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WHOLE NO. 2464

The Family Treasury.

Questionings.

Why do the children leave us, O our Father—
The little children cradled on our breasts?
Why do our doves fly upward in the morning
While other birds sleep within the nest?
Can it be true that music up in heaven
Is sweeter when their voices join the hymn?
Is richer light to realms of glory given
For that which fading left our homes so dim?

And can the angels who, all day, are giving
Care to the lambs within the Shepherd's fold,
Need, as a mother needs amid her crying,
The little ones at night to clasp and hold?
When shall we see again the precious faces
That gave our homes such sunshine when they smiled?
Oh, what shall fill the heart's sad vacant places,
Or hush the tones that plead, "Give back the child?"

Why must we listen vainly for the patter
Of little feet on stairs or on the stair?
And miss the merry sound of childish laughter,
Or hear the tender heart's sad cry?
Why vainly long for kisses, falling purely
From lips that said their good-night at our knees?
Or hear the mother's heart's sad cry?
No child in his own for thoughts like these.

Yes, this how can we know—His hand hath smitten,
In wrath or mercy? Only He can tell.
Perhaps in some sweet day there may be written
Upon our hearts this record, "It is well."
Perhaps the broken harp that thrill and quiver
Through all the night under the hand of pain,
May, in the morning of a glad forever,
Wake "neath God's touch to melody again."
—National Repository for February.

Remember Daily Mercies.

Let not the mercies of God ever be forgotten by us. Search them out, then let them be the loadstone to draw you near to God. If you have hitherto been a stranger to Him, let the goodness of God lead you to repentance. Say to yourself, "Such a merciful God shall be my refuge and my portion forever." If unsought He has hitherto given you so many benefits, what will He deny you if you truly seek Him? Will He refuse you a share in His everlasting love? Will He not put you among His dear children, and at length make you a partaker of His glory? But if the mercies of God be not as the loadstone, if they do not exercise an attractive power, be assured they will hereafter be as the millstone, involving you in a deeper condemnation. Not a gift, not a mercy, but will have a voice to prove the ingratitude of him who received it and yet loved not the bountiful Giver.

Forget not to pay the rent of praise. The tenant reaping bountiful crops from land belonging to another, will not grudge the return which from year to year he makes to the owner; nor should the Christian forget cheerfully to offer praise—the praise of the lips, the praise of a holy, benevolent life, the praise of a large-hearted liberality, on behalf of the temporal and spiritual necessities of a world full of sin and sorrow—to the great landlord, from whom all mercies come.—Every Day Life.

Juvenile Books.

To begin with, every library ought to have a list of good juvenile books, a statement which at once raises the question, What are good juvenile books? This is one of the vexed questions of the literary world, closely allied to the one which has so often been mooted in the press and the pulpit, as to the utility and propriety of novel-reading. But while this question is one on which there are great differences of opinion, there are a few things which may be said on it without diffidence or the fear of successful contradiction. Of this kind is the remark that good juvenile books must have something positively good about them. They should be not merely amusing or entertaining and harmless, but instructive and stimulating to the better nature. Fortunately such books are not so rare as they have been. Some of the best minds are now being turned to the work of providing them. Within a few months such honored names in the world of letters as those of Hamerton and Higginson have been added to the list which contains those of "Peter Parley," Jacob Abbott, "Walter Ainsworth," Elijah Kellogg, Thomas Hughes, and others who have devoted their talents, not to the amusement, but to the instruction and culture of youth. The names of some of the most popular writers for young people in our day are not ranked with those mentioned above, not because their productions are positively injurious, but because they lack the positively good qualities demanded by our definition.

There is a danger to youth in reading some books which are not open to the charge of directly injurious tendencies. Many of the most popular juveniles, while running over with excellent "morals," are unwholesome mental food for the young, for the reason that they are essentially untrue. That is, they give false views of life, making it consist, if it be worth living, of a series of adventures, hair-breadth escapes; encounters with tyrannical school-masters and unnatural parents; sea voyages in which the green hand commands a ship and defeats a mutiny out of sheer smartness; rides on runaway locomotives, strokes of good luck, and a persistent turning up of things just when they are wanted,—all of which is calculated in the long run to lead away the young imagination and impart discontent with the common lot of an uneventful life.

