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## THE CHRISTIAN GUARDIAN

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## Literary and Religious.

### Christian Mariner's Hymn.

Out on life's dark heaving ocean,  
Winds and waves around us rave;  
In the tempest's wild commotion,  
Friend of Sinners, guide and save!  
Vain are all our weak endeavors—  
Thou our Strength and Refuge be!  
Star of Hope! in danger cheer us—  
Help can only come from Thee!

When the storms of fierce temptation  
Wildly sweep athwart our way,  
And the night of fear and sorrow  
Quenches every starry ray,  
Let Thy presence, great Redeemer,  
Drive away our guilty gloom,  
And the joy of Thy salvation  
Every troubled heart illumine.

When the mists of Doubt and Passion  
Hide the reefs and shoals from sight,  
God of Love, protect and save us,  
Be our Refuge and our Light!  
Be our sure unerring Pilot,  
Guide us safely to the shore,  
Where the waves of sin and sorrow  
Beat upon the soul no more.

### "Holiness unto the Lord."

What I have to say upon this, I will include in one short letter. The closing remarks of Brother Ely's letters made me hesitate in writing at all.

I have been very much prejudiced against what has been called "The Higher Life." I have contended against it vehemently, saying that it was something the Bible nowhere warrants us to expect—an experience the Apostle Paul never had. The passage I took as the ground of my opposition, was that in Rom. vii. the last ten verses, omitting the 25th verse. I thought it to be an experience only known "in the land beyond the river." Justification by faith; sanctification by works: this was my creed, and for five years I clung to it.

"To the law and to the testimony," and to men's hearts let us appeal. The Bible speaks thus: "Of His fullness have all we received."—John i. 16. "The fulness of the Gospel."—Rom. xv. 29. "That ye may be filled with all the fulness of God."—Eph. iii. 19. "The peace of God, which passeth all understanding, shall keep your hearts and minds."—Phil. iv. 7. "Believing, ye rejoice with joy unspeakable, and full of glory."—1 Peter i. 8. These, and many similar passages I used to come across, spoke of something I had never yet known. But I tried to settle the matter thus: "I do not read my Bible enough; I am not sufficiently earnest and attentive in regard to private prayer, and I am not faithful enough to those I come in contact with;" so I resolved to be more diligent in future. I mistook these as the cause of my state of heart; whereas they were the result. There are many Christians, I think, in a like condition. They seek for holiness of heart and devotion to God, and have been seeking for long, perhaps are yet. How is it with them?—not higher and higher every day, but lower and lower. Thus it was with me. The temptation came: "Give up recommending Christ to men, or even professing to be satisfied yourself, when you know that it is not with you as it should be." God's encouragement came then—"Hold fast thy profession;" "hold fast that thou hast;" "to him that hath shall be given." And I still went on in the most miserable of all systems of self-righteousness, working for sanctification. Gradually the concern for my soul's condition became more intense; and, although I had professed being a Christian for five years, I was beginning to think that I had never really become anxious about my soul till now. I thought that my conversion had been got over too easily, that it had not been that radical change of heart that I had so often spoken of to others. In this state of mind I had still to go on with my ministering to others. It soon came to be a burden. I read with awful alarm these words: "My yoke is easy and my burden is light." It was the reverse with me then, as I thought. On the last Sabbath of this state of mind, every service seemed to make the burden heavier, every word spoken only added agony to agony. Towards the close of the sermon I made a desperate effort to roll the burden upon the people by urging their responsibility to attend to their souls' concerns. I said to myself, "I will wash my hands clean of your blood," but it was of no use. I thought I

never never could open my mouth again to preach a gospel, the liberty of which I did not fully know. You may ask what troubled me. I had been reading the 2nd of Hebrews, where the rest is spoken of, "For we who have believed do enter into rest." This I was not knowing; but the truth of the 12th verse of the same chapter I was knowing; God's word like a sword digging into my every action and thought. My heart was a stormy sea. Above all this, I had taken it upon me to be a servant of Christ in preaching the gospel and looking after souls; the responsibility crushed me.

In this state of mind I came home and went to my room and took up a little tract, "The Living Father," still having a strong dislike to the "Higher Life" theory. The passage in the 4th of Phil. 6th and 7th verses, was quoted. I looked it up: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Oh, friends, I saw there what I had been doing. I thought Christ's burden was heavy: it was my own that was heavy. I had never laid it down. I seemed like the man with the burden that was asked to take a ride in a carriage, and consented, but still retained the burden on his back. On being asked to lay it down, he replied that he thought it much kinder to be carried himself, without laying down his burden also. "Be careful for nothing," I had been carrying the burden, expecting help from Him, but yet in my own name. My sins and cares, men's souls, and all my work I made His, and the peace came. Yes, there was a great calm.

Christian! you may be starving on the crumbs under the table, while, as a child of God, a joint-heir with Christ, you should be satisfied. Do you know experimentally the promise, "Whoever drinketh of the water that I shall give him shall never thirst"? This is my testimony to His grace, who said, "I am come that they might have life, and that they might have it more abundantly."

Scripture now is the testament of my possession. With miserly greed I am counting my wealth. All that is there is mine. He died, and He willed it to me. As I live, I hope day by day to be converting His promises and pledges into hard cash; and I rejoice in that hope. Rom. xii. 12.

Many know this experience at the very beginning of their Christian life; and from these I may have no sympathy in what I have said. But as for me, I came forth from the grave five years ago with life, I believe; but not till lately have Christ's words been proved—"Loose him and let him go." It is "the glorious liberty." Others may be bound with their grave-clothes, as I was. You may have thought of your thirst for holiness and fullness of blessing as a grace, and as honoring to God. It is dishonoring Him as long as it remains only a thirst. It is in that thirst being satisfied that God is honored, in knowing in one's self "a well of water springing up into everlasting life." How often it is with us that terrible efforts are needed on our part to find any of that living water at all in our heart—like pumping out of a deep well. Now it is a well of water springing up into everlasting life. Call this life what you may: "The higher life," or "the more abundant life."—John x. 10—as Christ, He who "fillth all in all," calls it, it is your duty, your profit, your pleasure to enter upon it. The steps to come to this are not of works, but of faith. "Full surrender, full trust, full blessing."

The difficulty in Romans vii. now disappears. I think. The "I" of the 19th verse and context is a different "I" to that of the 25th verse. The former is the "I" of human weakness; the latter is the "I" of Divine power, received by trust—full trust in Jesus, through whom he has full deliverance. This path is not only that of holiness but that of power, a power that worketh in you mightily. First, you must be entirely emptied, then entirely filled, then the means of filling others. "Full surrender, full trust, full blessing."

### Mr. Spurgeon on Filling Chapels.

In the course of a lively speech on "A Church All Alive," at the late meeting of the English Baptist Union, Mr. Spurgeon spoke "a word for young ministers" in the following sprightly vein: "They talk to me," he said, "about who are to fill the pulpits of Cambridge, and I don't know where, and they want some big men to do it. Suppose my Church at Park Street had said, 'Now, we must have a big man at Park Street.' Why, they used to call that the cathedral of the Baptist denomination. But my poor people did not say that, but they said, 'Now, here is a rough cub that will want a good deal of licking into shape, but we had better give him a chance.' Well, we have got into some sort of shape, and we have got on very well these one-and-twenty years with one another. And I say to the Churches, give the young brethren a chance, for you do not know what is in them. Continually I get letters of this sort: 'Dear Sir—Our chapel is very empty, and the Church is declining. Will you kindly send us a man that will fill the chapel?' I wrote on one occasion to the brother to say that I had not a man of these extraordinary dimensions. I wanted to call his attention to this fact, that in no sense can a minister fill a chapel; it is the people that must do it. I know how I got my first congregation. Why,

they went home and they said, 'We have had a young man from the country, and he said so-and-so—most extraordinary things he said—some very strange.' Some of them thought them very good, and some of them thought them very 'other'; but the way they talked one to the other brought others. Now, if you are a little down at the heel as to the congregation, make it your endeavor, dear Christian friends, to bring the people to hear the pastor, that the house may be filled. I am sure that it is the right thing for you to do."

### Fatal Errors.

We confess to increasing doubts as to the success and profit of the "Old Catholic" movement of Dr. Dollinger and his friends. The reformation that we hoped they would inaugurate seems one more of name than fact—a breaking away from a political faction in the Church rather than from the Church itself, to which they yet cling. It is thus world-wide in its unlikeness to the Reformation of the sixteenth century, which not only burst the trammels of a corrupt Church, but inaugurated a new and true spiritual life which proved the divinity of the movement.

The proceedings and the result of the late Conference at Bonn not only give little encouragement to those who hoped for a revival of true spiritual life within the old Church, but really awaken most serious apprehensions as to the future of the movement that at one time seemed so hopeful.

In discussions not only were not based on the Holy Scriptures, the Word of God, the only supreme rule of faith, but placed above them as the standard of appeal the opinions and traditions of the ancient Church. We are told that when Dr. Schaff of this city, who was allowed to speak as a special favor, ventured to appeal to the Bible as the only authority, he was declared by the President to have uttered an "extraordinary" sentiment in so doing, and "the vigorous cheers which followed showed that the meeting sympathized with Dollinger." Taking with this extraordinary statement the fact mentioned by Bishop Cummings at the anniversary of the Fulton Street Prayer-meeting, that the Conference held its sessions without prayer for Divine guidance and blessing, and we see that the leaders have cut loose from two of the main pillars of the Christian faith and hope, the Bible, the inspired word of God, and prayer, the channel through which Divine wisdom and blessings come.

### Aim Your Prayers at a Mark.

Prayer, to be prevailing, must be direct, intense, personal. This is the character of those Scriptural prayers which called forth an exhibition of miraculous power for healing the body and of divine grace for redeeming the soul. Elijah, when told of the death of the widow's son, does not proceed to offer up a general petition for some unknown or distant mother who may be supposed to be agonizing over a dead boy, but he stretches himself three times upon the very child whom he wishes to restore, crying out with a tremendous energy of faith, "O Lord, my God, I pray Thee, let this child's soul come into him again." A general request uttered in a half-hearted way would have availed nothing here,—a specific and intensely earnest request brought God to the rescue. It was the same in the case of Elisha before the Shunammite's lifeless son. The definiteness and personal application of the prophet's presence in behalf of the object sought is strikingly significant and instructive: "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm." Nor was this all. The yearning anxiety and profound struggles through which the prophet passed, as through a process of spiritual growth up to victorious faith, are evinced in his walking to and fro, and his repeating the operation of stretching himself upon the yet motionless child. The Almighty Arm moves in response to the cry of a soul thus burning with personal sympathy and love,—thus pursuing a conscious and well-defined purpose. When Paul bowed himself over the fallen Eutychus, Divine strength rushed through the door of his personal embrace, and the young man arose alive! The wandering, indirect, impersonal prayer is absolutely futile. Like an arrow shot in the dark toward the stars, it has no aim, nor does it even by accident hit anything. Such a performance, though made up of choicest words arranged into elegant phrases, and though exciting admiration from an appreciative lover of eloquence, does not deserve the name of prayer at all. It is a mere address to a human audience, often as insincere and devoid of genuine grace as it is brilliant. The supplication must alight like Noah's dove, somewhere, before it can return with the olive branch promise of rest from the troubled waters.

