essential and fundamental. Moslems hold it to be not only very difficult to yield themselves in cordial belief to Christianity in these matters, but that it is simply blasphemy to receive such teachings, and that such doctrine is simply contrary to reason and absolutely unbelievable. While Christianity and Islam would appear to approach very near to one another at some points, they are plainly not the same thing; there is a great gulf fixed between them, and there is no yielding on either side. The Christian doctrine, in some of its leading particulars, evidently shocks the Moslem mind. The author of "Heroes and Hero Worship" may regard Islam as "a kind of Christianity—a bastard kind of Christianity, but a living kind, with a heart-life in it;" and no doubt Christianity has given to Islam a certain color and complexion which nothing else could have given it, and it is not without some reason that Max Muller speaks as if "Mohammedanism would be unintelligible without Christianity." But all evangelical Christians agree in thinking that Islam is not a kind of Christianity at all; and Moslems do not allow that their religion is a kind of Christianity at all.—*Evangelical Review.*

MIGRATIONS OF YELLOW FEVER.

Yellow fever, like the cholera, is one of the great migrating diseases. Starting from some point within the tropics, it travels steadily onward from point to point as long as it does not meet freezing weather; and it travels northward by preference—comparatively seldom to the southward of the zone from which it sets out. Thus Brazil has suffered comparatively little from its epidemic visitations, though, as we shall see, the disease planted its germs long ago in Rio de Janeiro, on the extreme southern limit of the tropics. But its favorite course is toward the north. "Upon our Atlantic coasts," says Dr. J. C. Nott, a careful student and observer of its phenomena, "as on the coast of the Mediterranean, it comes from time to time in one of those immense waves that know no bounds and stop at no impediments. The distance to which the disease extends seems to depend much upon the strength of the wave: it first strikes the Gulf, and generally goes no farther. Occasionally it will break over the peninsula of Florida and reach Savannah and Charleston. In 1855, after many years of immunity, it struck Norfolk with full force, and only a few ripples, as in 1853, 1856, 1870, have for half a century reached the Delaware River and the Bay of New York." And the same observer, writing eight years ago, adds some words which have a grave significance to-day: "Yellow fever, after long absence, never makes its reappearance in our Northern cities without a warning from the Gulf of Mexico. It is seen not only for months, but often for several years, in vigorous action in its native habitat before it leaps over its accustomed bounds; but when once on the tramp, it may travel from Buenos Ayres to Quebec, leaving more graves in its track than Asiatic cholera. There is reason to fear that one of these eruptions is now marshalling its forces."

Let us glance at the course of one of these typical epidemics—at the one, for instance, which started as far away as Rio de Janeiro, twenty-eight years ago, and travelled in six years all the way to New York—a journey of nearly four thousand miles—in a great circle. A great many years before, so many that the inhabitants of Rio had lost all recollection or tradition of the fact, the yellow fever had visited their city; but now the epidemic broke upon them like lightning from a clear sky. "This outbreak," says Dr. Nott, "commenced in Rio in January, 1850, and travelled night and day for six years, making its expiring effort in New York Bay in 1856. I had my eye upon this epidemic from its commencement, watching its steady course and ravages along the Atlantic, Caribbean Sea, and Gulf of Mexico for several thousand miles. When it struck New Orleans [1853] it was clear to my mind that our own coast was doomed, and before it reached Mobile I was so certain it would come that I moved my family into the healthy pine hills, seven miles from the town, where the disease had never been. But, in spite of all my prudence, the disease not only came to Mobile, but followed my family out to Spring Hill, where I lost four of my children in one week."—*Dr. T. M. Coan, in Harper's Magazine for December.*

Our Sunday School Work.

Sabbath, December 30th, 1878.
(FOURTH QUARTER.)
INTERNATIONAL BIBLE LESSON.
No. 9.
THE LORD'S SUPPER; or, Remembering the Lord.—Luke xxii. 10-20.
GOLDEN TEXT:—"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. x. 26.
TOPIC:—Communion with Jesus.

HOME READINGS.
M.—The Lord's supper. Luke xxii. 10-20.
W.—The Passover. Exod. xii. 1-17.
T.—Biting and drinking Christ. John vi. 47-50.
T.—Communion of one body. 1 Cor. x. 16-17.
F.—The eucharist. 1 Cor. x. 16-17.
S.—The eucharist. 1 Cor. x. 16-17.
S.—The eucharist. 1 Cor. x. 16-17.

OUTLINE.
The years of Christ's teaching are now ended, and the day of his suffering is about to dawn. From the quiet home in Bethany he now goes to Jerusalem. On the evening of the day before the Jewish passover he reclines with his disciples at the feast. The bread is broken, the wine is poured, and the Lord's Supper is instituted, to commemorate the body and blood freely given for all mankind.

NOTES.
(10) When ye are entered into the city: Jerusalem, coming from the Mount of Olives, where Jesus was now staying every night (Luke xxi. 37). A man bearing a pitcher of water: An earthen jar of water. This would seem to be a servant (slave, most likely) of the master of the house. Carrying water was, and is, a menial occupation. (11) Good man of the house: Same word as that for "master of the house" in Luke xxi. 35. The Master: The Teacher. Guest-chamber: Or, Lodging-room. (12) Upper room: Such was frequently used for prayer and worship; for example, Acts i. 3. Furnished: Probably, with couches for the meal around the table, which were usually on three sides of it, forming what was called the triclinium. There make ready: See the directions in Ex. xii. But tradition and custom had introduced additional rites. (14) The hour: Probably the legal hour of beginning: at evening. (15) With desire I have desired: I have most earnestly desired. This passover: Or, this very passover. It would be his last. Naturally he would ardently long to eat it with his disciples before his sufferings should commence. (16) Until it be fulfilled in the kingdom of God: Until the passover be fulfilled by the sacrifice of Christ the Lamb, the passing over from the redeemed, and the celebration of their deliverance from all bondage of sin. (17) And he took the cup: Or, And receiving the cup (not the same cup as with the bread, below), probably, as handed to him. Give thanks: From this act the Lord's Supper is sometimes called the Eucharist, which means the [meal of] thanksgiving. Divide it among yourselves: Each one taking his portion. (18) I will not drink: The better text adds "henceforth." Until the kingdom of God shall come: In glory. (19) Which is given for you: Given up in our behalf. This do: What we have done to together with the wine and bread. In remembrance of me: Especially of his greatest work and chief office in coming into the world: his death, which opened the kingdom of heaven to believers.

THE ADAPTATION.
1. Begin by calling attention to the sacrament of the Lord's Supper as now celebrated.
2. Show the origin and institution of this service as related in this lesson.
3. Show what are the purposes of this sacrament and what are its teachings.
4. Show the duties of love to Christ, obedience to Christ, appropriation of Christ, as enforced by this lesson.

Hints to Teachers.
PUNCTUALITY is, a duty which you owe to the school generally, no less than to your class. This will help to secure the punctual and regular attendance of your scholars.
Visit the parents of the children at their homes regularly, and thus keep up a friendly intercourse with them. Parents like to hear about the progress and conduct of their children.
Study thoroughly the appointed lesson during the week; gather illustrations to light it up; spare no pains to make it perfectly clear, and press home upon the consciences of your scholars the practical, spiritual lessons it is designed to convey. Remember that an unprepared teacher will generally be an unsuccessful teacher.
Influence your scholars by your example, your temper, your person, your voice, your manner, your dress. Whilst you teach with your lips, you will teach with equal power by your conduct. See that the one does not contradict the other.
THE CAUSE of missions to the heathen, and our own countrymen, orphanages, etc., should be brought before the minds of the scholars, and they should be encouraged to subscribe to these objects.

Ascertaining whether your scholars are in the habit of discharging the duty of private prayer, each morning and evening. Impress upon them the duty of reverence and attention during prayer-time, and especially during Divine service.
LASTLY, but chiefly, PRAY FOR YOUR CLASS. It is the salvation of priceless souls and the promotion of God's glory that you should set before you as your end and aim. A prayerless teacher can never be a successful teacher. You will have obstacles and perplexities; but it is only that teacher who brings all his wants and troubles before God in believing prayer, who can expect the divine assistance he needs.

Books at the Methodist Book Room.

PUBLISHERS' DEPARTMENT.

REMITTANCES.—All remittances should be made by draft, postal money order, express or registered letter. In sending money, the amount and what it is for, should be distinctly stated.
All business letters and orders, either for Books or Periodicals, should be addressed to
REV. SAMUEL ROSE,
30 King Street East, Toronto.
N.B.—Our publications may also be found at 208 James Street, Montreal, and at 205 Granville Street, Halifax, N.S.

Authorized Publications of the Methodist Church of Canada.

Christian Guardian and Evangelical Witness, 3 p. folio. Weekly. \$2 00 Per Year.
S. S. Banner, 32 p. 8vo. Weekly. 75 Cts. Per Year.
12 copies and upwards. 65 Cts. Free of Postage.
S. S. Advocate, 12 p. 8vo. Semi-monthly, when less than 25 copies. 5 Cts. Per Year.
25 copies and upwards. 50 Cts. Per Year.
Detroit Leaves, 100 copies per month, or 1200 copies per year. 50 Cts. Per Year.

By the new Postal Law, the Postage must be prepaid at the Office of mailing.

MINUTES OF CONFERENCES, 1878.—London Conference, paper, 20c.; Toronto Conference, paper, 20c.; Montreal Conference, paper, 20c. The three Conferences bound together, 75c. extra. As the supply of the above is very limited, parties desiring copies should send their orders early.

MEMBERS ONE OF ANOTHER, A Sermon by Rev. S. S. Nelson, D.D., and THE GENESIS, NATURE AND RESULTS OF SIN, A Lecture by the Rev. N. Burwash, S.T.D.—The above are the first Annual Sermon and Lecture read at the General Union of Victoria College. Prices net.—Paper cover, 20c.; cloth, 30c. Any portion of the above may be ordered of the Agents of the Theological Union.

These discourses constitute a really valuable addition to theological literature. It is a long time since we have read so fine a piece of metaphysical divinity as we have in Dr. Nelson's. It is a long time since we have read so fine a piece of metaphysical divinity as we have in Dr. Nelson's. It is a long time since we have read so fine a piece of metaphysical divinity as we have in Dr. Nelson's.

THE KING'S MESSENGER; or, Lawrence Temple's Probation. A Story of Canadian Life. Paper, 129 pages, 15c.

JOURNAL OF THE FIRST GENERAL CONFERENCE OF THE METHODIST CHURCH OF CANADA, held at Lay and Clerical, should send for a copy at once, as only a limited number can be supplied. Paper covers, 20c. per copy.

LIVING EPISTLES, or, Christ's Witnesses in the World. Also an Essay on CHRISTIANITY AND SKEPTICISM. By E. H. Dewar. This is truly "a book for the times." It discusses in a searching and penetrating manner the various phases of the influence and retard the progress of Religion in the world. Crown 8vo. \$1.

WORTHIES OF EARLY METHODISM. By W. H. Whitcomb, M.A. 12mo. cloth, 15c. per copy.

"By the study of these noble lives the young may learn the true meaning of the Christian life, and may be inspired by the noble lives of the young men of the past to follow in their footsteps."—Extract from Preface.

HYMNAL FOR ORDINARY AND SPECIAL SERVICES. 12mo. cloth, 8c. per copy.

"Feeling the need of a small book of hymns, adapted to our week-day and social services, the Methodist Church of Canada has been very fortunate in having made this selection. It will be found to contain a sufficient number of our now inappreciable hymns, and will be found to be a most valuable addition to the service of the Church."—Preface.

THE TRUSTEES, in some of our churches, are purchasing the Holy Bible for the poor. The Trustees, in some of our churches, are purchasing the Holy Bible for the poor. The Trustees, in some of our churches, are purchasing the Holy Bible for the poor.