Books of adventure seem to meet a real want in the minds of the young, and should not be entirely ruled out; but they cannot be included among the books the reading of which should be encouraged or greatly extended. In the public library it will be found perhaps necessary not to exclude this class of juvenile books entirely. Such an exclusion is not here advocated, but it is rather urged that they should not form the staple of juvenile reading furnished by the library. The better books should be duplicated so as to be on hand when called for; these should be provided in such numbers merely that they can occasionally be had as the "seasoning" to a course of good reading.

But the young patrons of the library ought not to be encouraged in confining their reading to juveniles, of no matter how good quality. It is the one great evil of this era of juvenile book, good and bad, that by supplying mental food in the form fit for mere children, they

postpone the attainment of a taste for the strong meat of real literature; and the public library ought to be influential in exalting this real literature and keeping it before the people, stemming with it the current of trash which is so eagerly welcomed because it is new or because it is interesting. When children were driven to read the same books as their elders or not to read at all, there were doubtless thousands, probably the majority of all, who chose the latter alternative, and read but very little in their younger years. This class is better off now than then by the greater inducements offered them to mental culture in the increased facilities provided for it. But there seems to be danger that the ease and smoothness of the royal road to knowledge now provided in the great array of easy books in all departments will not conduce to the formation of such mental growths as resulted from the pursuit of knowledge under difficulties. There is doubtless more knowledge; but there is as much power and muscle of mind.—Christian at Work.

Modesty and Sobriety in Attire.

There is a kind of assumption that woman is a neater, cleaner, more refined creature than man. It may be so, but a lady will do many things which a gentleman could not bring himself to do. There is no gentleman in Springfield, for instance, who would walk through Main Street dragging part of his raiment on the ground after him. Any gentleman would consider himself defiled by such a performance, and probably would soon find himself in the hands of the police, and arraigned before a commission de lunatic. No gentleman would care to parade the street in such attire that one hand was constantly occupied in reefing the slack of his breeches, after the manner of holding up skirts at the present time. American gentlemen attach the character of a gambler to a man who wears many jewels and rings, and recognizes a cognate vulgarity in the lady who similarly overloads herself on occasions when personal adornment is not in keeping. What we mean is that there is a modesty and sobriety of attire, and even of bearing among the recognized gentleman which the recognized lady has not yet attained.—Springfield Republican.

The Duty Done.

A Presbyterian minister tells the following story:—
He was at one time pastor of a church in a town where the richest, and in every way the most prominent man, was notoriously a neglecter of religion, and openly hostile to the ministers. Seeing the old man in his carriage before a store in the place one day, he felt a strange impulse "to go near and join himself to his chariot," and ask the liberty of visiting him, that he might preach the Saviour. Fearing a scene, he refrained, and was conscience-smitten. Six weeks later he met the carriage on the street again, and the impulse was renewed, and the same words suggested. He immediately consulted one of his judicious deacons, who advised him not to visit him. He would be driven from the door—there would be a scandal, and he would become the object of derision. But he could not rest. He felt it was God calling him "to go near and join" the Godless old man, and in disobedience to advice, the next day he approached the stately mansion trembling. He saw the old man, and was seen by him. The door was opened. He expected insult. Instead, two trembling hands were extended in welcome, and the strange words uttered: "I have been looking for a visit from you for six weeks. I have been longing to know more about the Lord I have so long rejected." The wife and daughter were called in, and there he "preached unto them Jesus," and all three soon afterwards believed, and "went on their way rejoicing." When one is prompted by the Spirit to speak, it is safe to hope and believe that the Spirit is prompting to hear.

The Almighty Love.

BY REV. GEORGE LANSING TAYLOR, D.D.

When great storms of woe o'ertake us,
When great desolations come,
When great shocks of sorrow shake us,
When bereft of friends and home,
When from love's communion driven
O'er our life's desert, bleak and broad—
Strength and joy shall still be given
Through the mighty love of God.

When life's waste and wintry ocean
Stretches desolate before,
Tossing wild, in fierce commotion,
Far between us and our shore,
Then, like glorious sunshine beaming
From the opening sky above,
Down through all our hearts come streaming
God's unclouded, quenchless love.