Oh, that disciples would remember this. Why not imitate our Lord at the grave of the dead? He did not call for somebody in general, caring not who should come, or whether anybody at all should come. He named the person whom He wished to revive distinctly, "LAZARUS, come forth!" Have you, Christian parent, a son or daughter dead in trespasses and sins? Why not from your closet send up that child's name to heaven, beseeching that it may be definitely written down in the book of life? One of the sweetest, because tenderest, assurances

ever given by the Saviour of sinners is contained in that inimitable picture of Himself as the Good Shepherd who "callest His own sheep by name." If Christ addresses Himself to the individual, surely he wants us to pray for individuals, to labor for and with individuals. Have you, then, an intimate friend yet unconverted? God doubtless has ordered and allowed this friendship on purpose to give you the opportunity of pouring out before Him your petitions, commingled of trust and affection, and the ardent solicitude inspired by daily companionship, for that friend's salvation. Nay, more, you can fix your attention upon a slight acquaintance or a comparative stranger, and bear his eternal interests in the voice of entreaty to the mediatorial throne, where the Great Intercessor delights to show Himself the hearer of intercessors. The marvellous answers to the prayers of the old Fulton Street meetings are to be explained on the principle of their directness and personal bearing. Written descriptions of abandoned men, of intemperate husbands, of vicious youths, of frivolous and fashion-crazed girls, and of all kinds of transgressors, have aroused an intensity of personal interest and a living freshness of faith in prayer, such as have elsewhere never been so completely and fruitfully witnessed. Hundreds upon hundreds of souls have been melted in repentance by the pentecostal fires bursting from these clearly-expressed and accurately aimed petitions. Mothers and sisters, before you enter the social or church prayer-meeting, endeavor by requests preferred, in writing or conversation, to have your children and brothers remembered. And if every member of Christ's kingdom would keep a list of friends and acquaintances for whom secret supplication shall be daily made, doubtless those prayers would be answered by the conversion and blessedness of those prayed for.—*Christian at Work.*

### Moody and Sankey in Philadelphia.

The evangelists are fairly at work in this city (Philadelphia) and they have made a good beginning. Although Sunday morning was cold and rainy, at least 8,000 persons were gathered in the building newly fitted for these meetings, when at 8 o'clock the doors were closed, and a little later other thousands tried vainly to find an entrance.

Mr. Moody showed his rare tact in the style of his opening discourse. Indeed it may be said that his powers lie largely in the point and fitness of what he says. At Brooklyn, when the crowd had gathered to hear him preach to sinners, his first appeal was directly to Christians. He assured them that there would be a great work done for the Lord this winter if they would but do their share. Canaan would be occupied if only Israel would be fearless. To Philadelphia he comes with another message.

This is already, he says, a revival, and his ringing call is for ten thousand repens to enter the Lord's whitened harvest-field with Bible-sickles, ready hands, and loving hearts. Before he had finished his first brief address many Christians who listened to him were newly ready to do their share in this harvest work, and so his mission lither bore its first good fruit.

The second meeting of Sunday was larger and even more impressive than that of the morning. At least 10,000 persons were in the hall when the doors were closed, and thousands were shut out who would have come in. Mr. Moody's discourse was then addressed to those whom his morning words had aroused. He called them to Joshua's fearlessness through Joshua's faith. This again was a step wisely taken in the direction of true progress. And Mr. Sankey's singing was as timely in its words and spirit as was Mr. Moody's preaching. When in the morning Mr. Moody closed his appeal for workers in the Lord's harvest, Mr. Sankey echoed it with wonderful power in the hymn,

"Hark the voice of Jesus calling,  
Who will go and work to-day?  
Fields are white, and harvest waiting,  
Who will bear the sheaves away?"

So again in the afternoon the singing of "Hold the Fort" repeated and emphasized the call to courage, until it seemed as if every Christian present could answer "By God's grace we will."

The religious interest in Philadelphia is by no means confined to the meetings led by Mr. Moody. Many of the city churches were crowded on Sunday evening, and in not a few of them were signs of unusual interest on the part of both preachers and people. God is blessing his people here. More of them are at work than before, and those who do work shall joy before the Lord, "according to the joy in harvest."—*Sunday School Times.*

### An Interesting Incident.

The Montreal *Witness* says that towards the close of the Sunday afternoon Temperance meeting of the 21st ult., in that city, a well known and highly respected member of the City Police force stepped forward, in company with his little son, who was holding his hand. He frankly told the audience that for a long time past he had been accustomed to drink spirituous liquors every day, though he was never drunk, never neglected his duty, and always had a spare dollar; only that morning he and some companions had drunk a bottle of gin together. His little son had told him the liquor was bad for him, and had, at the mother's request, asked his father to go to Perry's Hall and sign the pledge. (Applause.) He had taken

the matter into consideration, and as the result, feeling it his duty to reform, had accompanied his little boy up there that afternoon. The chairman at once got out the pledge, when the son—a bright little fellow—signed first, and then the father affixed his name also. The audience was deeply affected, and all felt that the Sunday afternoon meeting was not being kept up in vain.

### God Speed!

BY BARTON GREY.  
Liver of a noble life,  
Gird thy loins unto the strife!  
Onward! let thy heart be strong;  
Soon shall swell the harvest-song.

Look not here for love nor light,  
She thou earnest shall requite.  
Follow Truth, all else is vain;  
Hers the glory, thine the pain.

Dearest eyes shall turn away;  
Sweetest lips shall say thee nay;  
Men shall scoff and woman sneer—  
On! thy gaudion is not here.

On! thou shalt not wear the palm;  
Not for thee is boon nor balm;  
When thy feet shall cease from earth  
None behind shall mourn thy death.

Onward! then, and do not faint;  
Turn not back for friend nor saint;  
Him alone God's arms attend  
Who endureth to the end.

### "Pints"

"My trouble with him is that he don't make no pints; and when he's done, and through, and set down, I can't tell what, in particular, he's been a talking about; only he's kep' a good kind of a noise a-going for about five-and-forty minutes. No longer ago'n last Sunday night, my wife asked me when I got home from meetin'—which bein' beat out with a hard week's work she didn't go to—says she: 'John, what did the minister preach about?' and says I, 'I don't believe I can tell ye, Jane. His text was the tail end of some verse in Leviticus, and 'twas all about being good and s'ch; but I really can't say what; there wasn't no pint that I could bring away.'"

This was the criticism of a plain friend of ours upon a young minister who commenced preaching within the last five years; and who has an agreeable voice, and a rather graceful—if a little ostentatious—manner, and "a good port and bearing in society"; and who ought to do well as a minister—ought, it would seem, to do considerably better than he is doing.

The difficulty with him was well stated by our plain friend. His sermons lack "pints." His voice lacks "pints." His gestulation lacks "pints." His character lacks "pints." He is altogether, and in every respect, and from every point of view, too smooth and sleek and glazed.

His texts introduced, as a general thing, geographical, geological, archeological, historical, ethnological, essay as to matters and things possibly remotely related to the time, place, and event, referred to; followed by arambling series of excellent remarks, having about as much relation to either text, or introduction, as the assorted cargo of a ship which carries pig-lead, India rubber, and bananas, together with nearly all the conceivable products of the tropic sand of cooler climates, has to the iron hull which encloses, and the steam engines which propel it. He is all over the lot, yet he is nowhere in particular, while all is good and mild.

He does lack "pints." It is a grievous lack. Learning cannot supplement that. Did he call Geometry and Conic Sections all his own, and could he converse fluently in all tongues, he could not keep our plain friend awake, with that serene manner, and with no "pints."

We say could not keep him awake, not because any preaching would keep some people—more especially farmers who toil six long summer days in the open air and then sit still in an ill-ventilated meeting-house in the hot hours of a summer Sabbath—awake. But, notwithstanding this, it is true that unless preachers can keep their hearers awake their first duty towards them cannot be performed. And we fancy all public speakers will agree that the simpler, the more distinct, and the more pointed, the divisions of their treatment of a subject can be made the easier they find it to kindle the average mind with that appreciative glow which is the best antidote against sleep and the best aid toward conviction.—*Congregationalist.*

### Our Missionary Debt.

A Montreal correspondent makes the following proposal towards cancelling our missionary debt:—

If we cannot get what is needed from adults, let us try what the children can do. We in Montreal know what they can do, in the way of raising money. Say there are 80,000 children and teachers in our Methodist Sunday Schools throughout the Dominion; would it not be a grand thing for them to have the honor of wiping out this debt, during the coming year, by each one contributing fifty cents more than they are accustomed to give for missionary purposes? One cent a week would do it. I throw out this suggestion, and hope that it may be acted upon with the beginning of the new year. Forty thousand dollars is a large sum of money, but the ocean is made up of individual drops. Let us then try if we cannot have eighty thousand drops of fifty cents each, put into the coffers of our Missionary Society during 1876, and thus get rid of this incubus of debt.—J. M.

## A Superannuated Preacher in a "Dug-out."

BY ONE WHO HAS SEEN.

Yes, verily, a preacher who has worn himself out with thirty years' hard labor, to help to build up one of the wealthiest Conferences in the Connexion, has retired after he is unable to do any more hard labor, not to a palace nor a comfortable dwelling, but to what is called here in Western Kansas among homesteaders, "a dug-out."

But now, asks the reader, "What is a dug-out?" In part, it is simply a hole in the ground, something like a well-to-do farmer would dig to make him a root-house. A square cavity dug in a bank, one or two good sized poles or logs laid around on the top to serve as a sort of plate or sill, then some more poles and brush thrown over, then straw or wild grass from some neighboring marsh, and finally a thick covering of earth—leaving a front on the ascending side of the bank into which a door and window of a few 7 x 9 panes of glass are stuck in. Some get the length of a floor, but more have nothing but the bare earth. Into such a place many of the poorer class of homesteaders go, and into such a place this respectable old minister went with an invalid wife. Shame! shame for that Conference! and shame to the whole Connexion that no better provisions are made for the superannuates!

I was one of the committee when his papers were first presented to a Quarterly Conference in Kansas. We put his claim at \$500, and lo and behold, this wealthy Conference doted out to him forty-six mortal dollars! Yes, verily, \$46—whole dollars—and then in this last, even grasshopper year, I think he told me the Conference sent him thirty-six live dollars! I have almost a mind to name the Conference, but I really feel too much delicacy; but why? They deserve to be made feel ashamed.

I should like to have some members of that Conference, with whom he used to associate when in active life, visit him and his helpless invalid wife, and find them just as I found them the other day. Their dug-out, a miserable thing at best, during the heavy rains we have had gave out entirely. It leaked in every direction, and not only themselves were getting wet, but all their goods were getting damaged, and as a last resort they went into a bit of a granary, and it could not be expected to be a large one. It was just wide enough to admit a bed across one end, leaving them about 6 x 8 feet to live in. There they were crowded in, himself, wife and daughter.