LIBRARY CARDS FOR SUNDAY-SCHOOLS, with blank space for numbers, in packages of fifty cards. Price 30c.

THE LIFE AND TIMES OF ANSON GREEN, D.D., written by himself at the request of the Rev. S. S. Nelson, D.D., President of Victoria College. 40 pages, with steel portrait of the Doctor. Cloth, \$1.

Dr. Green's life and times are a very interesting and valuable contribution to Canadian history. It is a most interesting and valuable contribution to Canadian history. It is a most interesting and valuable contribution to Canadian history.

THE CLASS-LEADER; His Work and How to do it, with illustrations of Principles, Doctrines, Methods, and Illustrations. By E. H. Dewar. 12mo. cloth, 17c. per copy.

"It is a most practical and useful book, and one that cannot fail to be of great service to the young men of the Church. It is a most practical and useful book, and one that cannot fail to be of great service to the young men of the Church."—Preface.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

Books at the Methodist Book Room.

IMPORTED BOOKS ON SALE.

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

SERMONS BY THE REV. PHILLIPS BROOKS.—"One of the most effective of modern preachers."—Daily Telegraph. 2 vols. 8vo. 12s. 6d.

"Unlike Robertson, Phillips continually reminds us of him. He has the same analytical power, the same human sympathy, the same keen knowledge of human nature, the same tenderness and the same more true by his sympathies, the same mysterious and indelible element of divinity, so that his message comes with a great authority, wholly unobscured by purely personal, and the same tenderness of sadness, the same touch of pathos, speaking low as a man who is saddened by his own suffering success—a success which is to his thought, and in comparison with his ideals—a failure."

THE VICTOR'S SEVEN-FOLD REWARD, being Discourses on the Promises of our Lord to the Seven Churches, by William Laurens, D.D. 12mo. cloth, 15c.

ROYAL COMMANDMENTS, or, Morning Thoughts for the King's Servants. By F. H. Haverhill, Cloth, 20c.

THE TREASURY OF DAVID; containing an Original Exposition of the Book of Psalms, by C. H. Spurgeon, D.D. 8vo. cloth, 12s. 6d.

MILTON'S PAPERS, Doctrinal, Ethical, and Eschatological. By John Milton, 1600. By Daniel Steele, D.D. Cloth, 12mo., 10c.

THE NEW TESTAMENT IDEA OF HELL, By S. M. Merrill, D.D., Bishop of the M. E. Church in Canada. 12mo. cloth, 10c.

CHRIST: His Nature and Work. A Series of Discourses by Howard Crosby, Henry W. Bellows, Cyrus D. Fessenden, and others. 12mo. cloth, 40c. per copy.

THE COMPLETE PREACHER. Sermons preached by some of the most prominent Clergymen of the various denominations. Vols. 1, 2 and 3, each 15c.

THE METROPOLITAN PULPIT, containing carefully prepared discourses of leading Sermons preached in the Metropolitan Pulpit, by the Rev. J. H. Haverhill, D.D. 12mo. cloth, 10c.

THE HOUSE OF THE WORKS. By Edward Garret, author of "Crooked Places," etc. 12mo. cloth, 10c.

KEIL AND DELITZSCH'S COMMENTARIES; also MYERS' COMMENTARIES.—We have received a supply of these excellent Commentaries direct from the Publishers, at the following prices: KEIL AND DELITZSCH'S COMMENTARIES, 12mo. cloth, 10c.

GRAMMAR OF THE NEW TESTAMENT, GREEK. By Dr. G. B. Winer. Translated from the German, with large additions, by Rev. W. F. Moulton. 8vo. cloth, 10c.

BIBLICAL THEOLOGY OF THE NEW TESTAMENT, by C. F. Schmidt, D.D. Translated by G. B. Winer. 8vo. cloth, 10c.

COMMENTARY ON ISAIAH, by Joseph Addison Alexander, D.D. New edition, edited by Dr. Eadie; 2 vols. cloth, 10c.

THE OLD CATHOLIC CHURCH, or, the History, Theology, Worship, and Polity of the Christians, traced from the apostolic age to the establishment of the present Church. By G. A. D. 12mo. cloth, 10c.

MESSIANIC PROPHECY: its Origin, Historical Character, and Relations to New Testament Fulfillment, by Dr. J. H. Haverhill, D.D. 12mo. cloth, 10c.

THE SINLESSNESS OF JESUS: an evidence for Christianity; by Carl Ullmann, D.D. 12mo. cloth, 10c.

WAYMARKS; placed by Royal Authority on the King's Highway, by Rev. Benjamin Smith. 12mo. cloth, 10c.

CHRISTIAN WORLD PULPIT. Vol. XIII. 4to. cloth, 10c.

STEVENS' HISTORY OF METHODISM. New illustrated English Edition. Vol. I. to the death of William C. Cresswell. 12mo. cloth, 10c.

THE HOLY SPIRIT, Edited by Dr. Thomas. Editor's Enlarged Series. Vol. V. cloth, 25c.

FORERUNNERS: An Essay on Eternal Punishment, by Rev. J. H. Haverhill, D.D. 12mo. cloth, 10c.

SYNOPSIS OF THE NEW TESTAMENT, by Dr. Trench. 8vo. cloth, 10c.

ON THE STUDY OF WORDS, by Trench; cloth, 10c.

BULLS OF THE NICENE CREED. 8vo. cloth, 10c.

ROBERT A. story of Harge Lake, by Mark Guy Pearse; boards, 15c.

CLASS MEETINGS AND THEIR IMPROVEMENT, by Dr. J. H. Haverhill, D.D. 12mo. cloth, 10c.

THE CREEDS OF CHRISTENDOM, by Sebald, in 3 vols. 8vo. cloth, 10c.

CHRISTIAN WORLD PULPIT, vol. 12. Cloth, 12s. 6d.

SERMONS, By Charles Wadsworth, Minister of the Free Church, San Francisco, Cloth, 387 pages, 90c.

COOK'S MONDAY LECTURES, delivered in Boston. English Edition. First series, containing twenty-five lectures. 12mo. cloth, 10c.

Second series, containing twenty-one lectures. 25c. per copy. 1-35

This is the latest series, containing six lectures. 10c. per copy.

ORTHODOXY, WITH PLEASURES ON CURRENT EVENTS, by Joseph Cook, of Boston. 12mo. cloth, 10c.

LECTURES ON THEOLOGY, with lectures on current events, by Joseph Cook, of Boston. 12mo. cloth, 10c.

THE DOCTRINE OF THE HUMAN SOUL, Philosophy of a Trinity in Man and the Phenomena of Death, by J. L. Moore, D.D. 12mo. cloth, 10c.

THE DOMESTIC SANGUARY; or, The Importance of Family Religion, by J. L. Moore, D.D. 12mo. cloth, 10c.

ENGLAND IN THE EIGHTEENTH CENTURY, by Wm. E. H. Lecky, 8vo. bound in cloth; 2 vols. \$4.00.

CHRISTIANITY AND MORALITY, or, the Correspondence of the Gospel with the Moral Nature of Man. The Loyte Lectures for 1874 and 1875. By Henry Wadsworth, D.D. 8vo. cloth, 10c.

THINGS WHICH GOD HATH JOINED TOGETHER, by J. L. Moore, D.D. 12mo. cloth, 10c.

NESTLETON MAGNA; A Story of Yorkshire Methodism, by Rev. J. Jackson Wray. Cheap Edition. 12mo. cloth, 10c.

PETER PENNELL; or, "True the Clock," by Rev. J. Jackson Wray. Cloth, 10c.

CHRONICLES OF CAPTAIN CABIN; or, The Children of the Sea, by Rev. J. Jackson Wray. Cloth, 10c.

THE NATURAL HISTORY OF ATHEISM, by John Stuart Blackie, 8vo. cloth, 10c.

TESTIMONY OF THE BIBLE, by John Stuart Blackie, 8vo. cloth, 10c.

Books at the Methodist Book Room.

THE PEOPLE'S COMMENTARY, by Amos Binney.

The idea of this Commentary is to furnish in one small book an explanation of the passages in the New Testament which are most likely to puzzle the unlearned reader. It is a most valuable and useful work, and one that cannot fail to be of great service to the young men of the Church.

FUTURE PUNISHMENT. The present state of the question discussed in a series of papers on Canon Farrar's "Eternal Hope." By Prof. F. H. Haverhill, D.D. 12mo. cloth, 10c.

WEEK DAY EVENING ADDRESSES, delivered in Manchester, by Alex. Macdonald, D.D. 12mo. cloth, 10c.

THE BEGINNINGS OF CHRISTIANITY, with a view of the state of the Roman world at the birth of Christ. By G. P. Fisher, D.D. 8vo. cloth, 10c.

THE STAKE HALF-HOUR, by Rev. C. H. Spurgeon, D.D. 8vo. cloth, 10c.

THE SEVEN WORDS OF GRACE, by Rev. C. H. Spurgeon, D.D. 8vo. cloth, 10c.

A POPULAR EXPOSITION OF THE EPISTLES TO THE ROMANS, GALATIANS, AND COLOSSIANS, by Rev. C. H. Spurgeon, D.D. 12mo. cloth, 10c.

"It contains wonderfully fresh and telling exposition of these Epistles, and is a most valuable and useful work, and one that cannot fail to be of great service to the young men of the Church."

YESTERDAY, TODAY, AND FOREVER, A Poem in two parts, by the Rev. C. H. Spurgeon, D.D. 12mo. cloth, 10c.

MORRIS' COMMENTARY ON THE GOSPEL OF ST. MARK, 8vo. cloth, 10c.

SHORT SERMONS ON CONSCIENCE, and Kindred Subjects, by Rev. C. H. Spurgeon, D.D. 12mo. cloth, 10c.

MEMOIR OF NORMAN MACLEOD, D.D., by his Son, Rev. J. Macleod, D.D. 12mo. cloth, 10c.

CHRISTIAN LIFE AND PRACTICE, by Rev. C. H. Spurgeon, D.D. 12mo. cloth, 10c.

"His style is so well adapted to the popular mind, and his teaching is so full of life and power, that it is a most valuable and useful work, and one that cannot fail to be of great service to the young men of the Church."

THE OLD CATHOLIC CHURCH, or, the History, Theology, Worship, and Polity of the Christians, traced from the apostolic age to the establishment of the present Church. By G. A. D. 12mo. cloth, 10c.

MESSIANIC PROPHECY: its Origin, Historical Character, and Relations to New Testament Fulfillment, by Dr. J. H. Haverhill, D.D. 12mo. cloth, 10c.

THE SINLESSNESS OF JESUS: an evidence for Christianity; by Carl Ullmann, D.D. 12mo. cloth, 10c.

WAYMARKS; placed by Royal Authority on the King's Highway, by Rev. Benjamin Smith. 12mo. cloth, 10c.

CHRISTIAN WORLD PULPIT. Vol. XIII. 4to. cloth, 10c.

STEVENS' HISTORY OF METHODISM. New illustrated English Edition. Vol. I. to the death of William C. Cresswell. 12mo. cloth, 10c.

THE HOLY SPIRIT, Edited by Dr. Thomas. Editor's Enlarged Series. Vol. V. cloth, 25c.

FORERUNNERS: An Essay on Eternal Punishment, by Rev. J. H. Haverhill, D.D. 12mo. cloth, 10c.

SYNOPSIS OF THE NEW TESTAMENT, by Dr. Trench. 8vo. cloth, 10c.

ON THE STUDY OF WORDS, by Trench; cloth, 10c.

BULLS OF THE NICENE CREED. 8vo. cloth, 10c.

ROBERT A. story of Harge Lake, by Mark Guy Pearse; boards, 15c.

CLASS MEETINGS AND THEIR IMPROVEMENT, by Dr. J. H. Haverhill, D.D. 12mo. cloth, 10c.