When we yield up all for Jesus,
When each earthly trust has flown,
When God's eye, omniscient, sees us
Stricken for truth's sake alone,
Then on His heart is yearning,
All His tender mercies move,
All His boundless love is burning—
What can vanquish such a love!

What shall shake our trust, deep-founded
In Jehovah's truth and might?
Though with gloom awhile surrounded,
More shall break and bring us light,
All our fear and tribulation
Vanish at His sovereign nod,
Lean our hearts for consolation
On the changeless love of God.

—Zion's Herald.

The Vicar and the Wasps.

Speaking of the fitness of things brings to my recollection an anecdote of the apt application of Scripture by an old hay-cutter to his clergyman. The vicar was renowned in his district for having a "word of Scripture" to fit almost any event that might happen within his ken; but very often there was merely a surface resemblance of suitability in his texts. Coming out to his meadows to observe his hay-cutter's progress, he saw that the old man had laid down his scythe, retired a little, and was swathing his hat with long, overhanging bands of grass. "What are you stopped for?" said the vicar. "I'm stopped by a nest of wasps," was the reply. "Tut, tut, man," said the vicar; "The wicked flee when no man pursueth, but the righteous are as bold as a lion." Give me the scythe, and I'll make short work of the wasp." Approaching the nest with a

most determined air, the good vicar began cutting away most lustily, but the more he cut the more the wasps fought for their ground, and sting they did most fiercely. Fairly beaten at last, and with a rapidly swelling face, the vicar retired from the field; but the old hay-cutter's voice, coming from amidst the swaths round his hat, reached him as he went. "The prudent man foreseeth the evil and hideth himself; but the simple pass on, and are punished."

Dry Preaching and the Children.

A minister was lately expostulating with a wayward youth who had entirely forsaken the worship of God, and sought to arouse his conscience by reminding him of early days, when he used to take his weekly place between pious parents in the well-remembered pew. "Ah!" said the youth, with a shudder, "those long, dry sermons cured me of church-going; I can never forget the weariness I endured in church when a child."

How gladly would many a Christian mother plead the cause of her children with the faithful ministers of Christ! Have you ever remarked that Jesus said to Peter, "Feed my lambs," before he said to him, "Feed my sheep"? Did he not speak to all his ministers when he said to Peter, "Feed my lambs"? And are we not to reckon among the lambs of Jesus the babes of His own people, who have been brought to Him in faith, that they may receive His blessing?

The admonition "not to despise the little ones" was addressed to His disciples in all ages, and His own tender care for young children is the example He has left us to follow. What a precious sowing time is lost by every minister who seldom drops the good seed into the heart of childhood!

Power of Sight in Birds.

The swallow, which plunges with such reckless impulse through the air, will, nevertheless, seize a small insect as it dashes along, with almost unerring certainty. Usually the prey is so small that the wonderful powers of the bird displayed in the chase cannot be observed; but, sometimes, when the insect has large wings, this dexterity may be seen. The writer has seen a swallow seize, while in a headlong flight, the beautiful, scarce, swallow-tailed butterfly, and shear out its rapid body from between the wings, and let them float severally down; and then, not satisfied with a feast so little proportioned to the splendor in which it was dished up, glance around and seize the several pieces before they reached the ground. How, then, is a long sight, and a keen short sight, to be obtained from the same eye? This is done mainly by the aid of bony plates so disposed that the edge of one is capable of sliding over the edge of its neighbor; so that when the fibres of the muscle which unites them contract they compress the eyes all around and make it more tubular, while the humors of the eye, thus subjected to the pressure, cause the corner to protrude more, also the retina to be removed farther from the lens.—Cassell's Educator.

Great Wealth a Great Mockery.