The poor people of this new settlement, interested to support the members of their own young Conference, and just getting out of the teeth of the grasshoppers, are going to try and help him build something of a house, for he is a man that has and will have the hearts of this or any other people he may live among. Nor does he ever complain. He loves his old Conference, and I have often heard him speak of it and members of it with the warmest affection.

I have written this not to vent any spleen against that Conference, but every one that knows it must feel a degree of pious indignation to think that so old and wealthy a Conference can let a man, that has given the prime of his life to help to build it up, now that his constitution is broken down, go off and suffer for the real necessities of life. Another object is to draw attention to that branch of our Methodist economy—the provision for superannuates. There must be something lacking somewhere. I have some thoughts I may throw out at a future time.—*N. Y. Methodist.*

The Rev. Dr. Ryder, the well-known Universalist minister of Chicago, started his brethren of that faith, in their late United States convention at Lynn, near Boston, with an accusation which created an intense excitement. He delivered an extemporaneous address one evening, in which he said that "the Universalist preachers and press do not feel charged with the purpose of converting men to God." The next morning a resolution was introduced in disapproval of the address. In the discussion, Dr. Ryder faced the opposition manfully, and stood by what he had said, after reading from the notes of the reporter his exact language. He remarked that he had intended to speak his mind freely; that from an acquaintance with his denomination, he was obliged to confess that it was not felt to be a Christian power; and he was afraid that their spiritual condition was one that furnished too much ground for this idea. He spoke very earnestly and solemnly, as one who believes he shall account for every word he says. The resolution was at last, by leave of the body, withdrawn.

On the Friday of the late fast in Brooklyn and elsewhere, a seven a.m. prayer-meeting was held in the Tabernacle Lay College (Talmage's), in which about one hundred ministers participated, among whom was Henry Ward Beecher. The tide of devotional feeling ran high. At the conclusion of the services, says the *Herald*, an affecting incident occurred. Dr. Cuyler arose, and going over to Mr. Beecher grasped his hand and shook it warmly. The Rev. Mr. Lawson, of the Greenwood Baptist Church, also rushed to the pastor of Plymouth, and Mr. Beecher was immediately surrounded by ministers and compelled to go through a vigorous handshaking. Mr. Beecher had previously made a very affecting prayer, full of pathos, which seems to have reached all hearts;

The Family Treasury.

Unknown Heroes.

BY IDA A. BALDWIN.

O, little know we, as with hurried feet... How many true, heroic souls we meet...

Courage and Enthusiasm.

Now this morning I want to call your attention to two words. The first is "Courage," and the next is "Enthusiasm."

How to Spend an Evening.

A writer in an English paper says: "It might be interesting if I were to tell of the way in which we spent many pleasant and profitable evenings during the last two winters."

ences, have not been altogether disappointed. We have been brought nearer to each other, and this for members of Christ's Church is an inalienable blessing...

Home Thrusts From the Pulpit.

Said a gentleman, whose business operations are not above reproach, "I think it is about time our pastor stops abusing men, impugning their motives and their actions. Such preaching is not the gospel, and it does not feed the soul."

The Use of Pickles.

There is a class of persons in the community whose usefulness we have just found out. We never realized until now what they were made for. They are struck through with acidity.

Which is Best?

BY BELLE W. COOKE.

"In the dream, in the vision immortal," Where the light of Eternity shines, Is it best that we enter the portal...

Communion with God.

Prayer is not simply petition. It is largely that, to be sure, but it is more. It is communion with God. It is a means of drawing nearer to Him.

of constant communion with the Father of spirits. It is the secret of progress heavenward. It explains the difference in the rate of advance of Christians.

Bread Cast upon the Waters.

The lamp was burning low in a poor widow's cottage, far away over the sea. The shades of the evening had gathered in, and on a little table by her side lay her well-read Bible.

The Wife of Sir Samuel Baker.

It is commonly supposed that women are unfitted by nature and training for the hardships of travel in new and wild regions. But those who read the wonderful adventures of Sir Samuel Baker in African exploration, will find occasion to modify their opinions.

Christians Awake!

What earnest Christian can fail to be ashamed of the weakness and changeableness of the love which is all that Jesus has ever received at his hands—of the unheartiness and infrequency of the services he has rendered in His kingdom—of the slow and inconstant steps with which he has followed His example—and the much want of faith and fervency wherein he has failed to cultivate as he ought a holy and joyful fellowship with Him in all His ordinances?

love—the love that braved Gethsemane and the cross for you. And ever tasting that the Lord is gracious, serve him with godly fear, remembering that the Lord our God is holy. So shall you not be ashamed before Him at His coming.

Vagaries of the Brain.

Unsoundness of brain is often known only to its possessor. There is a stage of consciousness in which a person may be incessantly at war with himself, and with the promptings of a double, urging him to do and say things abhorred by his better-self.

For the Young Folk.

A Blind Singer.

BY SUSAN COOLIDGE.

In covert of a leafy porch, Where woodbine clings, And roses drop their crimson leaves, He sits and sings...

The Heathen Boy.

Not many years ago, as a lady was sitting in the verandah of her house in Burnah, a jungle boy came through the opening in the hedge which served as a gate-way, and approaching her inquired with eagerness:—"Does Jesus Christ live here?"

The Song of the Telegraph.

I have heard men say when winds were high, And clouds were tossing about the sky, Journeying o'er some lone morass, Where the endless wires of the telegraph pass...

Service the Road to Honor.

When the Spartan king advanced against the enemy, he had always with him some one that had been crowned in the public games at Greece. And they tell us that a Lacedaemonian, when large sums were offered him on condition that he would not enter the Olympic lists, refused them.

deed, there was nothing too incredible for him to believe. "One day, for instance, an old woman who washed clothes told him that the empire of China was situated under the river of Odense."

When Andersen was only five or six years old he lost his father, and his mother had to take in washing to support herself and her son. Like many other poor children, he was sent to a factory where he was put to work; but the laborers there teased him and made sport of him, and, as he was not a brave boy, he ran home to his mother and said that he would never go back again, and his mother petted him, and yielded to his wish.

In Denmark every boy and girl must spend a year in preparing for confirmation, and during this time they receive religious instruction once or twice a week from the pastor of the parish. Andersen went with a great many other children to such a black-robed pastor, and was at last confirmed. But because his parents were poor, and his clothes were a great deal too large for him, the boys would have nothing to do with him, and only a little girl now and then addressed a kind word to him, for which he was very grateful.

How the Sun Moved a Bridge.

During the recent building of a bridge in Holland, one of the traverses—four hundred and sixty feet long—was misplaced on the supports. It was an inch out of line, and the problem was how to replace it. Experiments proved that the ironwork expanded a small fraction of an inch to every degree of heat received. It was noticed that the night and day temperature differed by about twenty degrees, and it was thought this might be made to move the bridge.

Penmanship.

Few of our boys and girls know the value of good handwriting; if they knew it, they would spare no pains to acquire it. To many a young man a good handwriting is worth five hundred dollars a year; yes, and to not a few, a thousand dollars a year or more. A good hand or a bad hand will turn the scale of success or defeat in securing valuable posts of labor.

Of the beginning of the Moody and Sankey campaign of this season, Dr. Cuyler writes as follows to the Sunday School Times:—"If John Wesley or George Whitefield got their eyes upon that immense prayer-meeting in the Tabernacle this morning, they might well ask to go back to earth again to help pull in that overlaid net. Brother Moody began gloriously. He got the net on the right side of the ship at the first cast. He says that last Sunday morning's service was the best opening meeting he has had in any city during the last two years. Your enthusiastic townsman, George H. Stuart, said to me, 'I am glad now that these brethren struck first in Brooklyn.'" So are some other people.

By the steamship City of Berlin for Liverpool, November 6th, a party of missionaries sailed from New York on their way to India, under commission of the American Board, to the Maharatta Mission. By the same steamer four young ladies took passage for England, to go thence to South Africa, to teach in the schools of Cape Colony—where a seminary has been established on the plan of the Mount Holyoke Institution. Most of the young ladies already teaching there are from Mount Holyoke, as are three of the four now on their way thither. Other schools in different parts of Cape Colony are to be supplied with teachers from the central Institution. A sketch of the work and of the departing missionaries appears in the New Haven Daily Palladium of November 6th.

EPH'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has prepared our breakfast tables with a delicately flavored beverage which may save many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strength enough is realized to resist every tendency to disease. Hundreds of subtle malaries are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame. "Service Gazette," Made simply with Belling Water or Milk. Each packet is labeled "JAMES EPPS & CO., HOMEOPATHIC CHEMISTS, 17, THE NEEDLE STREET, LONDON."



Agents and others remitting money for the Guardian, will please bear in mind that in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

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: and when enclosed in business letters to the Book-Steward should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, DEC. 1, 1875.

MISSIONARY REPORTS.

In the Minutes of the several Conferences a large number of new Stations appear this year; most of these are either new Circuits formed out of old ones, or old ones with new names, but in order that every Circuit and Station may receive its fair quota of Reports, &c. we ask prompt compliance with the following requests:—

Will every Superintendent, whose Circuit is either new or differently constituted than last year, write on a Post Card the names of the appointments now forming his Circuit, and, if taken from another Circuit, state the name of such, and whether from the late M. N. C. or not, and mail as soon as possible to the Missionary Secretaries, (not the Book-Steward). Will every Superintendent whose residence is not on the line of Railways, be good enough to inform us as to the route by which the parcel should be forwarded.

The Missionary Reports for the Juvenile Circuits have not yet reached us from England, but will be forwarded as soon as possible.

ENOCH WOOD, Missionary Secretaries.

Mission Rooms, Nov. 19, 1875.

GUARDIAN AND WITNESS.

For \$2 10 sent free to the Office, we will send the paper from this date to the end of the year 1876. This includes the postage, which must be paid at the office of mailing. Subscriptions sent direct to the Rev. S. Rose, Methodist Book-Room, Toronto, will save expense and delay, and the possibility of mistakes.

For fifty cents extra we will send, post-free, any of the following Oil Chromos:—

THE NEAPOLITAN FISHER BOY, (after Gustave Richter), 12 by 16 inches, Prang's edition of this chromo, about the same size, sells for \$7 50.

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

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

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

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

For 75 cents extra we will send, post-free, two elegant steel portraits of JOHN and CHARLES WESLEY, 17 by 13 inches; or either, separately, for 50 cents.

"PERSISTENT INDIVIDUALISM."

"When Greek meets Greek, then comes the tug of war." It would be hard to name two men in American Methodism of greater decision of character and more "persistent individualism" than Dr. Curry, of the Christian Advocate, and Dr. Whedon, of the Methodist Quarterly Review. Like most strong-minded people, they do not think alike on some points. The clerical and episcopal idea, as it has taken shape among what we may venture to call, the High Church section of Methodism, has found an able defender in Dr. Whedon. Dr. Curry, on the contrary, evidently regards with apprehension and disfavor all semi-priestly theories with respect to ministerial orders, and everything that tends to invest human arrangements with the sacredness of divine authority. Dr. Whedon maintains, practically at least, that Methodist bishops are a higher ministerial order than elders, and that their tenure of the episcopal office should be for life. Dr. Curry holds that bishops are simply elders appointed to the office of General Superintendents, and thinks it would not impair their efficiency if they were appointed quadrennially, instead of for life.