THE CREEDS OF CHRISTENDOM, by Sebald, in 3 vols. 8vo. cloth, 10c.

CHRISTIAN WORLD PULPIT, vol. 12. Cloth, 12s. 6d.

SERMONS, By Charles Wadsworth, Minister of the Free Church, San Francisco, Cloth, 387 pages, 90c.

COOK'S MONDAY LECTURES, delivered in Boston. English Edition. First series, containing twenty-five lectures. 12mo. cloth, 10c.

Second series, containing twenty-one lectures. 25c. per copy. 1-35

This is the latest series, containing six lectures. 10c. per copy.

ORTHODOXY, WITH PLEASURES ON CURRENT EVENTS, by Joseph Cook, of Boston. 12mo. cloth, 10c.

LECTURES ON THEOLOGY, with lectures on current events, by Joseph Cook, of Boston. 12mo. cloth, 10c.

THE DOCTRINE OF THE HUMAN SOUL, Philosophy of a Trinity in Man and the Phenomena of Death, by J. L. Moore, D.D. 12mo. cloth, 10c.

THE DOMESTIC SANGUARY; or, The Importance of Family Religion, by J. L. Moore, D.D. 12mo. cloth, 10c.

ENGLAND IN THE EIGHTEENTH CENTURY, by Wm. E. H. Lecky, 8vo. bound in cloth; 2 vols. \$4.00.

CHRISTIANITY AND MORALITY, or, the Correspondence of the Gospel with the Moral Nature of Man. The Loyte Lectures for 1874 and 1875. By Henry Wadsworth, D.D. 8vo. cloth, 10c.

THINGS WHICH GOD HATH JOINED TOGETHER, by J. L. Moore, D.D. 12mo. cloth, 10c.

NESTLETON MAGNA; A Story of Yorkshire Methodism, by Rev. J. Jackson Wray. Cheap Edition. 12mo. cloth, 10c.

PETER PENNELL; or, "True the Clock," by Rev. J. Jackson Wray. Cloth, 10c.

CHRONICLES OF CAPTAIN CABIN; or, The Children of the Sea, by Rev. J. Jackson Wray. Cloth, 10c.

THE NATURAL HISTORY OF ATHEISM, by John Stuart Blackie, 8vo. cloth, 10c.

TESTIMONY OF THE BIBLE, by John Stuart Blackie, 8vo. cloth, 10c.

THE NEW MAP OF BIBLE HISTORY, containing, Travel of the Patriarchs from the East to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan, and the Israelites from Canaan to Egypt, and the Israelites from Egypt to Canaan.

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

Christian Guardian
AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, NOV. 20, 1878.

OUR NEXT VOLUME.

THE CHRISTIAN GUARDIAN has the Largest Circulation of any Religious Weekly in Canada. It will contain during the next year—
Timely Editorials on all the Great Living Questions of the Day;
A good Weekly Summary of Current Secular and Religious News;
The Latest Intelligence of the Progress of the Work in Every Department of our Church;
Choice Selections from the best Religious and Secular Periodicals of Britain and America;
Careful and Impartial Reviews of New Books and Periodicals;
Interesting Articles on Domestic and Agricultural Subjects;
Reports of Dr. Talmage's Stirring Sermons; and Reading Matter for old and young, of such Variety and Excellence as shall make it, in all respects,
A FIRST-CLASS FAMILY PAPER!

Subscription Price only \$2 a Year.

For one year's Subscription the GUARDIAN will be sent till the end of the year 1878, thus making it FREE for the rest of this year. Show this number to your neighbor and ask him to subscribe. We ask our friends to begin the canvass at once, in order to get the advantage of the offer of a free paper till January. Our premium list will be published next week. The premiums will be allowed on all new subscriptions for 1879; so that no one need delay to see the premium list before beginning the canvass.

THE OUTLOOK.

There seems to be in Europe just now a mania for assassinating kings, which is as foolish as it is wicked; for certainly the murder of the head of any State would not produce a revolution, or change the form of government. Following close on the attempted assassination of the Emperor of Germany, there comes the news of a similar attempt having been made upon the life of King Humbert, of Italy. Since then a bombshell of some kind, thrown in among the crowd who were rejoicing over the king's escape, killed several persons. The would-be assassin is connected with the International Society. This society, by claiming to be the champion of liberty and the enemy of despotism, inflicts great injury upon the cause it pretends to advocate. King Humbert has received numerous congratulations on his escape.

There are certain objectionable principles which belong to the Romish system; but its defenders are always ready to deny the practical evil results which Protestants allege naturally follow these dogmas. Here is a remarkable illustration of the practical effects of Romanism on political freedom. The Cardinal Archbishop of Malines, Primate of Belgium, has published a series of letters in which he endeavors to prove that the oath taken to a political constitution, such as the Constitution of Belgium, cannot bind to anything that is contrary to the laws of God and of the Roman Catholic Church. It follows that obedience to the constitution and the laws may at any moment be superseded by a higher necessity, and that the oath taken to the constitution constitutes only a vain formality.

The power and impartiality of British law have been strikingly illustrated in the course pursued towards the dishonest directors of the City of Glasgow Bank, who have pulled down so many in their fall. There are some places where there is a great difference in the administration of the law—where wealth and social position shelter the transgressors from the full penalty of their crimes. But the respectability of these men has not shielded them from either just punishment or general condemnation. The new prison law admits of considerable amelioration of the condition of prisoners by permitting necessities to be supplied at the expense of the prisoners or their friends. But they are lodged in separate cells, and not suffered to receive visitors. Though for a while the wicked may spread themselves like a green bay tree, yet the way of transgressors is hard.

A letter appears in the papers addressed to Rev. Dr. Lewis, Protestant Episcopal bishop of Ottawa, from one J. R. Jones, formerly a minister in the Protestant Episcopal Church, stating that a couple of years ago in Belleville he had drifted into infidelity and cast away his faith; but after testing this system of unbelief for awhile, he now returns to his former faith, more fully convinced in its truth than ever. He says that he found Belleville a hotbed of skepticism. The deliberate return to the Christian faith of one who had renounced it is always significant and instructive; but the most suggestive fact in Mr. Jones' letter is his reference to the prevalence of infidelity. There is good reason to believe that in many of our chief centres of population the poison of infidel teaching has been more widely circulated than most Christian people are aware of. The conflict with infidelity that has broken out in other lands may be closer to us than we think. The question which presses upon the Christian

Church is, How shall we most successfully resist this growing unbelief?

A Vienna despatch says:—Although Schott's assurances have produced a good impression, and the Czar's orders to the Russian civil and military functionaries in Turkey, really look like the beginning of the fulfilment of the Berlin Treaty. Still it is difficult to reconcile the intention to do so with Russia's demands on Roumania, making the evacuation of Roumania conditional upon the recognition of Russia's right to occupy and fortify Kustendji and other strategical points in the Dobrudja, and to maintain a military road through Roumania, which would make Roumania the mere vassal of the Czar.

MR. GLADSTONE ON ROMANISM.

Mr. Gladstone's writings, since he went out of high political office, constitute one of the most surprising literary achievements of our times. That a man should retire from the office of prime minister of a great empire, and still exercise a greater influence on the thought of his country and the world, than he did when in office, is in itself a wonderful thing. But a careful examination of the numerous articles, that have appeared in leading reviews and magazines, reveals his extraordinary intellectual force and versatility. One is surprised to find him so thoroughly well informed on questions ancient and modern—near and remote.

His last article in the *Contemporary*, entitled "The Sixteenth Century arranged before the Nineteenth Century: A Study on the Reformation," is not the least striking of his remarkable series. It is mainly a reply to an article in the August *Contemporary* by Abbe Mariu, in which the French priest undertook to answer the question, "What hinders the Ritualists from becoming Roman Catholics?" This answer did not certainly reveal any deep knowledge of the subject. The main reasons given by the Frenchman being prejudice against Catholicism and self-interest. Mr. Gladstone offsets these by the remarkable fact, that the Greek Church though much nearer to Latin Christianity than the Anglo-Catholics, hardly ever contributes a convert to Rome, although the Abbe Martin's reasons cannot apply to the Eastern Church. He also maintains that there are other weighty reasons, not named by the Abbe, why Ritualists do not go over to Rome.

In reviewing the Reformation, Mr. Gladstone is not a blind admirer of all things at that time, though in general sympathy with the movement. On this head, he makes some concessions, which most Protestants will deem too largely prompted by sympathy with the historical, or High Church party. He admits that unlike the doctrinal discussions of the fourth century, the discussions of the Reformation were largely influenced by passion, interest and political motives. The reaction from the historic Christianity of the Church, he evidently deems, in several respects, too great; and considers the Reformation to have been completed by the Anglican divines of the next century, who gave greater prominence to the sacraments, and the historic traditions of the Church. He admits the great advantage which Rome has in her imposing appeal to the popular imagination, and in her historic continuity. He thinks from these and other causes the Roman fishermen may gather a handful of fish into their net; but that the nation must undergo an extensive moral and theological transformation before it can ever submit to Rome.

If Roman Catholics should be disposed to take comfort from the great candor and severity with which Mr. Gladstone criticises his own Church and admits all that can be fairly said on the side of Rome, they should remember, that the great majority of Protestants would not go so far as Mr. Gladstone on these points. And, as Mr. Gladstone shows, it is not fair to contrast the concessions of Protestants, who are free to criticise their own system and admit its defects, with the positive assumptions of Roman Catholics, who are not at liberty to criticise their system, or admit any defects in it. The fact that the Protestant makes concessions and admits defects, and that the Roman Catholic does not, proves nothing in favor of Romanism. It only shows the temper and methods of the defenders of each Church. This point is well put by Mr. Gladstone. He forcibly says: "If two men meet in argument, one of them desirous to measure fully and accurately the points of strength and weakness on both sides, but especially the points of weakness on his own, and the other with an equal honesty of intention, but with a mental habit formed and hardened under influences which forbid not only any condemnation, but any critical scrutiny of the system he belongs to, they can have no common measure of truth, no means of comprehending one another." Yet, nothing is more common than for Roman Catholic writers to lay great stress upon the admissions of Protestants; as if they were condemnatory proofs of the baseness of their system. But in spite of Mr. Gladstone's concessions, and his not pressing many points against Rome which he might have pressed, he deals some heavy blows to the Romish system, before he gets through; and his candor and moderation add much to their weight; for his allegations are so indisputably true that candid Roman Catholics can hardly have the face to deny them.