If you are ever tempted to purchase a very large pear, decline the investment, or reckon upon a disappointment; you will probably find it woefully, almost tasteless, and more like a turnip than a pear. We know, for we have made the experiment in the land where the gigantic pears are grown. Overgrown fruits never seem to us to have the delicate sweetness which may be found in those of the usual dimensions. What is gained in quantity is more than lost in quality. In the same manner great wealth, great honor, and great rank generally turn out to be great shams. Besides the counteracting influences of great care and great temptation, there is the inevitable satiety in too much of anything, which soon renders it tasteless. For sweetness prefer competence to enormous fortune, the esteem of a few to the homage of a multitude, and a quiet condition to a position of eminence and splendor. There is more flavor in enough than in too much. Solomon's proverb bids us prefer the dinner of herbs eaten in peace to the stalled ox consumed amid contention; and his remark is the more practical when we consider how often the fat ox seems of necessity to involve contention, while the herbs are not thought to be worth fighting over. He chose wisely, who said, "Give me neither poverty nor riches," he took the smaller and the sweeter pear. After all it is better to have no choice, but leave it all to our heavenly Father.—Spurgeon.

A Girls' School in Japan.

One of the most interesting items which has come under my notice, is the fact that a native Christian has built a house on one of the principal streets of Tokio, and fitted it up nearly for a girls' school, and offers to be responsible for all the expenses of the school except the salary of the foreign teacher or teachers, if such can be found to take charge of it. He says emphatically that his object in doing so is to establish a Christian Home and School in the midst of this great wicked city. Missionaries cannot work in the native city, except in Japanese schools and under native patronage.

The Presbyterian Board of Foreign Missions has agreed to provide for the salary of a teacher in the above-mentioned school, and a lady is already working there with much encouragement; twenty-one girls (many of whom have been taught by another faithful laborer) are gathered day by day to study in a Christian school, supported by one of their own countrymen. I ought to say that all of these girls have parents, who pay a low price for board and tuition, which is one of the hopeful features of the school.

I mention this case especially, because we consider it a very liberal thing for this Christian brother to do, considering what the feeling has been during these many years, in Japan, with respect to female education. The very rapid advances in educational matters in the extreme, and calls upon Christians to hasten with the word of life, while the minds of the young are active and striving to grasp all forms of knowledge.

How greatly those who labor here need the prayers of their fellow-laborers at home, I cannot begin to express, but we in this land pray that God will, by His Spirit, lead all to realize the weight of responsibility which rests upon the Christian world with reference to this Empire, of which the command has gone forth, "Come forth." We see it struggling with its grave-clothes, and do we not hear, "Loose him and let him go!"—M. T. T., in Christian Weekly.

The Farmer's Hard Lot.

The Rural New Yorker says: "When a farmer can so manage his farm as to make 'both ends of the year meet,' even if it be with the most rigid economy, he should be contented with his lot. If we take a survey of the business men of our villages and cities we find that only three or four in a hundred realize a competence for old age. Then imagine the unhappiness of those who, sooner or later, fail to support themselves and families respectably—the cares and anxieties that constantly produce pangs and tortures that no farmer ever felt. These men may, apparently, lead pleasant lives, as the outside world cannot witness the emotions of a man who daily strains every financial nerve to meet his notes falling due at the bank. The time between 1 and 3 o'clock every day in the city of New York, brings more anxiety to business men than all the farmers in the United States realize in a life-time.

"No, farmers, your lot is not a hard one. Your food may be plain, and the cut of your coats may not be as fashionable as those of the merchants of the day; but when you lie upon your pillows your repose is sound and sweet. The horrors of protested notes seldom keep you awake at night; and in the morning, as you go around to feed your flocks and view your crops that have visibly grown while you were in the arms of Morpheus, you may take more real enjoyment of life in one hour than many city merchants and manufacturers do in a year. Our advice, therefore, is, be not discouraged. The times may now be hard; but you are promised 'seed-time and harvest' to the end—and, with hard labor and judicious management, you come out in the end victorious."

What the Sea Tells Us.

If the present crust of the earth did not afford, as it does, the clearest evidence of a time when the earth's whole frame glowed with intense heat; if we could not, as we can, derive from the movements of the celestial bodies, as well as from the telescopic appearance of some among them, the most certain assurance that all the planets, nay, the whole of the solar system itself, were once in the state of glowing vapor; the ocean brine—the mighty residuum left after the earth had passed through its baptism of liquid fire—would leave us in little doubt respecting the main features, at least, of the earth's past history. The seas could never have attained their present condition had not the earth which they encompassed when they were young been then an orb of fire. Every wave that pours in upon the shore speaks to us of so remote a past that all ordinary time-measures fail us in the attempt to indicate the length of the vast intervals separating us from it. The saltiness of the ocean is no minor feature or mere detail of our globe's economy, but has a significance truly cosmic in its importance. Tremendous, indeed, must have been the activity of these primeval processes, fierce the heat of these primeval fires, under whose action fifty thousand millions of millions of tons of salt were extracted from the earth's substance and added to its envelope.—Cornhill Magazine.