In the October Methodist Quarterly there were some rather hard hits at some editors of "persistent individualism," who were disturbing the peace of the Church by advocating serious modifications. The belief was strongly asserted by the editor of the Review that "ordination historically lies at the basis of our Church," and "that our entire Church, ministry and people, now as ever, are ready to trample upon the enthusiastic Quaker doctrine, that a man may as truly be a minister without ordination as with, as being fundamentally un-Methodistic and untrue." With regard to the first of these statements, of course anything, however trifling, that happened to be associated with the founding of a Church might, in some sense, be said to "be at the basis." But we understand Dr. Whedon to mean something very different from this, viz., that ordination by imposition of hands is one of the fundamental principles on which the M. E. Church was founded. This seems to us an undue exaltation of what is an expedient and appropriate ceremony, but not enjoined by Divine authority, or positive apostolic example. Neither are we satisfied as to the heresy involved in saying that a man is really a minister before he is ordained. Of course, he is not a minister in any branch of the Church which appoints to its ministry by imposition of hands; but if he be truly called of God to the work of the ministry, he is really a minister before his ordination. His ordination is the recognition of the fact of his being a minister, and his public authorization to act as such in connection with that branch of the Church by which he is ordained. All those who regard the episcopacy as an order are accustomed to speak of "Presbyterian Methodism" in terms of the reverse of commendatory. Yet, it was on the Presbyterian theory of the ministry that Mr. Wesley vindicated his right to ordain; and that the fathers of American Methodism defended the validity of their ministry against Episcopalian assailants. When, therefore, the Quarterly says, "We are not Presbyterian nor Congregationalist no more than we are Calvinist," we cannot agree with our learned and venerable brother. Methodism

is not Calvinistic at all, so far as concerns what we commonly understand by that word. Neither is it governed by a central power, like Rome, but in all its branches to some extent Congregational, giving important rights and privileges to each congregation; while, even in the Methodist Episcopal Church, it would not be strange if the numerous body of Presbyters, which constitute her ministry, should be regarded as quite as important and characteristic a feature of her constitution, as the fact that a few of her ministers in so vast a Church hold the position of General Superintendents.

Whether as a response to the Quarterly, or not, we cannot say, but Dr. Curry has recently published an elaborate paper on Church government, which he informs us was written thirty-one years ago; in which he gives evidence that his anti-sacerdotal views are not of recent growth. There has been in some quarters a cry raised against the editor of the Advocate, as if he were assailing the fundamentals of the Church, that we do not think warranted. He has always recognized the value and importance of the General Superintendency, and never counseled its abolition. However strongly expediency may commend to the approval of each branch of the Methodist family its own distinguishing peculiarities, we think it is scarcely wise to speak of them as vital and fundamental. In our judgment, Dr. Curry has rendered important service by counteracting a modern tendency to regard the General Superintendents as a distinct order, and to invest them with very great power and authority.

ROMANISM IN AMERICA.

Are the boasts about the progress of Romanism in America, which we frequently hear from Roman Catholic sources, true? Have they a solid basis of fact to rest upon? Or, are they mere "whistlings to keep the courage up?" Some good authorities maintain the latter. Dr. Dollinger, who is certainly a well-informed and competent observer, publicly declared at the late Old Catholic Conference, that in the United States the Church of Rome was constantly losing ground. That is our own opinion. Except by immigration, we do not see any source from which Romanism can be gaining new accessions. It is certainly not making many converts from the native born American population. And a great many of the European Romanists, when they reach this country, throw off their allegiance to the Church of Rome, and even when they do not become Protestants, are practically lost to Rome. Hence, it is evident that these boasted accessions must be mythical. There is no source from which they can come.

An interesting article, in a late number of the N. Y. Christian Advocate, takes this view of the subject. We condense some of the main points of this article. The only reliable data, available as the basis of an estimate, are the official returns of church property. And these show the Methodists alone to be largely in advance of the Roman Catholics. The Roman Church gives no records of its actual membership; and its estimates, as given through some of its organs, can be nothing more than conjectures based upon the numbers baptized, many of whom admittedly drift away from the Church. Indeed, the violent opposition to national education is avowedly based upon the allegation, that large numbers of Roman Catholic children are lost to the Church by being educated along with Protestant children in the public schools. Though, as there is nothing taught in these schools hostile to Romanism, the result must accrue from the breaking down of youthful prejudice against Protestants, and the habit of thinking for themselves which they acquire. The Advocate quotes the following testimony from a public lecture of a R. C. priest, who has recently renounced Romanism. It is certainly just about what the known facts would lead us to expect:—"Their numbers are greatly over estimated. They make very few converts among the Americans. Calculating in their manner, that is, including every man, woman and child who has been baptized, we shall not find five millions. Of the children they lose at least fifty per cent., seventy-five per cent. of these among the boys, and twenty-five per cent. among the girls. If the immigration of Catholics should cease to-day, in less than twenty-five years three-fourths of the Catholic churches would be closed for the want of worshippers. Among all the pew-holders of this city there are not six per cent. native Americans. Catholicism is not an indigenous plant here, but of foreign growth, and it does not thrive."

It is claimed by the Advocate that the most reliable statements of the best Roman Catholic authorities confirm the correctness of this opinion. The Catholic journal of Cincinnati (organ of its bishop) is quoted as saying that had the Church retained its accessions by immigration alone, it would now number ten millions; and the editor admits that it has lost, in some way, nearly half of these. He attributes this astonishing loss to the American Common School.

There is pretty conclusive evidence that the Romish clergy have, for the sake of making an impression, grossly exaggerated the number of the adherents of Rome, and have even misled the infallible Pope himself by their misrepresentations on this subject.

The Rev. Leonard W. Bacon, son of the veteran Professor at New Haven, and well known himself as an able writer, and one of the cleverest of critics, is quoted by the Advocate, as testifying to the truth of this alleged exaggeration. Mr. Bacon is pastor of the American Union Chapel at Geneva, Switzerland, where he edits the Swiss Chronicle, a bi-weekly newspaper of noteworthy vigor and spirit, through which he keeps Europe well advised of all important American facts and ideas. He declares the Pope himself to be quite misinformed on the question of American Catholic statistics. He says that until the present year the Roman Catholics have not given the number of their members; but only that of their clerical orders. He also mentions as very significant the fact which appears even from the Romish returns themselves, "that the Romanists are barely equal in numbers to the Baptists, and fall very considerably below the Methodists. The latter denomination comprises two millions of communicants, and estimate their population at the

rate of three non-communicant members for each communicant. This would give them 8,000,000—some two or three millions more than is claimed for the Church of Rome. If the other great Protestant denominations are reckoned up, it leaves the Roman Church in a painfully small minority."

Mr. Bacon, who is a Calvinistic Congregationalist, gives some rather significant geographical illustrations of the same subject. He says:—

"The State of Maryland was formed by Roman Catholics; it now contains more Methodist churches than Roman Catholic ones. Florida was, until a recent period, exclusively Roman Catholic; it is now predominantly Methodist. The ancient territory of Louisiana, which reached from the Gulf of Mexico to St. Louis, was once entirely Roman Catholic. In all the states into which it has been divided the Methodists now far surpass the Romanists. When it is considered that this comparison is between the Roman Catholic Church and a single one of the many orders of Protestantism, and, further, that this relative decline of Romanism has taken place notwithstanding a Roman Catholic immigration that can only be characterized as enormous, the facts take on a new emphasis."

These are the facts which the Advocate justly considers as very suggestive and significant: (1) Emigration from Ireland, and other Roman Catholic countries, has greatly declined of late, and is likely to decline still more in the future. (2) The other fact is, that the Roman Catholic Church does not raise up a native ministry, but is dependent nearly wholly upon imported foreigners for priests. This must be a sign of great weakness. One important thought, which the Advocate thinks is suggested by these facts, is that politicians may learn that it is neither necessary nor expedient to pay so much homage to Romanism, on account of its supposed political influence. That influence must continue to decline. And besides, there are other sections of the population which can, on any question which interests them, wield a far more potent influence, and which hold the real balance of power in the country. The same lesson might be pondered with profit by the leaders of our Canadian political parties, who are constantly trying to outbid each other for the Catholic vote.

INFLUENCE OF ALCOHOL.

At the present time, when the subject of the prohibition of the manufacture and sale of intoxicating liquors is engaging general attention, it is of great importance to understand what is the effect of Alcohol upon the human system. Does it subserve any purpose so important that the abolition of the traffic would be a public injury? or is the use of Alcohol so superfluous or hurtful that the removal of intoxicating liquors from legal articles of traffic would be a blessing to the community? Conflicting views on this question have been presented by members of the medical profession. A very able article on "The Physiological Influence of Alcohol" appeared not long ago in the Edinburgh Quarterly Review, and has been re-published in Little's Living Age. The article is based on some of the most thoughtful and learned recent works on the subject. We give, for the benefit of our readers, in our own words some of the leading points brought out in this review of the subject. The article opens with the important statement that a few months previous a memorandum appeared in the British public papers, signed by 366 distinguished physicians and surgeons engaged in hospital practice in Great Britain, in which an earnest appeal was made to the medical profession at large to be careful, when using alcohol as a remedial agent, so to employ it as not to give ground that can afterwards be construed into a sanction for its habitual and excessive use. In this document there is an unqualified expression of the opinion that the value of alcohol as an article of diet is greatly exaggerated, and that medical practitioners are bound, in the face of the grievous evil that results from its indiscriminate and injudicious use, to inculcate strenuously habits of the most stringent moderation. Coming from such a source, we cannot but regard such a testimony as of very great weight.

One of the most direct and noticeable effects of the use of alcoholic drinks is the greater rapidity of the stroke of the heart. From a series of experiments, carefully conducted by Dr. Parkes, it was found that when eight ounces of alcohol were given in twenty-four hours the beats of the heart were increased by 25,448 beats, or the increased labor performed by the heart amounted to one-fifth more than when no alcohol was taken; or, according to Dr. Parkes, there was an extra expenditure of force each day, amounting to what would lift twenty-four tons one foot high. This must imply a much greater wear and tear of the vital organ. It is like the whip that makes the horse expend more energy in a given time, but does not impart any additional strength.

Another important question in a physiological point of view is: "Does the augmented rapidity of the flow of the blood, produced by the use of alcohol, cause the same increased warmth of the body that quickened circulation from exercise does?" It is a common opinion, used indeed as a plea for the use of spirituous liquors, that their use increases the warmth of the living body. The conclusion of many physiologists, who have submitted the matter to careful experiments, is against the correctness of the popular opinion. It is found by them that the living body, as a whole, is actually made colder by the use of spirit, and that the coldness increases in proportion to the quantity of spirit used. In experiments upon animals, the drunken animal has died of the degree of cold that has not appeared to hurt the animal to which no spirit had been given. These experiments throw light upon the numerous instances in which men are frozen to death while intoxicated.