We can only in the most condensed form present some of his main points against Rome's pretensions. In the revival of what he calls the "Pagan" idea in European literature, he shows that in Roman Catholic countries, like Italy, this movement assumed a far worse form, and did much greater damage to religion, than in Protestant England. This is shown by comparing Shakespeare and Spenser with writers like the corrupt and impure Boccaccio, whose scandalous *Decamerone* was published in 1573, with the express approval of the Roman Inquisition and Pope Gregory XIII, one year after this pontiff had struck a medal in honor of the massacre of St. Bartholomew. He admits that the

great Lutheran Reformation was urgently needed, because of the widespread corruption in doctrine and life that prevailed in the Roman Church; and thinks that even Roman Catholics must admit that the Reformation saved the Church of Rome itself. He further shows clearly—that Rome opened a wide door for arbitrary assertion, and the unlimited use of Church authority against human freedom;—that while visitors from the continent are astonished at the number of believers in the Christian faith they find in Protestant England, in countries like France and Italy, under Rome's teaching, among the educated, with few exceptions, Christian truth has ceased to hold sway over either intellect or life;—that though small attacks have been vigorously repelled by ecclesiastical authority, the educated thought of these countries has, to all appearance, finally broken with Christian belief;—that our literature proves that, with all our faults, religion has dealt and still deals more hopefully with the movements of disbelief in England, than Rome does in the lands of the Papal Church;—that in Romish countries liberty is quietly trodden under foot, by the requirement of complete submission to authority, but in England respect for reasonable authority is harmonized with liberty of thought;—that Rome now claims infallible authority for her reigning head, although until eight years ago, this very thing was denied by the highest authorities in her communion;—that the Abbe Martin has grossly misrepresented the condition of religious life in the Greek Church, because no better plea was available for his purpose;—that the papal *a priori* argument that the Church cannot err because immunity from error is essential to the discharge of her duties, is an arbitrary assumption in straight contradiction to the whole constitution of things under which we live;—that as infallibility cannot exist apart from the necessary conditions for its complete attainment, therefore the blinding and distorting power of sin must be shut out from the spiritual eye of an infallible judge;—that Dr. J. H. Newman's tests of sound Church growth do not include equilibrium or symmetry, and the Roman Church is an abnormal development, in which the clerical element has almost completely extinguished the influence of the laity;—that the plea of certainty in religion, of which Rome boasts so loudly, has no solid foundation, as, even if the Pope was unerring, there is no immunity from error in the synods, bishops, or priests, by whom the Pope's decisions are conveyed to the people; and the claim itself he considers the most ingenious scheme that could be devised for shutting out all that scrutiny of doctrine and ecclesiastical title which is allowed in every other communion;—that while Rome has evinced no power to grapple with or refute the materialistic unbelief of the times, Protestantism, on both sides of the Atlantic, is giving tokens of intellectual culture, and of a fruitful and expanding religious life. All these positions are presented in eloquent language, and enforced by pertinent illustrations and convincing arguments.

THE FISHERY TROUBLE.

We are glad to say that the cloud raised between Britain and the United States by the difference of opinion about the Canadian fishery question is passing away, and that there is a good prospect of a clear sky before long. Both despatches of Mr. Everts, relating to the award and to the quarrel with the U. S. fishermen, were couched in pretty cold and severe language, and displayed the art of the special pleader who had accepted a retainer to make the best of his case. Lord Salisbury's replies have been cogent and courteous, and marked by strong common sense. They fairly take the wind out of Mr. Everts' sails. The calm and pacific tone of Lord Salisbury rebukes the somewhat petulant manner in which Mr. Everts magnifies the importance of the matter in dispute.

In reply to the complaint about the interference with the American fishermen, Lord Salisbury shows clearly enough that he does not assume, as Mr. Everts seems to insinuate, that the British claim the right to limit or alter the provisions of the treaty by provincial laws. But that the interpretation of the treaty must be by both parties to the contract, and not by one of the parties judging from an interested standpoint. It would be very strange indeed if American fishermen while fishing in British waters, and getting bait on the Canadian coast should be free from all obligation to conform to the laws of the country in which they were, unless those laws were specially excepted in the treaty. It could never be the intention of the treaty to place the American fishermen beyond the control of law, or to confer upon them special privileges not conceded to Canadians. If any law had been made discriminating against American fishermen, there would be some ground for the complaint, but nothing of the kind was done.

Lord Salisbury's reply to the complaint about the largeness of the award is strong and conclusive. Mr. Everts assumes that mackerel is the only fish of value which Americans catch in Canadian waters, and then proceeds to make a calculation on that basis, which proves the award too large. He thinks the largeness of the amount awarded proves that the commission exceeded its duty and province. Lord Salisbury thinks Mr. Everts' argument may be refuted, though he does not deem it his business to refute it, just as if the matter had never been decided upon by an arbitration. Mr. Everts contends that the sum awarded is excessive, and that, therefore, the award must have been arrived at by some illegitimate process. But Lord Salisbury thinks that to argue against the validity of the award solely on the ground that the conclusion arrived at by the arbitrators on the very point referred to them is erroneous, is in effect the same thing as to dispute the judgment which they had formed upon evidence.

He also shows that the very considerations and arguments used by Mr. Everts against the award were urged by the counsel for the United States, and fully considered by the commission; which, after studying all the facts, awarded much less than the British claimed. With regard to the objection on the ground of want of unanimity, Lord Salisbury very properly says that if it had been known that the dissent of one of the commissioners would upset the division, England would have been no party to the arbitration on such terms. The latest reports intimate that the United States are getting ready to pay over the award on the 23rd inst.

CHAINING THE TIGER.

No portion of the community can be safely allowed to obtain wealth, or special advantage, by any method that necessarily inflicts loss and injury upon some other section of society. Where such a state of things exists, under the sanction of law, it is the duty of all good citizens to use their influence to have such a law repealed,—just as it would be the duty of the inhabitants of any neighborhood to shoot or cage a tiger that was prowling around preying upon the helpless children that fell in his way. But no tiger could be more destructive in his ravages than the liquor traffic and the drinking usages which it produces are to the young of our country. Those who sympathize so deeply with those engaged in the traffic, that they would not interfere with their business, afford a melancholy example of misdirected sympathy. They have more pity for the tiger than for his victims.

We are not of those who think a system of free trade in intoxicating liquor better than the license system, which compels the vendor to pay a tax on his business. No doubt the repressive influence of the license system lessens in some degree the amount of drink consumed by restricting the facilities for obtaining it, and causing fewer places of temptation to exist, than otherwise would present their snares for the unwary. But those who regard the license system as affording all the restriction necessary, and who deem complete prohibition unnecessary, should remember that all the evils of intemperance,—the poverty, sorrow and crime caused by the drink, which present such an appalling record, have been produced under the license system, and in spite of its restrictions. Besides, the principle of sanctioning an immoral business is indefensible.

In a late number of the *Princeton Review*, Judge Pitman, of Massachusetts, has an instructive article on "The Taxation of the Liquor Traffic," in which the failure of the taxation system is placed in the clear light of facts. He presents also strong evidence that the conviction of this failure is becoming more widespread, and finding a lodgement in the minds of men of culture and high standing. Bishop Temple of England is quoted as saying, "Of all the preventable evils of the world, intemperance is the greatest." And Charles Buxton, M.P., the English brewer, said, "That if a statesman, who heartily wished to do the utmost good to his country, were thoughtfully to enquire which of the topics of the day deserved the most intense force of his attention, the sure reply—the reply which would be exacted by full deliberation—would be that he should study the means by which this worst of plagues can be stayed. Many similar testimonies might be given. Such statements by such men indicate the progress of right ideas. To the common plea, that the reform should take place in the man, and be the result of moral and religious convictions, quickening his conscience, we give all due weight. We admit its full force. But while working on that line, it would be sheer folly to neglect, as far as possible, to remove temptations and hindrances which undoubtedly lessen the chances of success. For, as it has been tersely said by some one, "we are interested both to keep the man from the drink and the drink from the man." The theory, long held and to some extent tried in practice, that the evils of the traffic could be overcome by allowing none but persons of good character to engage in the business is shown to have utterly failed. This could not fail to be the case, because it is the pecuniary interest of the liquor dealer to sell all he can, and thus, to the extent of his ability, to produce all the drunkenness practicable; and also, because no matter how good a man's character might be when he began the business, the tendency of his employment is to lower and weaken his moral character. Several examples of the utter ineffectiveness of simple taxation to arrest the traffic are given by Judge Pitman. In Virginia a tax is collected on every glass sold, which gives a good occasion to quote the satirical lines of Cowper, representing it loyalty to drink and increase the revenue, a satire which is equally applicable to our own system.

"The cause is fettered with the rich result of all this riot, and ten thousand cash—
Forever nibbling out their best results—
Touched by the Midas finger of the State,
Bred gold for Parliament to vote away.
Drink and be mad then; 'tis your country's bid!
Gloriously drunk—obey the important call!
Her cause demands the assistance of your throats.
Ye all can swallow, and she asks no more."

And yet, what the poet of Olney so fitly ridicules is taken up as a serious argument against prohibition. The effect upon the revenue has been frequently urged as an objection against the legal prohibition of the traffic in Canada. There is a double difficulty. Almost any government will hesitate, before it undertakes to raise by other means the large revenue which would be lost by a complete suppression of the traffic. And then, when such a law is passed, whether local or general, there is a strong party whose selfish interest it is to prevent its enforcement. In other countries, these difficulties are also very great. In 1870 the United States derived sixty-five millions of dollars of revenue from this traffic. In England, as Judge Pitman expresses it, "the liquor traffic presents an appalling bribe against any effective legislation

for its diminution." In 1877, the revenue from the customs and excise to other amounts to a total of £33,447,282; or over one hundred and sixty million of dollars. These vast sums show at once the great extent of the traffic, and the fierce battle that must be fought with vested interests for its overthrow. A reform that threatens this entrenched interest needs to be sustained by deep moral convictions and patient faith. Yet who would be base enough to accept this revenue, even if it were a clear gain, as a bribe to let this wild beast prey upon the homes of our country. But it must never be forgotten, that this traffic is merely a mode of collecting a revenue from those who drink, and adds nothing to the wealth of the country, but the contrary. It is well said, in the article on which we have been commenting: "Such a revenue is based upon a vastly greater aggregate of wasteful consumption, and of consumption which not only entails upon the country the support of pauperism and the punishment of crime, and the cost of sickness and accidents, but strikes at the very source of national wealth, by diminishing productive industry and impairing the power of production itself. A traffic which makes bad citizens and poor laborers, can offer no financial compensations to the state worth a wise man's consideration." This tiger must be shot or chained; it is reckless folly to leave the monster at liberty to prosecute the work of ruin and death.

GENERAL CONFERENCE ON FOREIGN MISSIONS.

An exceedingly interesting conference on Foreign Missions was held at Midway-park, England, October 21-25. The object was to compare notes and lay plans for harmonious working between the different Missionary Societies. The different branches of the Evangelical Church were represented by those intimately connected with the mission work.

The first day was devoted to the work in Africa and the West Indies. The effects of emancipation and of African discovery on the mission work was discussed, and the advisability of inducing colored people of America as evangelists for West Africa was considered. The Rev. Dr. Moffat, the veteran missionary, gave a history of his labors in Africa. The Rev. Dr. Osborne, one of the Secretaries of the Wesleyan Society, traced the history of the work in the West Indies, and gave an outline of the work being done by the Wesleyan Society.

India, China, and Japan occupied the second day. The most interesting paper presented was that of Rev. E. E. Jenkins, M.A., of the Wesleyan Missionary Society, in which he gave a succinct account of the difficulties to be met in India from Mohammedanism and Hindism and of the prospects of the work there. Mohammedanism is a political system, not a school of religion. The basal idea is the Divine unity, with Islam as the prophet of the Divine unity. The only common ground between the system of Islam and Christianity, is the Divine Unity: the moment they leave this they diverge. Christianity says there is one God and one mediator, Jesus Christ; Islamism says there is one god, and Mohammed is his prophet. Immediately Christ and Mohammed become rivals. This fact is the chief cause of the comparative failure of missionary work in this direction. So long as the political unity remains the work of Christian missions will meet with little success. The system was established by the sword and by it must be destroyed. In many directions the faith in Islam is being shaken, and the end must soon come. When it comes, Christian missionaries will find a people prepared for the reception of the true prophet by the worship of the one God. The work among the Hindus is more promising; the contention is with doctrines instead of a name, with religion instead of politics. The spirit of enquiry prevails, and the falseness of the claims presented is being exposed. Hindism is fast becoming a relic.

On Thursday and Friday other fields of labor passed under review. At a public meeting on Friday evening Dr. Punshon delivered an eloquent and powerful address. Much good must result from such a conference of representative men from all parts of the world, and representing the different branches of the mission army. The reports of what has been accomplished will be surprising to those who have not followed the progress of the work. Nearly every part of the habitable world has been visited by the missionary. Thirty years' work has given an increase of three hundred per cent in the converts of India, and at the present rate of increase, thirty years more will give twenty-six million communicants and one hundred million adherents in China.

The old Gospel loses none of its power; and its glorious victories over heathenism, with its transforming power on the heathen heart and life, rebuke the scoffing skepticism and cold indifference of Christian lands. Since so much has been accomplished through agencies which have too often been working at cross purposes, we may expect greater results when a greater harmony prevails between the laborers.

THE OKA INDIANS.

Dr. W. G. Beers furnishes the following facts.—The latest move is a notice given Mr. McLaren by the attorneys of the Seminary that they intend to appeal from Judge Belanger's decision. It will be remembered that the Hon. Judge, a Roman Catholic, condemned the Seminary to pay the costs of the case in connection with the order for removing the Methodist Church in Oka, and pronounced the paper used in the case by the Seminary to be a forgery. It is from this decision that the appeal is to be made.

The law firm of Messrs. Doutre and Co. has sent in a bill for the balance of account in Oka legal cases. This may give our friends an idea of the need for funds. Is the legal defence of this case to be supported? The treasurer of the Civil Rights Association, Mr. J. S. McLachlan, 480 St. Paul St.,

Montreal, has received the balance in the bank (about \$3), and will be happy to get about \$900 more. This cause certainly demands the assistance of Methodists, and all who hate opposition.

OUR NEW GOVERNOR-GENERAL.

His Excellency the Governor-General and H. R. H. Princess Louise are now on their way to our shores. They set sail with their suite from Liverpool on Thursday, the 14th inst. Their departure was made the occasion of a most imposing and loyal demonstration by the people of Liverpool. Addresses were presented by the Corporation and the Chamber of Commerce; in the streets were crowds of enthusiastic people, who accorded His Lordship and the Princess a loyal reception as they passed; bands stationed at different points played the National Anthem; the church bells were rung; the city was gay with flags and bunting; and the wharves were crowded with people, admitted by ticket: all uniting to express their good-will to Canada, their regard for the Marquis and Princess, and their loyalty to the throne.

The replies of His Excellency to the addresses were very happy, showing a somewhat intimate knowledge of Canada, and a full appreciation of her importance as a part of the British Empire.

The *Sarmatian*, of the Allan Line, had been specially fitted up for the accommodation of the royal party, and the Princess Louise expressed herself highly pleased with the arrangements made for her comfort. The river scene at the embarkation was very fine. The water was crowded with shipping, and the dipping of flags and firing of salutes combined to enhance the éclat of the occasion. On Friday the *Sarmatian* called at Morville, on the Irish coast, and remained until the next day, on account of stormy weather. An address was presented to His Excellency by the Corporation of Londonderry, to which he replied, acknowledging the value of Irish immigration, and making a pleasant reference to Lord Dufferin as an Irishman.

Lord Dufferin did much to call attention to Canada, but nothing has ever occurred to bring our Dominion so prominently before the great masses of Britain as the departure of a member of the royal family to assume a vice-regal position here. The eyes of the English people are turned towards Canada, and henceforth she will seem nearer the throne than ever. Another bond between the Dominion and the mother country has been formed, that will tend both to develop our country and deepen our affection and loyalty for the British crown. Extensive preparations are being made to give His Excellency a cordial reception at Halifax. The Duke of Edinburgh (Prince Alfred) will be in Halifax with his ship to take part in the reception. Similar preparations are being made in Ottawa and Montreal.

'SUNDAY-SCHOOL GUARDIAN.'

Upon the joint recommendation of both the Sunday-school Board and the Book Committee, the *Canadian Sunday-school Advocate* is to be discontinued, and a new Sunday-school paper of greatly improved character is to be substituted in its place. The name of the new paper is to be the *Sunday-school Guardian*. It will be a handsome eight-page paper, illustrated by a large number of elegant engravings, giving special prominence, in accordance with a recommendation of the late General Conference, to topics of Missionary and Methodist interest. Among these will be several admirable engravings illustrative of mission life in Japan,—where four ministers of the Methodist Church of Canada are laboring with such success,—and of other Methodist missions. Brief lesson notes will be given, and special provision for younger and older scholars will be made. It is intended to make this such an attractive and popular Sunday-school paper as shall deserve the patronage of every Methodist Sunday-school in the Dominion. This change involves a largely increased expense, but it is made in the confident expectation that all our schools will heartily support the publications of their own Church in preference to those of foreign origin. The new eight-page form will be more convenient for preservation, and will, at the end of the year, make a handsome book of 192 large pages, for the very low price of 81 cents a year, or in quantities of twenty-five or over for 28 cents a year. The new series will begin with January, and will be issued twice every month, the same as the *Advocate* was. The new paper will be sent to the expiration of the present subscriptions.

We are pleased to learn that the prospects of the Wesleyan Female College, Hamilton, under the able management of Dr. Burns, are very promising. The attendance is increasing weekly, and it is expected that a new accommodation for boarders afforded by the institution, will be called into requisition after Christmas. We understand it is the intention to establish a carriage approaching as near as possible to the curricula of our universities. This will be a step in the right direction, and will supply a lack in our educational system.

A serious accident occurred near Florenceville, on the New Brunswick Railway, on Thursday last week. The train was thrown from the track down an embankment of fifty feet. The passenger car took fire and was completely destroyed. There was only one person in the passenger car who escaped injury. There were fifteen in the car all of whom were more or less injured. Two men, an unknown woman and a newsboy were burned to death. The probable cause of the accident was a bundle of bags thrown out of the baggage car, which fell under the train, causing it to jump the track.

Dr. Philip Schaff, the translator of Lange's Commentary on the Bible, and author of other works, has embodied the experiences of a trip to Palestine in a book entitled, "Through Bible Lands."

NOTES AND GLEANINGS.

Catholic Free Thinkers.

A movement has begun in Geneva, and the South of France, which may amount to nothing or come to a good deal. Those who are engaged in it call themselves "Catholic Free Thinkers," and propose to break loose from the Catholic Church and call Protestant pastors. It is too soon as yet to predict the extent of the movement, but in Bourg alone there are said to be 3,000 pledged to this course. If there should prove to be a deep and widespread feeling in favor of this course, it may result in a schism from the Catholic Church that will extend far beyond the provincial limits by which it is now bounded.

Gifts to Colleges.

The people of the United States take a great interest in education. The past year, in spite of its business prostration, has not been forgetful of the Colleges. The total gifts and endowments are more than \$1,000,000. Harvard, oldest of the colleges, leads with \$384,000, or nearly one-third of the whole. Yale has received \$165,000; the University of Virginia, \$80,000; Brown, \$50,000; Wesleyan, \$50,000; Dartmouth, \$57,000; Union, \$33,000, besides a legacy increasing the gifts of James Brown to \$110,000; the University of Pennsylvania, \$50,000; Cornell, \$25,000; Williams, \$15,000; the Marshall and Franklin College, \$115,000; Pennsylvania College, \$20,000; while other gifts to various collegiate institutions amount to \$137,000.

The U. S. Press on the Award.

Many of the U. S. papers have spoken out manfully against refusing to pay the Fishery Award. The Chicago Interior says:—There is no excitement on this side of the water. Some of us feel ashamed, in view of the fact that whereas England plunked down her \$15,000,000 when judgment was rendered against her, our indebtedness is long over due, and likely to be so. It hurts our pride of character. We were awarded to pay over only one-third the sum paid by England to us by arbitrators of whom we chose our fair share, we set up pettifoggish pleas for a new trial, stay of proceedings, and threaten, as a last resort, to beat our judgment creditor on the writ of execution. If our British neighbors had treated us so we should look down upon them with an air of moral self-superiority; and that is the standpoint from which they will be entitled to view us.

Religious Liberty in Hesse Darmstadt.

A law of Hesse Darmstadt forbids the secession of Lutheran pastors from the Established Church, except on the condition of change of dogma and departure from the Lutheran faith. Under this law, according to a letter from Mr. J. S. Blackwood, Secretary of the Evangelical Alliance, several pastors have lately been heavily fined. But the persecution has aroused public attention to the matter, and both branches of the Legislature have passed a law, which it is believed the Grand Duke will sanction, by which, it is hoped, "secession from the Established Church, which hitherto was most difficult, if not impracticable, will be rendered possible without infringing the conscientious convictions of sincere good men." Mr. Blackwood expresses the hope that meanwhile the prosecutions began will be stayed.

Buddhism in Ceylon.

Rev. S. Langdon, writing from Galle, Ceylon, says:—"The Buddhism of Goutama can hardly be recognised anywhere here, and if it could it would not be worth much. It is all very well for western savants to read the *Petis-kar*, and go into ecstasies, in their passion for ancient literature, over the few good things they find in those old dustheaps; but it is a very different thing to come here and see the atheism and heartlessness of Buddhism, driving men into devil worship and all kinds of sin and misery. I wish sometimes that the English writers who indulge so freely in the cant about the purity of the Buddhist morality could live for a few months among the Buddhists of Galle. The Buddhism of Goutama is only a name now to the vast majority of the people, a name covering abominations that would astonish the 'omniscient and enlightened one,' if he could be brought back from Nirvana to see what base uses his mighty name can come to. It is a sad thing to think about. I feel very miserable at times at the thought of it all. I suppose we all do when we think of the little that has been accomplished by Christian missions compared with what remains to be accomplished. But we are not without hope."

A Hundred Years Ago.

A hundred years ago, says the *Scottish American Journal*, not a pound of coal, not a cubic foot of illuminating gas, had been burned in the United States. No iron stoves were used, and no contrivances for economizing heat were employed until Dr. Franklin invented the iron-frame fireplace which still bears his name. All the cooking in town and country was done by the aid of fire kindled in the brick oven on the hearth. Pine knots or tall candles furnished the light of the long winter nights, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking "sweep." No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those early days, by the aid of which a fire could be easily kindled; and if the fire "went out" upon the hearth over night, and the tinder was damp, so that the spark would not catch, the alternative remained of wading through the snow a mile or so to borrow a brand of a neighbor. Only one room in any house was warm, unless some of the family were ill; and in all the rest the temperature was at zero many nights in the winter. The men and women of a hundred years ago undressed and went to their beds in a temperature colder than that of our modern barns and wood-sheds, and never complained.

BRIEF CHURCH ITEMS.

GRAND RIVER.—The church was re-opened on the 10th inst. Fuller particulars next week.

SIXMON.—The special services continue, and are increasing in interest.

CHATHAM.—A fine wrought-iron fence is being erected around the grounds of the Park Street Church. The cost is \$2.50 per foot.

BREXLEYS.—The special services which have been in progress for five weeks at Johnston's appointment have been closed. A number have been converted, and the membership quickened.

MONROE.—Special services have been held for six weeks at Logan's appointment. Twenty-five persons have professed faith in Christ, of whom eighteen have joined our Church.

INGERSOLL.—John Street Church held a successful social at the close of the anniversary services last week; and King Street Church held one at Mr. J. Huggill's on Friday.

NEWBURGH.—A very enjoyable social, in aid of our church at Napanee Mills, was given on the 7th inst., at the residence of Mr. R. Rook. Proceeds, \$20.

ST. JOHN, N. B.—The school-building and lecture-room of the Centenary Church has been completed, and the congregation occupied it for the first time last Sunday. The St. John papers speak highly of it. It seats 700 persons.

PONT ROSE.—The first of a series of monthly temperance meetings in connection with the Sabbath-school was held on Wednesday evening, 6th inst. Suitable addresses were delivered. It is wise to get the children pledged to this work.

TREED.—A glorious revival is progressing at the Bethel Church, and is increasing in power. There are pleasing indications of a revival in Treed; new members are uniting with the classes every Sabbath.

QUEENSTON.—The membership at the Warner appointment is increasing, and a four days' meeting is in contemplation. On the 12th inst. a social was held at the residence of Mr. P. W. Warner. Proceeds \$34.

KERWOOD.—Upwards of forty persons have presented themselves as seekers in the revival meetings in progress, and the work is growing. Rev. J. W. Wells, of St. Louis, has rendered Bro. Smylie efficient aid.