The question as to whether alcohol subserves, to any extent, the purpose of food, is not less interesting; and on this point there is not perfect unanimity among the authorities. Dr. Anstie and some others argue, that since wine and brandy do in certain cases of physical prostration sustain and protract life, it must in some way nourish the body. On the other hand it is forcibly argued that the only way in which alcohol could afford any nourishment would be either by increasing the heat of the body, or by presenting something that might be appropriated by the organs of nutrition, and so incorporated with the structure as to supply the waste of the

tissues. The first we have seen it does not do. All the known substances that serve the purpose of food are nitrogenized compounds. But alcohol is entirely devoid of nitrogen in any form. It cannot therefore itself be converted by any direct transformation into the substance of the living body, as fibrin and albumen are. Dr. Richardson in his Cantor lectures affirms that pure alcohol is entirely without nourishing power. He admits that, when mixed with glutinous and sugary ingredients, the compound has a certain degree of nourishing power; but roundly asserts that this is due to the other ingredients mixed with the spirit, and that if the spirit were taken away from them their nourishing powers would remain the same, and possibly be increased rather than diminished by the abstraction. There are several other interesting points brought out in this article to which we cannot further refer.

HELP!

We would recall to the attention of our friends the editorial prospectus of the GUARDIAN AND WITNESS which has appeared for the last two weeks on this page. With the rush of matter upon us it is impossible to reproduce the article in to-day's issue. But we urge again the claims of our enterprise on all its friends and the friends of our Church. Now is THE TIME FOR ACTION. Read the Book-Steward's offers at the head of our editorial column. Do not forget that new subscribers get the paper FREE for the remainder of the year. We have tried to do the very best that is possible in these columns on behalf of our other Church publications. While standing by these loyally and heartily, we now put in a special plea for the GUARDIAN AND WITNESS. What family of our Church can afford to do without the full and interesting intelligence with which our columns are so constantly freighted? And what minister can afford to have any of his people miss the appeals which should reach them through these pages from week to week! The line of policy and duty for our ministerial brethren to adopt, we think, fairly indicated in the following paragraph, which we take from our contemporary, the Central Christian Advocate: "In canvassing for our Church periodicals there is but one rule by which the pastor can work and hope to be successful: he must aim to place at least one periodical in each family, visiting each family with that purpose in view. And in such a canvass, without neglecting the monthlies and Quarters, the weekly papers command the first place. Its visits are more frequent, it has a word for each member of the family, it furnishes the religious news and current thought of the time on moral and religious topics, and keeps its readers in sympathy with present Church work. And these are the first objects to be sought in the diffusion of religious papers. But there are in nearly every charge families who have the means to take others or all of our periodicals, and their claims should be fairly presented. For each periodical adds to the intelligence and culture of the family, and secures a fuller cooperation with the pastor in the work to which he has devoted his life."

A conference of Methodist office-bearers was held in the City Road Chapel, London England, on the days of November 2nd, 3rd and 4th, the special object of which was to secure a larger endowment of divine grace and quickening for the work of preaching the gospel and bringing sinners to the Saviour. On the first day a prayer-meeting was held at seven in the morning, and at ten o'clock there was another service with a very good attendance. The President of the Conference being detained by a slight accident, Dr. Punshon took charge of the latter service. After seasons of silent and audible prayer Dr. Punshon said they had gathered as Christian workers: the spirit of consecration had come upon them surely, and the object of the gathering was to bring themselves into greater harmony with their Master's mind and plans. They had not assembled for the ventilation of new theories; he believed they had, by God's blessing, a system of instrumentalities and appliances that only needed working by willing hands and baptized hearts to save the world. They had the old Gospel, they had in large measure the baptism of the Spirit, and they wanted to get themselves filled with it in order that they might go forth fully prepared to be the Lord's witnesses—the most honourable title in the world. His mind had been dwelling upon the Saviour's last words, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." It was all there; everything that was needed to tell upon the world was contained in that passage. They were witnesses; that was their character. They were witnesses, in themselves feeble and powerless, but they would receive power; there was the promise—and the Holy Ghost had come upon them; there was the great, blessed, divine, living Agent, by whom the power was to come. If they realised the fullness of the meaning of the passage that morning they were prepared for their great work.

A conversation then took place on "Sanctification through the Word," in which Revs. Dr. Osborn, J. Martin, T. B. Stephenson and others took part, interspersed with singing and prayer. In the afternoon a similar service was held, the topic being "The Gift of Power." In the evening there was another and similar gathering.

The second day was given to the question of personal responsibility in relation to the work of God, and this subject was considered under a variety of most important aspects. How best to win souls; how to turn the present religious revival to best account, so as to conserve and extend it; these and similar topics absorbed the attention, and a vast amount of practical testimony and suggestion was given which cannot fail to be reproduced in all departments of evangelizing labor.

The third day was taken up chiefly with domestic religion, the conversion of the young, and Christian fellowship. As on the two previous days, a wonderful solemnity and tenderness characterized all the exercises; and the proceedings culminated in the evening in a baptism of the Holy Ghost and of fire.

A REMARKABLE GATHERING.

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The Watchman, to whose report we are indebted for some of the above items, states that there had been a spirit of general and earnest expectation abroad respecting this Convention. The demand for tickets of admission became great and urgent; and nearly three thousand of these were issued. Even at the morning sittings, when men of business especially could scarcely be expected to attend, not fewer than a thousand persons were assembled, and in the afternoon and evening hundreds more were present; while at the closing and crowning meeting on Thursday night, City Road Chapel was densely packed.

It is impossible to overestimate the importance of this representative gathering, for representative it no doubt was, as embodying and expressing a prevalent sentiment in the Church that the full anointing for its work had not as yet been reached. The Recorder says that the very aspect of the assembly was subduing and overpowering. A vivid consciousness of the Divine presence was realized. "God alone was exalted. Never do we remember a meeting in which man was so little thought of, and the Holy Spirit so conspicuously magnified. The occasion was one of solemn and intense waiting on God, and was so pervaded by the sense of His presence, that one could understand the feeling of the three favored disciples on the mount of transfiguration: 'And they feared as they entered into the cloud.' Many a heart was filled with—

The speechless awe that dazes not— And all the silent heaven of love."

We have not space for further comment on this remarkable convention and its proceedings, other than to say that all this is a blessed augury for the season of opportunity and effort which in Britain, as on this continent, the winter months more specially bring for the prosecution of Church work.

THE LIQUOR TRADE.

The amount of money invested in the liquor business in Christian countries is really bewildering. The trade has reached gigantic proportions. All the money contributed for benevolent purposes by all the Churches does not approach the amount expended annually for intoxicating liquors alone. We take the following statistics relating to Britain from the Edinburgh Review: those relating to the United States are taken from Scribner's Monthly. Dr. Richardson, in his Cantor lectures, mentioned the startling fact that the capital invested in the production of alcoholic liquors in the British Isles is not less than 117,000,000 pounds sterling! But the enormous addition to this vast sum, which would have to be made if the capital invested in the production of wine were given, it would be impossible to conceive. Some idea of the astounding character of the traffic may be gathered from the amount of duty paid upon liquors. In the financial year ending 1874, the duties paid within the British Isles for the various forms of fermented drink were—for foreign spirits, \$26,648,250; foreign wine, \$9,947,925; home-made spirits, \$73,199,810; malt for beer, \$38,668,085. If to these sums be added what is represented by brewers' license, and the duty on the sugar consumed in brewing, it appears that the public revenue derives annually from taxes on alcoholic drinks \$150,000,000! If this is the duty, what an inconceivable amount must the whole expenditure be!

From a work entitled "Our Wasted Resources," recently published by Dr. W. Hargreaves, Scribner quotes. During the year 1870, in the state of New York there was expended for liquor over \$106,000,000, which amounted to nearly two-thirds of all the wages paid agricultural and manufacturing laborers; and nearly twice as much as by all the railroads in the state. Other states were close behind New York. For the same year Pennsylvania paid over \$65,000,000; Illinois over \$42,000,000; Ohio over \$58,000,000; Massachusetts more than \$25,000,000; Maine only \$4,250,000. The whole annual expenditure for liquor in the United States is not less than \$600,000,000. No wonder that times are hard and many people suffering. Well does Scribner say: "Not only this vast sum is wasted; not only the capital invested is diverted from good uses, and all the industry involved in production taken from beneficent pursuits, but health, morality, respectability, industry, and life are destroyed. Sixty thousand Americans annually lie down in a drunkard's grave. It were better to bring into the field and shoot down sixty thousand of our young men every year, than to have them go through all the processes of disease, degradation, crime and despair, through which they inevitably pass."

OPENING OF THE ONTARIO LEGISLATURE.

On Wednesday last the Third Legislative Assembly of the Province of Ontario met in the Parliament Buildings of this city. As this is the first Session of the present Parliament, the first business to be disposed of was the election of a Speaker, when without a division Mr. Rupert M. Wells was re-elected to that office. On Thursday His Honor the Lieutenant-Governor came down to the House to deliver the Speech from the Throne, with the usual accompaniments of escort, guard of honor, and saluta. The day was fine; and an unusually large number of spectators filled the Chamber, the ladies being present in force, many of them in full dress. Amongst the gentlemen in attendance were Revs. Dr. Egerton Ryerson and Enoch Wood. On the merits of the speech from the Throne it is hardly our province to comment. It contained references to the changes introduced into the election laws of Ontario, including the principle of voting by ballot; the abundant harvest with which the country has been favored; further encouragement to railway enterprise; the promotion of immigration; consolidation of the statute law of Ontario; the appointment of a minister of education; enlarged accommodation for the insane; arbitration in matters of difference between the provinces of Ontario and Quebec, etc. The opening paragraph of the address contained the following reference to the death of the late Lieutenant-Governor Crawford: "The melancholy event which occurred since the dissolution of the late House cannot but be in the memory of all on the present occasion; and I

but give utterance to the common sentiment when I express profound regret that a more lengthened career of usefulness had not fallen to my esteemed predecessor. In consequence of his lamented death, the duty of discharging the high and responsible functions of Lieutenant-Governor of my native province has unexpectedly been imposed upon me. I hope so to discharge them as becomes a faithful constitutional Governor under the British system which we have the happiness of possessing, and as may best promote the true interest of the country."

STORM AND FLOOD.