NEWTONVILLE.—A glorious revival is progressing at the Kendall appointment. Over sixty have been converted, and many more are seeking. The meeting has been held over six weeks, and the interest is still increasing.

HAMMINGTON.—Special services, with good results, have been held. The church in Hammington village is undergoing repairs, and will be reopened in about three weeks. Methodism is growing, in spite of Protestant indifference and Popish opposition.

VACAMANTON.—At its last meeting the Quarterly Board passed a resolution expressive of their respect and affection for the late Mr. Umphrey, who was a consistent and beloved member of our Church, and tendering heartfelt sympathy to the bereaved family.

GRINNEY.—A very successful concert was given lately in the church at Winona. During the evening the presentation of a set of glassware was made to Mrs. Nelson Griffin, a late member of the choir. Similar entertainments will be given during the winter.

LACURIE.—A S. S. entertainment in aid of the library fund was given on the 8th inst. The programme consisted of recitations and singing by the children, and addresses from Revs. E. Robson and S. G. Phillips, with cakes, apples and candies. Proceeds \$15.10.

RIDGEWOOD.—The quarterly meeting services on the 10th and 11th inst. were unusually good. Brother German has formed visiting committees to look after the poor, sick, strangers, etc., and the good results are seen already in increased congregations. A revival is in progress at a country appointment.

ELBY.—The members of the Belfontaine appointment recently met at the residence of Mr. John Smith, who is about leaving the circuit, and presented Miss J. Smith, who has been organist of the Sabbath-school and assistant organist of the church, with a beautiful set of crystal.

WELLINGTON.—Rev. A. Cunningham writes:—"We are in the midst of a glorious revival. Some sixty have been enquiring the way to Jesus. About thirty have professed faith in him as their Saviour. A few have found the pearl of perfect love. This is the fifth week of special service, and still they come to the cross."

OTTAWA.—On Wednesday, 13th inst., a literary entertainment was given in the Eastern Methodist Church. Rev. E. A. Stafford delivered his lecture on "Character," of which the *Free Press* says:—"The discourse contained apt illustrations, humorous and pathetic, and was listened to with close attention and satisfaction."

MERRITON.—The anniversary services of the Pine Street Church were held on Sunday, Oct. 27th. The sermons were delivered by Rev. J. Holmes and Rev. A. Langford, chairman of the district. The tea-meeting on the following night was a grand success in every respect. \$31.54 was realized from the collections on Sabbath and the proceeds of the tea-meeting.

HAMILTON.—Rev. D. W. Thurston, of Syracuse, N.Y., is conducting a very successful series of revival services in the Centenary Church. A large number of Sabbath-school scholars, several ladies attending the college, and many other members of the congregation are seeking salvation.—The Young Men's Literary Association of Wesley Church gave a very successful public entertainment on Tuesday, 12th inst.

ALISA CRAIG.—A telephone concert was held in aid of the Paragon Fund on Tuesday evening, 12th inst., and was a grand success. The concert was held over nine miles of telegraph wire, the orchestra being in Parkhill and the audience in Alisa Craig. Everything was heard distinctly. An excellent programme was also furnished the audience to enliven the proceedings, the Rev. R. W. Williams, of Berlin, (a former pastor), rendering valuable assistance.

scholars to attend. The financial report shows that the expenses are just covered by the returns. The five schools were: the morning and afternoon St. James Street schools, the morning and afternoon Deserivieres Street schools, and the St. Lawrence Street school.

LONDON.—The special district meeting called by the chairman, in compliance with the request of the Missionary Committee, was held on Wednesday, the 13th inst., in the Petersville Church, London, and was well attended. Two very profitable services were held; the greatest harmony prevailed; and all the brethren pledged themselves to put forth special efforts to increase the various funds of the Church. It was resolved to seek an increase of 10 per cent. on the Educational and Superannuation Funds, and 12½ per cent. on the Missionary. The brethren are sanguine as to the success.

MOUNT ALBERT.—The new church at the Hope appointment was dedicated on the 27th ult. by the Rev. A. E. Russ, M.A., chairman of the district, who preached morning and afternoon. On the following day, at the tea-meeting, the same gentleman gave his lecture on British Columbia; and the Rev. S. P. Rose delivered a profitable address. This appointment was taken up last winter, services were held in an old log house, and during the summer a barn afforded better accommodation. Now, by God's blessing, the people have a neat, comfortable church, capable of seating 150, and worth about \$500, nearly all of which is provided.

BELLEVILLE.—The annual missionary meeting was held in Bridge Street Church on Monday 11th inst., and was very successful. The church was decorated for the occasion. The addresses of Revs. J. Leary, Dr. McDonald, and L. N. Beaudry, are highly commended by the local press. The choir rendered very efficient aid. The subscriptions will be 30 per cent. in advance of last year. Belleville having recently assumed the dignity of a city is evidently increasing its liberality to correspond with its new position. When the head of a district leads off in good style, the whole "region round about" should follow. We are gratified at such good news from many points.

The following additional statement has been received since the above was written:—Our missionary anniversary services have just been held. The deputation announced in the GUARDIAN were all in their places on Sabbath. A sufficient number of them were able to attend the meetings to ensure success. The deputation and our people have been faithful to their responsibilities. The financial results are as follows: Belleville First, \$678; Belleville Second, \$153; Belleville Third, \$100. Total, \$931. Entire amount raised last year, \$757. Of course the collectors and Sabbath-schools have their work to do yet. We are expecting spiritual success also. This entire district will give a good report of itself respecting the missionary debt. To this all the ministers are saying Amen.

PERSONAL.

Prince Leopold desires to become a clergyman. The Duke of Connaught is to be married next February, and then Prince Leopold will be the only bachelor of the English royal family.

Henry Ward Beecher will go to England next summer, under engagement of Hathaway & Pond to give fifty lectures. Mr. Beecher is to receive \$500 a night and all his expenses.

Rev. Dr. Burns, Principal of the Wesleyan Ladies' College in Hamilton, preached two very eloquent and edifying discourses in the Dublin Street Methodist Church, Guelph, on the 10th inst.

On Friday evening last the Charlotte Street Methodist Church, Peterboro', had the unexpected pleasure of an eloquent sermon from a distinguished stranger, the Rev. Edward Wilson, D.D., a clergyman of the Reformed Episcopal Church, from New Jersey.

The congregation of the London South Methodist Church presented their late pastor, Rev. F. H. Sanderson, on Wednesday night last with a kindly worded address, accompanied by what was of more intrinsic value—a well-filled purse.

Mr. Samuel Goldman, a New York rabbi, who, with the English, speaks freely the Hebrew, German, and Polish languages, has come as a convert into the Episcopal Church, and is to be a missionary among the Jews of that city, by whom he has been held in the highest esteem.

Christopher R. Robert, the founder of Robert College, near Constantinople, died in Paris on the 27th ult., aged seventy-seven years. He gave during his life \$200,000 to this institution, and perhaps remembered it in his will. He was a New York merchant.

A meeting of the representatives of the I. O. G. Templars was held on Saturday night last in Alice Street Temperance Hall for the purpose of electing a city deputy G. W. C. T., when Mr. James H. Macmillan was unanimously elected for the ensuing year.

Hon. John Hawkins Hagarty, D.C.L., recently Chief Justice of the Court of Common Pleas, has been elevated to the Chief Justiceship of the Court of Queen's Bench, and the Hon. Adam Wilson has been created Chief Justice of the Court of Common Pleas; the Hon. M. C. Cameron has been appointed a judge of the Court of Queen's Bench in Judge Wilson's place.

LITERARY ITEMS.

The popularity of Mrs. Alcott's "Under the Lilacs" is so great that the sale is likely to reach 10,000 before Christmas.

Mrs. G. Herbert Curteis, the wife of the Dampston Lecturer for 1871, has written an interesting sketch of the Life of the late Bishop Selwyn.

In compliance with the expressed wish of several correspondents, the Editor of the GUARDIAN has prepared a short tract on the prevailing Antinomian theory of the Atonement and Justification. It will be ready in a few days.

Prof. Sumner, of Yale, whose recent paper on "Socialism" in *Scribner* attracted so much attention, will discuss in the December number the question of "The National Bank Circulation."

"Dora d' Istria" is a *nom de plume*, little known in America, but familiar to Europeans as the pen name of Helen Ghika, the Princess Massalsky of Roumania, who ranks with George Eliot and George Sand, among the foremost intellectual women of Europe. A sketch of her life and writings will appear in *Scribner* for December, with a portrait after Schiavoni.

RELIGIOUS INTELLIGENCE.

The Methodist Church in Iowa is said to have a church for every 2,900 inhabitants in that state.

Mr. Spurgeon's church has now 5,045 members, being the largest society under the care of one man in the world.

The total sum raised last year by the Irish Presbyterian Church was the largest ever reached, amounting to \$774,765.

The Lutheran Churches in the United States report 1,300 Sunday-schools, with 120,000 scholars.

The Free Church of Scotland has a bequest of \$135,000 to use in its foreign mission field. It is thought most of it will be spent in India.

A PARSIE lady joined the Methodist Church in Bombay, June 16th, the first instance where a lady of that faith has publicly professed Christianity.

Bosron has a new religious idea. An immense non-denominational church is to be built. It is to be open to all and free from sectarianism. The cost will be \$200,000, which amount is to be raised by \$500 subscriptions.

In Ireland in 1871 the Catholics numbered 4,141,000 and the Protestants about 2,000,000. The number of Roman Catholics in the world is estimated at 170,000,000 and of Protestants at 76,000,000.

Ten bishops of the Methodist Church report that not one of the ten thousand three hundred preachers stationed during the past year declined to go to his appointment; nor has any charge declined to receive the pastor sent by any of the bishops.

At a lovefeast in St. Paul's Methodist Episcopal Church, New York, recently, two Japanese converts related their experience. One (Yozaya) embraced Christianity in Japan, and the other (Bajiofi) in America. The congregation were so delighted they rose and sang the doxology.

The Methodist Episcopal Missionary Society has appropriated the following amounts for foreign missions:—Denmark, \$8,000; Norway, \$11,000; Sweden, \$20,000; Northern India, \$60,000; South India, \$1,000; Bulgaria, \$5,000; Italy, \$20,000; Mexico, \$20,000; Japan, \$25,900.

The Freedmen's Aid Society of the American M. E. Church held its annual meeting lately. The Society has received and disbursed during the year \$63,402.85. It has a debt of \$12,000. During eleven years \$715,852.40 has been collected and disbursed.

The Evangelical Mennonites, in conference at Coopersburg, Penn., recently reaffirmed its position in antagonism to insurance companies and expelled two ministers who refused to submit to the rule. The penalty for taking a policy is expulsion.

Two colored students of Mr. Spurgeon's Pastors' College, the Rev. Messrs. Richardson and Johnson, with their wives, have left England as missionaries to Central Africa. They were all freed slaves from this country. Mr. Spurgeon presided at the farewell meeting in the Metropolitan Tabernacle.

A new Presbyterian Church on Gerard Street, in this city, was opened last Sabbath. Rev. Dr. Taylor, of New York, preached morning and evening, and Rev. Dr. Jenkins at the afternoon service. The building is of stone and presents a very fine appearance. It is an ornament to the city and a credit to the congregation. Rev. Dr. King is the pastor.

Ten Mormon missionaries and 150 converts arrived from Europe last week, more than one-half of the latter being young people. The number of each sex was about equal. All had the appearance of being strong and healthy. With the exception of a few Scandinavians, they were from Great Britain. Since last spring about 3,000 Mormons have arrived in this country.

The work of Methodism among the soldiers and sailors of Great Britain continues to prosper. At Aldershot and other places, soldiers' homes and institutes are rendering excellent service; an institute is now about to be established at Woolwich, where for several years past a Wesleyan army chaplain has been stationed. Fifteen chaplains are now engaged in ministering among the men of the army and navy.

Among the means used by Mohammedans in India to oppose the progress of Christianity, not the least powerful is the newspaper. The Mohammedan journals (mostly weekly) published in India are very numerous. The exact number we have no means of telling. In every large city in India there is at least one, and in some there are two published. Most of these oppose Christianity with the greatest bitterness and animosity.

The Rev. Mr. Parkhurst, of the Presbyterian Church, makes this interesting and highly significant statement: "In my travels round the world I saw not one new heathen temple; all the pagan worship I saw was in old dilapidated temples. Not very long ago there were 100,000 idol gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there the first Raratonga idol his eyes ever beheld. He was born, and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the Gospel made."

SAYS the *Independent*.—A writer in the *Presbyterian* is credibly informed that the Presbytery of Santa Fe, New Mexico, at its last meeting received twelve Mexican Licentiates and required each of them to recite the entire Shorter Catechism. Were that rule to be enforced throughout the Church, it would not increase its ministry very fast; and, as the writer suggests, the test might be applied to reduce the size of the General Assembly. Somehow, the requirement reminds us of something we have somewhere read about people who blind heavy burdens which they themselves will not lift with a little finger.

REV. RALPH STORZ, a Wesleyan missionary in South Africa, now in his fiftieth year of missionary toil, writes from Natal: "One thing I observe wherever I go amongst the Natal Indian population; i.e., they are losing all confidence in their heathen gods, and boldly declare their belief in one God. This change to them is in the right direction, and will lead to something more. They are beginning to walk in the light; and if the glorious light of the Gospel is thrown upon them, they will walk in the light, and be saved, Indian heathens, and Mohammedans generally. Move slowly towards the truth; when but set in motion, they continue to move if the force is continued."

CURRENT NEWS.

It has been decided to hold an annual three weeks' industrial exhibition in Toronto.

The Canadian trophy at the Paris Exhibition has been presented to the proposed industrial museum.

A despatch from Thell states that the Afghans are rapidly massing on the hills commanding the Ghuznee and Cabul roads.

A despatch from Erzerum declares that the Russian army in the new Asiatic Provinces of Russia will again be placed on a war footing.

Excessive rain storms have prevailed in Europe during the past couple of weeks, and much damage has been done by floods.

A temperance alliance has been formed in St. Johns, N. B. to agitate the adoption and enforcement of the Canada Temperance Act.

The assessed value of property in Philadelphia this year is more than fifty-two million dollars less than it was last year.

Russian troops by hard fighting have pushed their way through Turkestan, and a corps of 8,000 strong is now on the direct road leading to Balkh or Herat in Afghanistan.

The locked out laborers of Kent and Sussex have decided to accept the offer of the Canadian Government to set off 5,000 acres of land for the benefit of those who will emigrate.

The French budget expenditure will be twenty-five million francs less this year than last, while the estimates for the army show an increase of 8,000,000 francs.

A despatch from Berlin states that 102 societies, 28 newspapers, and 83 books have been prohibited since the promulgation of the Anti-socialist law.

Two thousand men have been thrown out of employment by the closing of several iron mines in the north of England. A reduction in miners' wages is also threatened.

It is officially announced that the French Government has decided to set apart a hall in the *Palais Bourbon* for a permanent collection of the United States educational exhibits.

The rains continue in Rome. Several quarters of the city are now partially inundated by the overflow of the Tiber, and many of the shops in these quarters are closed.

All the people injured on the New Brunswick Railway, Thursday night, are improving, except Charles Phillips, whose injuries are believed to be fatal.

A Rome despatch announces the appointment of Rev. Mons. McCabe, Vicar-General to the late Cardinal Cullen, as the successor to the Arch-bishopric. It is probable he will be made a Cardinal.

Lord Loftus has been handed a note from the Czar giving assurances of the desire to faithfully respect the Berlin Treaty. Similar assurances have found their way to Austria and France.

It is now said it is not probable Germany will occupy the Samcan Islands, but has invited England to join her in demanding equal rights for traders, settlers and mariners with the most favored nation.

It is reported that a further outbreak by Kafirs is imminent. The rebel tribes are massed under the King of Zulul. The British force on the frontier is in danger of being overwhelmed unless promptly reinforced.

The last spike in the extension of the St. Paul and Pacific Railway to the boundary of Manitoba was driven on Tuesday. The first car that arrived was one chartered by an Ontario emigrant for his family and horses.

It is shown that England has a treaty right to have two gun vessels in the Black Sea, and it is admitted that the Condor was there for the purpose of reconnoitering Russian fortifications at Bourgas.

The U. S. Board of Trade, in convention at New York recently, passed resolutions appointing Committees to prepare an international code and press upon the Government the importance of commercial reciprocity with other nations.

The American Government has, through a banking house in New York, completed the purchase of sterling exchange, to the amount of \$1,000,000, to meet the Halifax award. The agents of the treasury will make the transfer at London, November 23rd.

The International Commission adopted, with some slight modifications, the scheme of reforms for Eastern Roumelia proposed by the Porte, which includes a partly elective council and general and popular elections for local officers.

Commodore Shufeldt, of the U. S. navy, has received his instructions for his proposed cruise along the coast of Africa. He is to explore all the rivers, open friendly relations with all the tribes he can discover, and establish commercial agencies where practicable.

Lord Salisbury in a brief note, in reply to the long-winded sentences of Secretary Evans on the subject of the Fisheries Award, freely admits that treaty rights are superior to local provincial legislation, but maintains that the United States are by the same treaty bound to pay the award.

The Duke of Edinburgh, commanding the *Black Prince* arrived at Halifax on the 18th. He will remain there till the arrival of the Marquis and Marchioness of Lorne, who are expected to reach Halifax next Saturday. In the meantime, active preparations are in progress in Halifax, Montreal, Ottawa, and other cities to give their Excellencies a suitable welcome.

The warrant for the payment of the Halifax Fisheries Award has not yet been issued from the treasury. An appropriation, which calls for gold coin, stands on the books of the department to the credit of the Secretary of State, and upon his requisition the warrant will be issued, payable probably to the banking firm through which the exchange has already been negotiated.

A German paper publishes statistics which show a vast augmentation of crime in Germany within the last eight years. In Prussia alone the convictions have risen from 6,403 in 1871 to 12,807 in 1878. Assassinations, mailings, violence to women, forgeries, bankruptcies have all increased. This is ascribed to the more expensive mode of life and the dissipation which have prevailed since the French indemnity flooded Germany with money.

Sir Julius Vogel and Sir James Fergusson, a former Governor of New Zealand, have written to the papers to express their disbelief in the reported murder and eating of five missionaries by New Zealand natives. Sir John Fergusson says: "The story is absurd on the face of it. Bush natives is not a New Zealand expression. Besides, such an event in New Zealand is impossible now. If it took place anywhere, it must have been in some other country, and the news must have come by the New Zealand mail packet."

FROM THE MISSION ROOMS.

JAPAN.

The chairman bears gratifying testimony to the idea, and usefulness of the native ministers appointed to take charge of Shidzuoka and Numadzu, the former left vacant by Dr. McDonald's temporary absence, and the latter because of the Rev. G. M. Maccham's removal to Tokio. Bro. Cochran writes from Tokio:—"I spent a few weeks in the country during the summer, going first to Kofu, where Brother Eby is. He is tolerably comfortably situated, not by any means in sumptuous quarters. But he has a grand opportunity for Christian work. I know of no better opening in all this country than the present in Kofu. We have stationed there one of our ablest native helpers and one of our students, so that Brother Eby has excellent assistance; and I have no doubt that the Lord will give him a fine harvest and a speedy one in Kofu. On my way home I spent a Sunday in Shidzuoka and one in Numadzu, holding the quarterly meeting at each place.

"After the departure of the foreign missionaries the Church in both of these places suffered some depression. But the native assistants were faithful, and the best instructed of their members rallied to their aid; and now the cause is looking up in a most encouraging way. They seem to feel their responsibility, and to have acquired self-reliance by being thrown on their own resources. I have no doubt the churches of Shidzuoka and Numadzu will live and do well. Bros. Yamanaka and Sugiyama, in charge of these stations, are proving themselves excellent workmen and good pastors. Bro. Horoi, who has an excellent reputation in Numadzu and Tokio, is at present, I am sorry to say, seriously ill. I trust the Lord will raise him up speedily.

"Last Sunday we held our quarterly meeting in Tokio, and, though the rain came down in torrents, a goodly number assembled, and ten were added to us by baptism on profession of faith.

"With reference to Brother Maccham's removal, this becomes a necessity, by the work in the interior engaging Mr. Eby's energies; but, independent of this, some financial irregularity on the part of the Japanese who had the management of the school rendered it imperative that the services of a 'foreigner' should for a time be dispensed with. It is cause of thankfulness that the residence and ministry of Bro. M. there have resulted in spiritual fruitfulness; whilst his opportunities of acquiring a knowledge of the language have been advantageous. His removal is very much regretted by the people and by the trustees, of whom he thus speaks:—

"When the school trustees bade me 'good-bye,' they expressed their deep regrets that they were unable to keep me 'through eternity' which was, of course, very kind; but much as I like Numadzu, I could not accept of a situation there for such a period, cherishing, as I do, a hope of a home in a better place."

BRITISH COLUMBIA.

From the Rev. C. M. Tate, Chilliwack, B. C., dated July 3rd, 1878.

The work of the Lord on this mission has been very encouraging to me for the past few months. While the old members have been gaining strength, many others have come out from the world with determination to serve God. Some who have given their hearts to God, and are just entering into the light, manifest their desires to live a Christian life by seeking baptism at the hands of the Church. Bro. Cushman supplied for me while I visited the Indians on the coast this spring, previous to camp-meeting.

At Nanaimo I found a few that were still walking in the narrow way. The graveyard is being filled very fast, chiefly by those who are being swept away by drunkenness and disease. The great need of that mission is a school. It is painful to see the children growing up in a state worse than heathenism, with all the vices of the white man and Indian combined to ruin the body and destroy the soul.

Victoria, also, is very much in need of a missionary. The lay brethren are doing their utmost to sustain the mission work, but they cannot leave their several duties to visit and watch over the people, which is all important among the Indians.

Our camp-meeting at Chilliwack this year was very successful, especially among the Indians. We had conversions from among all the leading nations in British Columbia, and several from Alaska. We trust that these people will go as mess

NOVEMBER 20, 1878.

even in Ontario, of the wonderful extent of this great North-west Manitoba, which is about 140 by 100 miles, occupies a very small fraction of this country, not counting the vast regions that are too far north to be fit for agriculture. That this is a very healthy country, none can doubt, and many in the east have a far greater dread of our winters than there is any reason for. That everything considered, they prefer the winters here before those of Ontario.

Our summer has been rather too "hot" for the ripening of grain—ripened rather too rapidly. Root crops are very fine. I saw a ripe pumpkin lately that weighed fifty pounds, and at the same place I saw citrons weighing up to twenty-two pounds.

I have been out this past summer, that one could drive a carriage from Winnipeg to Palestine, a hundred miles, without getting the tires wet. This will "sound" strangely to those who visited this country in the rainy season, but got so much discouraged through the fearful mud.

Had last winter been severe, the spring rains would not have come so early. The ice in the great lakes north of us broke up so much sooner than usual, that the atmosphere became disturbed so early, hence rain came in May.

Good crops are the most desirable and healthful for this country; then the lakes will not break up too soon, the rains will come at the proper time, and, other things being equal, the crops will be better. Deep frost is good for the crops in this country, as it keeps the underground moisture until the rains come—the first of June. The climate of the country is a mystery to many Ontario people, and it requires a residence of a year or two to understand it.