Tidings of storm and flood have not ceased yet. Amongst the items from Europe of last month are the following: At Bridgewater, Somersetshire, while the tide was ebbing, a tidal wave ten feet high swept up the Parret River. The dock gates were burst open, and vessels broken from their moorings. One vessel was sunk and twenty were injured. The estimated damage done in London and neighborhood by these high tides will reach fully \$5,000,000. The Woolwich Arsenal grounds have been partially submerged. In Ireland the river Liffey, near Dublin, burst its banks, overflowing thousands of acres. The London Echo of the 18th ult., announces that on account of the recent floods the sanitary authorities have declared the district of Bristol, with a population of 6,050 souls, unfit for habitation until midsummer. Thousands of acres in the Valley of Trent will probably remain under water throughout the winter. On Sunday night, the 21st, a great storm prevailed on the English coast. Thirteen vessels, it was feared, had foundered in the Downs, with a number of lives lost. Some 500 or 600 vessels were estimated as waiting in the Downs of Deal for fair weather. A telegram of the 22nd stated that the brig Elizabeth was wrecked off Whitby and the bark Faery Queen off Calais. All on board both vessels were lost. Another telegram of the 25th stated that heavy and disastrous gales had prevailed off the coast of Fife. Some fishing boats were lost. Sixteen fishermen were known to be drowned and fourteen were missing. Nearer home, advices from Prince Edward Island received by the Minister of Public Works from the Superintendent of the P. E. Island Railway, report the storm of the 17th ult. to have been very severe and disastrous in its effects upon the line. There were from six to eight feet of snow in the cuttings. The trains were blocked in several places, about half a mile of track washed away by the sea at St. Peter embankment, and Morell and Maris bridges are also injured. Running on Soudris Branch cannot be resumed beyond St. Peter's for at least two months. The amount of damage is estimated at \$18,000. On the main line the track was cleared of snow and traffic resumed on 10th.

I. O. OF G. T.

The Grand Lodge of the Independent Order of Good Templars met at Guelph last week. An enthusiastic reception meeting was held in Knox Church on the evening of the 23rd, when addresses of welcome were presented from local Divisions of the Sons of Temperance per the Rev. J. Howell, and from local Lodges of Templars per Mr. J. Ryan, to which replies were made by M. Knowlton, Esq., G. W. C. T. Addresses were also delivered by Mrs. Youmans, of Picton, Rev. W. McDonagh and others. Amongst the points of interest characterizing the business sessions of the Grand Lodge, we notice the re-appointment of Rev. Wm. Scott, Secretary of our Montreal Conference, to the editorship of the Canada Casket. Mr. John Bennett Anderson, P. G. C. of England, was introduced during the morning session of the 25th, closing his address by singing "Gathering Home," the Grand Lodge joining in the chorus. A petition was presented from the women of Toronto in favor of the restriction of the traffic, which was respectfully entertained and replied to; the Lodge, however declaring, that the Order had taken its stand on the platform of Prohibition. An amendment to the Constitution was proposed, which, as passed after discussion, excludes dancing from the Good Templars' Lodge Rooms or Halls under the control of the Order. A committee was appointed to consider what could be done towards bringing all Good Templars into one organization. A very sensible proposal this, to our thinking. On motion, it was agreed that the salary of the General Superintendent of Juvenile Templars be \$400, and that he shall be under the direction of the Executive. Mr. Lawless was designated and appointed to this office. The Grand Lodge heartily endorsed the action of the late Montreal Convention. Amongst the resolutions passed to this effect was the following:—"That this Grand Lodge concurs in the resolutions adopted by the Convention, and will render all possible aid to the Dominion Council in carrying them out, and urges on all members of our Order in this jurisdiction cordially to cooperate therein." After the election and installation of officers, the Grand Lodge adjourned on the evening of the 25th, accepting a cordial invitation from Ottawa to meet in that city on the 4th December, 1876.

We were a little surprised to find a somewhat tart retort in the last Halifax Wesleyan, in response to our friendly commendatory notice of the Editor's notes of his visit to the West, which had appeared in the Wesleyan. We wanted to say a kind word of our confreres' jottings, without making ourselves responsible for fully approving all his comments. We cannot see how this can fairly be construed into any ground of offence. As to the Wesleyan's reference to "Western Organs," we may say that the GUARDIAN finds it quite enough to assume the responsibility of its own shortcomings. While we exercise our best judgment in selecting topics for editorial discussion, we venture to say that hating at matters that will not bear discussion is not at all in our line.

On our first page will be found an interesting communication from a Baptist Minister, giving his experience in reference to the "Higher Christian Life." In all sections of the Protestant Church, there are signs of a spirit of awakened enquiry respecting the experience of Scriptural holiness. We have no doubt Bro.

Ely's recent letters in our columns were read by a large circle with deep interest. We trust they will be the means of prompting many to go up and possess the goodly inheritance which the Lord our God graciously offers to all His children.

FROM THE MISSION ROOMS.

The Treasurers frequently receive letters of enquiry in regard to remittances of Missionary moneys. For the information of all concerned we would call attention to the following extract from the "Journal of the General Conference," p. 144: "The money raised in any circuit or mission, shall be regularly paid, as soon as collected, to the Treasurer of the District Branch Society, (&c. the Chairman) with the deduction only of such sums as may have been disbursed for incidental and local expenses.

Careful attention to the above requirements will enable the General Treasurers to meet all their bank liabilities at maturity, and also to remit more frequently and promptly to the missionaries. Payments to Domestic Missions will hereafter be made from this office only through the Conference, who, in turn, will distribute to the Chairmen for the support of the work on their Districts.

The General Treasurers would again press upon the attention of all concerned the importance of prompt remittances, to enable them to meet pressing liabilities.

JOHN MACDONALD, Treasurer. A. SUTHERLAND, Mission Rooms, Nov. 27th, 1875.

We have seen exception taken from time to time to the late Women's Temperance Crusade movement in the United States, on the ground that it failed to result in any permanent benefit to the cause of Temperance or Religion. No charge could be more false. On every hand there are to be found evidences, the most numerous, for the encouragement of the Christian women who put their hand to that movement, that their "labor has not been in vain in the Lord."

On the afternoon of Sunday, 21st of Nov., the spacious Centenary Methodist Church, Hamilton, was crowded to witness the ordination of the Rev. R. R. Disney to the Episcopate of the British M. E. Church (Colored) of Canada. Bishop Wayman, of Baltimore, preached the ordination sermon, which is reported to have been an eloquent and impressive discourse.

We notice that Mr. W. Bell, agent of the Prohibitory League, addressed a mass meeting of Sunday School children on the morning of last Sunday week in the Canada Methodist Church at Bradford, Ont., and afterwards spoke to large audiences in the afternoon and evening in the Primitive Methodist and C. M. churches of that town.

The Special Committee appointed by the late English Wesleyan Conference to deal with the Lay Representation question met last month in the Centenary-hall, with the President of the Conference in the chair. The Committee, while generally agreed on questions which came before it, was not able to conclude its business, and will meet again in the latter part of January next, previous to the submission of its recommendations to the May district meetings, and the next Conference.

Another communication from T. C. on "The Missionary Debt" is received, and will appear next week. We give on our first page a suggestion from an esteemed Montreal correspondent on this question. A mass of matter, contributed and editorial, is crowded over from this issue.

Our tight little exchange from Parry Sound—the North Star—came to us last week with the following selections in its message, quite in keeping, we thought, with its hyperborean name: "The Polar Expedition," "Work for the Winter Nights," and "The South Pole."

The Rev. T. Charbonnell desires to acknowledge the following sums toward the French Institute of Sherbrooke:—From the Rev. J. Borland, in two instalments, \$225; Mr. J. Masten, Lacolle, \$4; J. Wilson, Lacolle, \$1; Madame Sutherland, Hamilton, \$2. Total, \$232.

PERSONAL.

W. B. Astor, the New York millionaire, is dead. Rev. J. E. Betts, Chairman of the Bradford District, was in this city last week.

Father Chiniquy has received a threatening letter to the effect that he must choose between death and quitting Canada at once.

Mr. George Smith has left England for Constantinople, en route to Asia Minor, in further prosecution of his discoveries at Nineveh.

Rev. Dr. Storrs, who has been called to a New York Church, has announced his intention of remaining with his Brooklyn congregation.

Mr. Oliver Johnson is to retire from the editorship of the Christian Union at the expiration of the present volume.

We note that the Rev. A. Hardie, M.A., Chairman of the Stanstead District, is lecturing with much acceptance within the bounds of his district.

Rev. John Mills, of Grimsby, preached to large congregations in the Canada Methodist Church, Napance, on last Sunday week.

Dr. Riddell, of Orangeville, has lately lost four children with scarlet fever and diphtheria within a period of about two weeks.

The Rev. W. H. Cairnduff, agent of the Ontario Prohibitory League, gave a lecture in the Methodist Church, Walkerton, on Monday, the 22nd ult.

Rev. John Douse, who has lately taken up his residence in this city, preached in the Elm Street Church on Sunday morning last, and in Carlton Street Church in the evening.

Rev. Dr. Sargent writes from Baltimore to Dr. Summers, of the Nashville Advocate, stating that his health is improved, and he hopes yet to be able to go abroad and see his friends.

Rev. Dr. Ryerson preached morning and evening, on Sunday, the 21st ult., in the Canada Methodist Church, Woodstock, to appreciative audiences.

Rev. W. C. Henderson, of Goderich, is to lecture to his old friends in the Central Methodist Church, Stratford, to-night, (the 1st inst.) on the "Marriage Question."

On Sunday evening, 21st ult., the Rev. James Graham improved the death of Miss Webster, an estimable and much respected young lady connected with the North Street Methodist Church, London, Ont.

Mrs. FRANCES A. RUSSELL, widow of a well-known tobacconist, has given the city of Middleton, Conn., a public library, having expended \$86,000 on the building and books, which amount she intends to increase to \$109,000.

A free concert was given by Professor Dennis in the Methodist Church at Collingwood on last Wednesday night. The selections were chiefly, if not wholly, from the sacred songs used by Ira D. Sankey in the present revival movement.

Herr Ramseyer, the Basle missionary, who, with his wife, after four years' captivity among the Ashantees, was rescued by the English expedition, and has since resided in Switzerland, is about to return to Africa.

Count Moltke attained his 75th birthday recently, and the Emperor presented him with the family order of the Hohenzollerns, with a star and crossed swords, as a recognition of the Field Marshal's services.

Mr. Monrose D. Conway recently took a whole evening in Chicago to tell how little he believed in a personal devil. The Standard thinks if he had stopped in that city for a night he would have been of another mind on that point.

In consequence of his recent marriage the lectures of Prof. Goldwin Smith at Cornell University have been postponed until spring, when the course of twelve lectures by Mr. James Russell Lowell will also be given.

Rev. W. Stephenson gave the third of his series of "Sermons for the Times" in the John Street Methodist Church Hamilton, on Sunday evening last. His subject was, "Between Man and Man."

Dr. Arbogast, late President of Kentucky Wesleyan University (Church South) was suspended from the ministry for one year by the Kentucky Conference, because of a financial difficulty. It is said he purchased a fine residence and farm and failed to meet his obligations.

The Congregationist says of Mr. Moody: "In Brooklyn he will leave the impression that three qualities, in addition to his grand physique, make the secret of his success: he is full of the Word of God; he is full of the Holy Ghost; he is full of common sense."

Mr. J. P. Norman, Secretary of the Methodist Sunday School of Barrie, having recently returned from a trip to the Old Country—securing a bride by the operation—was surprised by a congratulatory visit from the Superintendent and teachers of the Sunday School. A most enjoyable evening was spent.