Ontario people, especially, have a vast and valuable inheritance in this North-west, and the development of it, materially, educationally and religiously, will to a great extent devolve upon them. None can deny that the country is well as Ontario people. Many of them know how to get on in a new country, and now that Ontario comes to the "north-west angle" of the Lake of the Woods, a little beyond Winnipeg to the east, this country is next neighbor to Ontario. To this country, year by year, will be coming thousands of the younger people of Ontario. Let the good and enterprising people of Ontario and the Churches of Ontario, take an earnest hold of every good work in this country, then it will become a good home, not only for Ontario people, but for thousands who will be coming from the "old lands."

A few days since I fell in with a Mr. Moreton and his little family. When I saw the nice covered wagon, drawn by a beautiful "Canadian" horse, and a number of carts following, and especially when I saw a large cabinet organ in one of the carts, I supposed that some good Ontario man was trying to find a home for himself. Soon I learned that he had a good look over the country last spring; that he had made his selection beyond the surveyed lands, 200 miles west of Winnipeg, and having gone for his family, was now on his way to begin operations in his new home. His wife enjoyed the privileges of our Hamilton Ladies' College at the time when the daughters of the late Rev. G. McDougall were in attendance, and probably through them learned something about the North-west.

This family will find it a little lonely at first, quite different from being in Stratford, but soon they will have neighbors, and we hope it will not be long before the railroad will be pushed forward to places even beyond them. This man and his family are the right sort for this country. They will do well themselves and be a blessing to all about them.

Why should not many of our good Methodist people who love the Lord and his cause not feel that they have a "call" to this country—a "call" not only to come and farm, but, as a "call" to come and help in claiming this whole country for our Master? W. H. Portage, Oct. 1st, 1878.

CHURCH NAMES.

Mr. Editor—I am pleased to see, by an editorial note in last week's Guardian, that some of your correspondents wish to keep to our proper denominational name. Put me down with them. For a while, the use of our proper name may cause a little confusion of ideas in localities where several branches of the Methodist Church exist; but the evil will be only temporary, as we will get used to the name. It will be much easier to retain than regain it, were the people to become accustomed to calling us the "Canada Methodist Church."

It would suggest to building committees, that it is quite unnecessary to put the whole "style and title" upon the front of a church edifice. The simple word "Methodist" with the word of erection—quitting "erected" and "A.D."—is all that is any use—unless, indeed, the building might be mistaken for something else than a church, in which case the artist's "This is a Lion" may be imitated. The short title can be more easily displayed than a longer one. I, for one, am tired of seeing the fronts of churches decorated (Mr. Partington says "desecrated") with such symbols as "W. M. Church," "M. E. Church," "M. E. Church," "B. M. E. Church," "C. P. Church," "E. L. Church," and many others, which perhaps correctly indicate to those versed in the nomenclature of the denominations of the country—the religious bodies to which the edifices in question belong. Besides these, I have seen the perversions "E. M. Church" and positively "C. M. Church."

Would it not be well to discontinue the growing custom of naming church edifices and associations after mortal men? It is a custom which the good taste of the practice, even when they are the best of men; but if they should fall into folly and disrepute, how awkward the situation! "Morleyville," "Wood Green" and "Douglas" churches are the most principal cases that come to my mind. To all such I have personal objection, but when it comes to naming church edifices after the superintendent of the circuit or mission within the bounds of which they are built, or after some good man or woman who gave a few dollars towards their erection, I rise to remonstrate. Some say, "What's in a name?" I reply, Much every way. I know a man who was so possessed by the "Devil of a name" as to use his name as a brand, and was, in consequence, imprisoned, hanged, bankrupt, sick, dead, tarred and feathered, divorced, married, born and lost at sea, in about the same order as given above, and yet remains a healthy old bachelor who never, so far as I know, has had to answer as the author of any criminal offence. He is the most lost his identity, however, and that the thing might go no farther, had his name changed by act of legislature. Determined to escape his pursuer, he chose a name composed of Latin, French, and Greek. Since which he has been able to obtain his letters before they were quite worn out, and has been able to advertise himself to the community, get elected to Parliament, and make money. After that, let no one say, "What's in a name?" E. Ross.

MINISTERS' SALARIES.

DEAR SIR—The Quarterly Board on the Circuit met in the month of August last, for the purpose of making the appropriations for minister's salary, etc. The question arose as to the amount that could be raised. Some thought \$500, others \$550 or \$575. The minister in charge argued upon the necessity of making a large appropriation, if even never paid; for by so doing the board would stand much higher in the estimation of the district meeting, and that of the Stationing Committee, when a change of ministers has to take place. Brother [name] then moved that the appropriation be \$700. Brother [name] then moved that it would never do, as the Rev. Mr. [name] on the next circuit, was receiving \$700 (which circuit could have raised \$800 more easily than they could \$500), and would therefore move that the appropriation be \$800, which was promptly seconded, put to the meeting, and carried unanimously. The board, in vindication of their conduct, says that this is a practice carried out most extensively throughout the Convention, and that at the end of the year the minister, in many cases, remits the unpaid amounts, and the recording steward enters it in his books as cash received, and balances the accounts in this way, and then

makes out the schedule to be presented to the May District Meeting accordingly.

I think we should never promise an amount we know we cannot raise, and pay all we agree to give, and then at the end of the year make out a correct report, and never resort to such questionable accounts to secure collection, Sec. 110.

CONFERENCE EXPECTATIONS.

24. Husband or wife may be compelled to give evidence, Sec. 123.

25. A fund is provided for enforcement of the law, Sec. 124.

26. Schedules, forms of notices, petitions, &c., are supplied for bringing the Act into force, Sec. 125.

27. The Act having been passed without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be taken as a distinct recognition of the principle of prohibition.

The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the public will be enabled to pass without a division of the House may be

Henry Bagge

NOW READY FOR CANVASSERS

"The most interesting Book of the Season."

ROMANTIC REALITY
 A SERIES OF HISTORIC PEN-PICTURES ILLUSTRATING
 THE ROMANTIC AND HEROIC SIDES OF HUMAN
 IN SEVEN PARTS:
 1—Lasting Happiness in Marriage. 2—Vagaries of the Affections. 3—The Romance
 Part 4—Romance of Fanaticism. 5—Romance of Modern Missions. Part 6—Leaders
 some Heroic Women. Part 7—An Entertaining Glimpse.

By **DANIEL WISE, D.D.,**
of Path of Life, Pleasant Pathways, Young Men's Counsellor, Young Lady's Counsellor, Our
Saviour, Summer Days on the Hudson, &c., &c.
This volume contains nearly 750 pages, crown octavo, including One Hundred and Three Illus-
trations, all of which are full-page pictures. It is elegantly printed on fine paper, is handsomely bound, and
at the widest and most permanent interest and value, but is also remarkably cheap.

Agents Wanted Everywhere.

For further particulars, terms to agents, &c., address

REV. SAMUEL ROSE,
Methodist Book-Room, 80 King Street East, Toronto.

Electric Appliances.

THE MAGNETICON

Celebrated English Magnetic Appliances for the Cure of I
NOTICE THE FOLLOWING RECENT LETTERS:
 St. James Street, West, London, Oct. 1891.

SIR, Esc.
 Sir—As your British "Magnetism" Book has been instrumental in recovering me from a state of
 illness—and as speedily, I deem it my duty to yourself and to suffering humanity to testify to
 its salutary and salutiferous effects, I have been anxious to express my grateful acknowledgments
 and laudal praises for the benefit of others obtaining relief as easily and cheaply as I have done.
 The best witness for my success, I remain, yours faithfully
 C. C. POPE
 FINEBOOTE, October 28, 1850.
 W. J. MASON.
 Sir—I can cheerfully bear testimony to the value of your Magnetic Lung Invigorator. Since
 purchasing and using it, I have experienced a great strengthening of the vocal organs, and I can most
 confidently recommend it to all who are afflicted with weakness of the throat or lungs. It is invaluable to ministers.
 W. J. MASON.

POST OFFICE, OTTAWA, Sept. 10th

Sir, - I have much pleasure in informing you of the benefit I have received from the "Magnet" since, from about two months since. The pains that I used to suffer from the small of my back have almost entirely disappeared. I had also suffered very much from liver complaint; my liver is now all right, and the general tone of my health has much improved.

Yours very respectfully,

JAMES G. P.

S James St., St. Catharines, Sept. 10th

Mason, Esq.

Wm. I.

Manufacturers, 48 Regent Street, London, England; 17 Maitland Street, Edinburgh, Scotland; 98 High Street, Cheltenham; and 125 Church Street, Toronto.

Address

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

<p>Medical.</p> <p>NO MORE</p> <p>RHEUMATISM</p>	<p>Hats, Furs, &c.</p>
---	-----------------------------------

OR GOUT
ACUTE OR CHRONIC
SALICYLIC A
SURE CURE.

ean Salicylic Medicine Co.,
OF PARIS AND LEIPZIG.

IMMEDIATE RELIEF WARRANTED. PERMANENT CURE
 GUARANTEED. Now exclusively used by all celebrated
 Physicians of Europe and America, becoming a Staple,
 and Reliable Remedy on both continents.
 The Medical Academy of Paris reports 80 cures
 in 100 cases within three days. Secret—The only
 remedy for the most dangerous and fatal
 of the poisonous Uric Acid which exists in the
 blood.

or \$3. Sent to any address on receipt of price.
 PREPARED BY PHYSICIANS. Sold by all Druggists.

VASHBURNE & CO.,
 Importers' Depot, Cliff Street, New York.

258-1y

CANNABIS INDICA

POSITIVELY CURES

Raccoon, Buffalo, &c.
Children's Furs in great variety.
Gents' Fur Caps, Gaunlets, Mufflers, &c

BUFFALO AND FANCY SLEIGH R

Leading Manufacturers of FUR APPAREL

into the NEWEST STYLES, send them as early as possible.

Highest cash price paid for RAW FURS.
10 per cent. discount off to Clergymen.

245

manent arrangements in India for obtaining
"gathering it at the right season, and having
ed upon its own soil, we know that we have the
ARTICLE

All its Purity and Perfection,
entitled to credence when we say that CANNABIS

Financial.

LAKE & CLARK,

There is not a single symptom of consumption does not at once take hold of and dispo-

neals, peevishness, irritation of the nerves, indigestion, difficult expectoration, sharp pains in the chest, sore throat, chilly sensations, nausea at the sight of food, inaction of the bowels and wasting away of the system.

Get your druggist for **DR. JAMES' CANNABIS** pills, and, if they fail you, send to us direct. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment.

CRADDOCK & CO.,
1032 Race St., Philadelphia.
CIRCULARS FREE. 25c-13c

The Christian Era
AND EVANGELICAL WITNESS

PUBLISHED EVERY WEDNESDAY
 AT THE METHODIST
 BOOK AND JOB PRINTING ESTABLISHMENT
 80 King Street East, or 4 Court Street

11 of the most useful and necessary articles combined and sold for 75c. Only Silver in the world that can be taken in four parts to a shilling. 500 sold in 1883. 250,000 now in use. Every housekeeper wants it. Send 75c for small, \$1 for large sample, or stamp for catalogue. Good Agents wanted, made agents. Write for terms. See page 10.

2557-46

MONEY TO LOAN

ON
IMPROVED FARM PROPERTY

AGENTS to procure Subscribers and forward same with subscriptions.
All communications must be post-paid.

RATE S OF ADVERTISING.

One column per year.....
One column six months
One column three months

Interest, 8 per cent.

ROSE, MACDONALD & MERRITT,
78 King Street East.

MIXED CARDS, WITH NAME.

10c. Club of 13 for \$1. F. W. GARDNER,

Half a column per year	...	\$10
Half a column 8 x months	...	\$8
Half a column three months	...	\$6
Quarter of a column per year	...	\$4
Quarter of a column six months	...	\$3
Quarter of a column three months	...	\$2

Each advertisement, for less time and space, fifteen cents per line for first insertion.

1000