The Dumfries (Scotland) Standard, of November 3rd, informs us that Dr. Lachlan Taylor delivered his lecture on the Holy Land in the Baths' Assembly Hall on the previous Thursday. The Hall was well filled. The Rev. Dr. McVicar introduced the lecturer. Dr. Taylor did not forget to put in a few good words for Canada before he left the platform.

On Tuesday, 23rd ult., the Methodist Aid Society met at the parsonage, Cowansville, P. Q., when Rev. W. A. Allan was made the recipient of a handsome coonskin-coat, at the hands of some of his numerous friends in the village. The coat was presented by Mr. A. Oliver, who stated that it was but a slight token of the friendship and esteem of the donors, who hoped he would long be spared to wear it. Mr. Allan was completely taken by surprise.

A Lindsay correspondent sends us a very pleasant and complimentary notice of our old and venerable friend, Rev. James Greener, who is located in that town. Our correspondent says that Mr. Greener is as popular and useful as in the days of yore, often filling the pulpit of our Lindsay church with acceptance to the people, and laboring faithfully as a supply at other points, "instant in season and out of season in the service of his blessed Master." We join our correspondent in the prayer that Father Greener may long be spared to his friends and to the Church.

BRIEF CHURCH ITEMS.

At Maple, on the Richmond Hill Circuit, we learn that God has recently been powerfully present in the conversion of souls.

Rev. E. Clement preached a special sermon to young people in the Methodist church of Collingwood on Sunday evening last (28th ult.).

The Methodist Church at Leigh's Corners, Ont., is being comfortably seated. The congregation have built a neat shed for winter use.

A successful entertainment for the benefit of the East End Methodist Sabbath School, Woodstock, was held on Friday evening, the 19th ult.

The teachers and scholars of the Methodist Sunday School, Arthur, are arranging for an anniversary at Christmas.

The work of removing the remains from the Berlin Methodist graveyard is progressing rapidly. It is intended to offer the property for sale before very long.

Some twenty-five persons were received into probationary membership as the result of the special services in Aurora. The meetings closed on Tuesday night, the 22nd ult.

A very successful missionary meeting was held at Brechin, Ont., on November 10th. Speakers, Revs. R. Godfrey, A. Eley, J. A. Andrew, and the pastor, Rev. C. Shaw.

The St. Catharines Times says that revival services of much promise are now in progress in the Methodist churches at Niagara, Queenston, Clifton, St. John's, Drummondville and Bethel.

A social lately held at the residence of Mr. Honey, of Mt. Forest, by the Young People's Aid Society of the Methodist Church, was well attended and financially successful.

Rev. W. Morton is much encouraged in his work at Jarvis. The Lord has been graciously pouring out His Spirit for some weeks past. Twenty have been received on trials and others are still seeking.

The University Street Church of this city has been showing signs of improvement latterly under the vigorous administration of the Rev. Jas. Matheson. Special services have been in progress, resulting in conversions to God.

The ladies of the Elora Methodist Church have introduced a first-class organette into their church. The choir is using all influence to secure the cooperation of the congregation in the "service of song in the house of the Lord."

A Young Men's Association has been formed in connection with the Methodist Church of Morrisburg village, and arrangements are being entered into for securing a course of lectures to be delivered under its auspices during the present winter.

The young people of Port Credit and Mimico paid their pastor, the Rev. A. Cunningham, a visit on Friday, the 26th ult., bringing a quantity of edibles for home consumption and a set of silver-mounted harness for his travelling companion. Further items from this charge next week.

The Port Hope Times says that the steeple of the Methodist church is finished, and looks exceedingly well. Inside plastering is far advanced, the ceiling being about completed. The new bell has been hung in position, and was rung for Divine service on Sunday last, the 28th ult.

The Lord is graciously reviving his work at Hagerman's Corners, on the Markham Circuit. About forty have presented themselves as seekers of salvation. Believers are being quickened. To God be all the praise. So writes the Rev. I. N. Robinson.

A meeting of the young people of St. James Street Methodist Church, Montreal, was held in the basement of the church on the 19th ult., and was well attended. The Rev. Leonard Gaetz was chairman of the meeting; and, assisted by the Rev. Benjamin Longley, conducted the exercises efficiently. Mr. J. McBride presided at the piano.

The basement of the Ottawa West Methodist Church, which has been fitted up in a most tasteful manner, was re-opened on Sunday, the 21st ult. The Rev. W. J. Hunter preached in the morning and the Rev. J. W. Sparling, B.D., in the evening. The congregations were large. On the Tuesday evening following an opening soiree was held.

Rev. T. G. Williams, of Chesterville, says: "During the past four weeks God has been graciously reviving his work at West Winchester. Over fifty persons have knelt at the altar for prayer, and nearly all have professed to receive the blessing of pardon. The members have been greatly blessed. God is pouring out His Spirit on our land."

The work in St. George is extending beyond anything the pastor there—Rev. D. E. Brownell—has ever seen. During the past four weeks over 100 have been at the altar. "To-night," Bro. B. says, the 25th, "we could not count them. Church crowded and seekers all over them. People are coming for many miles. All glory to Jesus."

At Stratfordville there have been three Sabbath School festivals of a very interesting character. Addresses by Revs. J. Saunders, R.A., Geo. Ferguson and C. Cousins. Blackboard exercises by Rev. J. Elliott. The Superintendent of the circuit says:—"At the close of our four days' meeting at Maple Grove we received into Society over thirty members. Circuit prospering."

Five weeks of special services at the Healey Church, Fenwick Circuit, were closed on the 24th ult. Forty-six united with the Church. Bros. Rigby and Baxter gave the pastor, Rev. R. J. Elliott, very efficient help. Sixty-six have been received into the Church on that circuit since Conference. After the holidays a meeting is to commence in Wainfleet.

The monthly meeting of the Orillia Methodist Sunday School Total Abstinence Society, on Thursday evening, the 18th November, was addressed by Mr. Wm. Bell, the Yorkshire temperance lecturer. The lectures were well calculated to interest and instruct the young folk present. The chair was occupied by Mr. C. J. Miller, President of the Association. Notwithstanding a stormy evening there was a fair attendance.

Our new church at Paris is hastening to completion. The friends hope to have it opened about New Year. It will be a beautiful and commodious sanctuary, just what Methodism at that point demands. The Superintendent, Rev. J. Philip, writes:—"Last evening (the 25th) the ladies held

one of their interesting and profitable socials in the basement of the old church. A very enjoyable time, great harmony, and increasing zeal in working for God. The ladies have raised within nine months over \$700 for furnishing new church. Best of all, there are blessed signs of more spiritual life. Our last quarterly service was one of gracious power."

A gracious revival has been in progress at Demorestville for three weeks, and is scattering blessings upon the Church and the world. Rev. J. A. Chapman writes:—"Our people have been greatly blessed, and about thirty have presented themselves at the altar as seekers. The services are still going on, and the interest increasing. We are looking for great things at the hands of the Lord."

Rev. Jas. Anderson, of Newmarket, says: The Lord has graciously visited us. We have received so far thirty-one persons into Church fellowship, with "more to follow," we hope. Nine of these and one old member have sought and obtained Christian baptism at our hands. May God grant the spirit of "power, and of love, and of a sound mind" to culture these souls "in the Lord," and to God's name be the glory.

Amherstburg is having a season of refreshing. At Harrow twenty-five persons have been received on trial, many of them heads of families. At Anderson there is a good work now in progress; over twenty have been forward as seekers, most of whom have professed peace through believing. Rev. E. S. Jones says: "Six or seven others rose in the congregation last night (the 23rd ult.) to ask the prayers of the people. Our missionary anniversaries were a success; good prospects for an increase on the amount raised last year. Pray for us. We are expecting a work in the town."

The Alpha division of the Literary Society of Victoria College gave on last Friday evening an interesting and somewhat novel entertainment. The chief feature of the programme was the reading, by Mr. J. H. Barkwell, of an essay entitled "The Raising of Samuel by the Witch of Endor." After further discussion of the subject by Messrs. Annis, Arthur, Coleman and Crews, a few minutes were allowed for remarks from the audience. Readings by Mr. J. R. Smith and others, and music and singing by members of the division, completed the entertainment.

A successful social was held in the school-room adjoining the Methodist church of Barrie on Friday evening, the 19th ult., when the Rev. J. W. Bredin delivered a lecture on "Notes of a Trip in Europe." A local exchange says of Mr. Bredin's effort: "Replete with interesting and valuable information, brimful of quaint, rich humor, and delivered in that happy style which speaks the finished lecturer and of which the reverend gentleman is a complete master, the lecture was one that can only be heard to be rightly appreciated."

The Lord is graciously reviving his work at the "Wooler" appointment, Trenton Circuit. Over sixty have come forward for prayer. The work is still progressing, the communion rail being filled every night. One most pleasing feature of the meeting is the Christian union prevailing among the different bodies of Christians in the neighborhood, especially between the members of the M. E. Church and ourselves, each vying with the other in seeking to be the most useful. Perfect concord obtains. To God be all the glory! So writes Rev. J. E. Howell.

Supplementary to the interesting account of the Wallaceburg Church opening on our sixth page, we learn that a powerful work of God is in progress in that village. Rev. R. Smylie writes:—"Our people and those of the M. E. Church have united in a special effort. Some sixty or seventy have presented themselves as seekers of Divine grace. Quite a number have found the Lord. We had a wonderful breaking down last night (24th). Forty-five were forward. A goodly number have found the blessing of holiness. Before beginning this meeting I was engaged in similar work at one of our country appointments, where some thirty professed to be savingly converted, twenty-eight of whom were received on trial."

The New York Methodist affirms that Dr. Nelson and Mr. Phillips have so conducted the affairs of that great interest, the Book Concern at New York, as to command the widest esteem and to promote in a very striking degree its prosperity. In spite of the panic of 1875, they will be able to make in 1876 the most cheerful report ever presented by the book agents to a General Conference. Their admirable success and their admirable fitness for the offices they hold lead us to expect their re-election by acclamation. We most heartily rejoice in their success, and we hope the day is distant when death or failure of health shall make either of these responsible places vacant.

The Commissioners of the "Methodist Protestant" and "Methodist" Churches met in New York city, lately, to arrange preliminaries for a permanent union of these two bodies. The entire session was harmonious, evincing the largest Christian fraternity and mutual confidence, and a spirit of concession on both sides. The action of the joint commission has yet to be approved by the governing bodies of the two Churches, but the probability is that the union will be consummated.

The golden wedding of the Rev. John Davison, a much respected supernumerary minister of the Primitive Methodist Church of Canada, was held lately at his residence, 407 Church Street, Toronto. Mr. Davison was for nine years editor of the Christian Journal, the organ of the denomination. Amongst the congratulations tendered on the occasion was a kindly letter from Rev. Dr. Suddards, of Grace Church, Philadelphia, who fifty years ago stood beside Mr. Davison as his groomsmen. Valuable golden presents were made to the aged couple, whom a large and happy company had met to honor.

Harper's Magazine for December is a number of unusual interest, and especially rich in illustration. Probably no more exquisite illustrations were ever published in any periodical than those which illustrate the opening article of this number, "Up the Ashley and Cooper." This article will be a new revelation to most readers, showing that even in the New World are to be found old ancestral homes worthy of comparison with those of older countries. The result of the publishers' enterprise in securing for this paper so many pictures never hitherto engraved fully justifies the expense involved, and is a significant illustration of the highest possibilities of illustrated journalism.

RELIGIOUS INTELLIGENCE.

The Methodist Episcopal Church has a hundred missionaries in the foreign field, and three thousand in the domestic.

An important meeting was held on last Wednesday evening, in Knox Church, for the purpose of organizing an association to aid in the work of Presbyterian Church extension in this city.

The Fifth Annual Sunday School Convention for the County of Wentworth is to be held in the Methodist Church, Waterdown, on the 11th and 12th of January next. For circulars and full information address A. McPherson, Secretary, Dundas.

Dr. John Hall does not believe in "children's services," as such; but wisely prefers that every service should have some adaptation to their wants. The Congregationalist suggests that, if there are children in this good man's household, they do not eat with the servants, nor at a second table.

By the Primitive Methodists of London, during the last year, twenty-five new chapels were erected, also fifteen school buildings; twenty-seven new Sunday-schools were formed, and thirty-eight new congregations gathered; 24,000 open-air services were conducted, and 243,000 pastoral visits were made.

Even the Quakers are holding revival meetings. It is announced that the Society of London Friends are holding series of special religious meetings at different points, and, in connection therewith, make the very unusual announcement that at these meetings Gospel addresses will be delivered, and that Sankey's hymn-books will be used.

Major Whittle and P. E. Bliss have been holding meetings at Minneapolis, where their labors have been blessed as richly as at St. Paul. The academy of music, the largest hall in the state, has been filled, by ticket admission, night after night, and many who desired to obtain entrance were unable to get in. The daily Bible-readings were largely attended.

Of the Moody and Sankey meetings at Brooklyn, we are told that towards the last, the audience numbered from 15,000 to 20,000 a day. The Tribune estimates that fully 100,000 persons were at least once present, and of those who went once a large proportion were eager to go again. No attempt has been made to record the number of conversions.

Mr. Stanley, in prosecuting his successful explorations in Central Africa, passed through the dominion of Mtesa, the king of Uganda, who sent, through him, an appeal for the Christianization of his people. A cheering result is the prompt response by an English Christian gentleman of a gift of ten thousand pounds, placed at the disposal of the Church Missionary Society for this purpose.

Rev. J. K. Smith, of Galz, has been in attendance on Mr. Moody's meetings in Brooklyn. He writes from the latter point to a Guelph paper as follows:—"In nothing do I admire Mr. Moody's sanctified common sense more than in his working in perfect harmony with the Ministers and Churches of Christ, and urging the young converts to connect themselves with their own Churches, and work vigorously for the extension of the Redeemer's kingdom."

The late California Conference of the M. E. Church took action favoring increased efforts to labor among the Chinese on the Pacific Coast; urged lay delegation in the Annual Conferences; recommended the Discipline to be changed so as to recognize women in some legal way as helpers in the spread of the Gospel; asking the General Conference to pass a rule to prohibit the admission of candidates for the ministry into the Annual Conferences who, as a habit, use tobacco.

The London Daily Telegraph, of November 3rd, says:—"Last evening, at the Tabernacle, Newington, there was a soiree, followed by a public meeting, in connection with the Pastors' College. About eight hundred persons sat down to tea, and there were between 4,000 and 5,000 present at the meeting. The occasion was rendered more interesting than usual by the fact that it was regarded as an opportunity for bidding farewell to the Rev. C. H. Spurgeon, who departs for the south of France on Monday."

An application was made some time ago by the non-Union party in the Church of Scotland, Montreal, to prevent the payment of any of the funds of the Church to those ministers who have entered the Presbyterian Union. An interim injunction was obtained from the Superior Court at Montreal for this purpose. The case was recently argued on its merits at great length by eminent counsel for both sides, and judgment was given last week for quashing the injunction and dismissing the suit with costs.

The Hamilton Times informs us that through the sympathy and liberality of J. Winer, Esq., one of the oldest citizens of Hamilton, the Y. M. C. A. have been offered, and thankfully accepted, the use of the large warehouse recently erected by Mr. Winer, on Hughson Street, between King and Main. The large room on the second floor has been seated for about four hundred persons, the gas and heating arrangements have been completed, and public meetings have been inaugurated with an almost brilliant "send off."

As a result of Missionary work in the Micronesian Islands within twenty-five years the American Board reports the reduction to writing of four dialects, and the translation of a whole or a part of the New Testament into them; the creation of schools and the preparation of school-books; the compilation of half a thousand Christian songs; the training of a generation to read and write; the conversion to Christ during the past twenty-two years of about 1,200 souls (a yearly average of nearly fifty-six); and the organization of twenty churches.

A JAIL WITHOUT AN INMATE.—In a lecture recently delivered in New York, Dr. Hayes, who visited Iceland last summer, told many interesting things of the country and people. He said the population is 70,000, and they are admirable representatives of the hardy Norse stock, from whom Anglo-Saxons had inherited so much of their brawn and pluck. The capital, which had a population of about 1,700, contained a jail. This jail was built about thirty years ago, but it never had an inmate, with the exception of the jailer. Have they any rum there? That empty jail indicates no rum.

CURRENT NEWS.

A new Roman Catholic Church is expected to be erected at Guelph, at a cost of \$50,000.

Hon. R. J. Cartwright, Minister of Finance, has returned from England.

The Prince of Wales on Friday visited Geoa, in the southern part of Bombay Presidency.

Samuel Wood, of New York, proposes to establish a college of music in Central Park, and to endow it with \$5,000,000.

In Europe corn cobs steeped in hot water containing two per cent. of saltpetre are used as fire lighters, retailing at \$3 and \$4 a thousand.

Dr. Hall's new Church in New York, is to have a \$25,000 organ which is to be worked by steam.

There has been such an extensive destruction of the forests in Southern Russia, that the winters are now becoming colder every year, and the summers hotter, drier, and less fruitful.

His Royal Highness Prince Christian Frederic William, the Crown Prince of Denmark, is seriously ill from the effects of a fall from his horse, the animal falling with him.

The jury on Saturday brought in a verdict for plaintiff, and one shilling damages, in the action for libel brought by Mr. Macdougall against The Globe Printing Company.

The license law seems to work well in Boston. The number of arrests for drunkenness in that city during the last six months was less by 727 than during the same months in 1874.

The Chattanooga Commercial says: "About seventy-five thousand pounds of dried peaches have been shipped North from Sequachee valley this fall."

The bones of over 1,000 Chinamen have been gathered together at Sacramento, Cal., from all parts of the state, preparatory to their being forwarded to China, in a few days, by a clipper ship.

Ship building on the Clyde, which for some months has been in anything but a prosperous condition, is beginning to show signs of improvement, various new contracts having been arranged lately.

The Scotch papers state that the forest of Monar, in Wester Ross, has just been purchased by Sir Ivor Guest, who has now acquired an immense tract of country in Rosshire, forming probably the most extensive deer forest in Scotland.

At the regular weekly meeting of the Literary Society of the King St. Methodist Church, Ottawa, held last week, the question of prohibition was discussed. Rev. J. W. Sparling presided. Prohibition carried the day.

A large section of the ceiling of the right wing of the Roman Catholic Cathedral (St. James'), Jay Street, Brooklyn, fell on last Sunday morning at nine o'clock mass, causing a momentary panic and a loss of several hundred dollars.

A man in Philadelphia has a postal card with over 4,700 words written upon it, and he expects to write 2,000 words more upon it, making 6,700 in all. It is to be sent to the Centennial Exhibition.

A treaty of peace, friendship, maritime commerce, and extradition, between Spain and Santa Domingo, has been signed. In Cuba an insurgent leader has been surprised and shot. The Captain-General's headquarters are now in the field.

Thousands of emigrants and artisans are emigrating back to their old homes in Europe on account of the hard times and scarcity of work in the United States. Two hundred embarked at Philadelphia in one day lately.

A story is going the rounds of the papers that a Philadelphia girl has dismissed her lover for ridiculing the Centennial. Whether this is true or not, the Quaker City is awfully in earnest about next year's celebration.

A private letter from Paris brings the information that the latest and greatest work of the famous painter Meissonier has been purchased for Mr. A. T. Stewart, of New York city, for the princely sum of 300,000 francs (\$60,000 in gold).

Within a decade Russia has made an immense advance in manufacturing. In 1866 there were in the country 100 foundries and machine shops, only 52 of which were provided with steam. There are now 352, and 79 are devoted to the production of agricultural implements. The number of workmen employed is about 100,000.

The thieves who robbed Morgan's store in Montreal of \$14,000 worth of silk, and a store in Gananoque of jewellery to the value of \$4,000, have been traced to New York. They offered to restore the goods, which are still in Canada, for \$4,000. The proposition has been accepted by the merchants robbed, as they can get no other redress.

Ex-Col. Valentine Baker has written to General Kaufman, who commanded the Russian expeditionary force in Central Asia, asking permission to join the Cavalry Brigade in a position of command. Colonel Baker proposes to become naturalized as a Russian subject in the event of suitable employment being found for him. Only one-third of his year's imprisonment has expired.

The Globe's Ottawa correspondent announces that the death sentence passed on "Dr." Davis and his wife for the murder of Jane Vaughan Gilmour has been by the proper authority commuted to imprisonment for life. This step was rendered necessary by the aid they have furnished by means of their confession, in securing the conviction of the seducer.

The Weser-Zeitung of Bremen of the 2nd November says that the winter has begun uncommonly early this year in Russia. Snow storms of several days' duration have seriously impeded the railway trains in Kiew and Kursk. In the great central plains communication between the villages has been nearly suspended by the enormous snow-fall.

The London Methodist states that "the pens of some of our people (Wesleyans) are engaged on the new edition of the 'Encyclopaedia Britannica.' This is satisfactory. The more scholarship and culture acquired by the sons of our Church, the better; and the more they dedicate their powers to the general good, the more will they make the nation debtor to God's cause."

Mr. E. W. Sewell of Quebec, the promoter of the winter navigation of the St. Lawrence, is at present negotiating with the Dominion Government for the carrying out of the winter mail service across the Straits of Northumberland. As it is found impracticable to construct wharfs at Capes Traverse and Tormentine, the two points between which Mr. Sewell had agreed to carry the mails, he has offered to perform the service between Shediac and Sarnamere.

A daring attempt at the robbery of the wholesale dry-goods house of Messrs. Lockhart and Haldane of this city was made on Sunday last. The thieves had about \$10,000 worth of goods ready to be removed in the evening. Their plans were spoiled, however, by their arrest. The perpetrator made the discovery during the afternoon of the entrance that had been effected by the burglars, and with the assistance of the police the villains were captured.