Waters in the Desert.

The proposal to submerge a portion of North Africa by means of a canal from the Gulf of Gabes, letting the water of the Mediterranean seawards over the lake region of Djidjer, seems, from the facts detailed by M.M. Roudaire and Dupuis, to be not only a practicable, but also a remunerative undertaking. Owing to the comparatively small area it is proposed to submerge, the meteorological changes which the submergence would occasion can only be slight, strictly local, and altogether beneficial in their general tendency—differing absolutely in all these respects from the meteorological changes which would result from the submergence of the western portion of the Sahara, proposed some time ago. From this latter project it would follow, owing to the great extent of water surface which would thus overspread the Western Sahara, and its proximity to the Atlantic, that the present disposition of the lines of atmospheric pressure would be seriously altered, a result necessarily attended with changes in the prevailing winds and currents of the North Atlantic, seriously affecting international interests, in a manner which our present knowledge does not enable us in any way accurately to predict. But such an objection does not apply, as already stated, to the project of submerging Djidjer.—National Repository for February.

Spreading Scriptural Holiness.

If there is any religious truth that should be urged upon the disciple of Jesus, with the sweetness of His constraining love and the solemnity of His divine authority, it is the truth that Christians may and ought to be holy. O that tens of thousands of individuals, filled with His bliss, and inspired by His power, were telling of His charms and inviting to His pursuit! O that tens of thousands of spiritual hangers, the Holy Spirit guiding their pencils, were actively and ceaselessly engaged in portraying the glories of this subject to the vision of the Church, until every member of it, ravished by its beauties and impelled by its attractions, would aspire to its attainment, by faith enter into its enjoyment, and then join in labors to spread it! Reader, before you proceed further, stop and pray for this.—Bishop Jones.

Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Samaria out to hear him the next time.

For the Young Folk.

The Child at Prayer.

Into her chamber went
A little child one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see;
If Thou art near me, Lord,
I pray Thee speak to me."
A still small voice she heard within her soul,
"What is it, child? I hear thee, tell me all."
"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark,
I would not go astray;
O, let me have Thy hand,
To lead me in the way."
"Fear not, my child; I will not leave thee, child, alone!"
She thought she felt a soft hand press her own.
"They tell me, Lord,
That all the living pass away;
The aged soon must die,
And even children may.
O, let my parent live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child; whatever ills may come,
I'll not forsake thee, and I'll bring thee home."

The Children's Crusade.

In the year 1212, Stephen, a shepherd-boy of Cloyes, a village in the north of France, was "permeated by a fanatic priest" that he was "appointed by heaven to be the leader of a crusade of children for the bloodless recovery of the holy sepulchre" from the hands of the infidel. In the present day it seems difficult to believe that the voice of a poor shepherd-boy should have been influential enough to call together a host of thirty thousand children; but our wonder is lessened when we call to mind the seething elements, so favorable to the development of religious enthusiasm, which characterized the age.

In the Children's Crusade three separate waves may be distinguished. Simultaneously with the gathering of the French children at Vendome, a gathering of a similar kind was taking place in Germany. There, the crusade was headed by a boy of eleven years of age named Nicholas, who chose as his place of rendezvous the city of Cologne; and about midsummer, 1212, led forth a host of twenty thousand of all ages and conditions, but by far the greater number mere boys and girls, inspired with the same hope, and filled with the same idea of a bloodless victory.

Passing through Rhineland into Switzerland, the young pilgrims at length stood, though in alps diminished numbers, at the foot of the Alps. By sickness, by the attacks of savage beasts and still more savage men, they had perished by hundreds; many discouraged because of the way, had endeavored to retrace their steps toward home and kindred—the weary for many a mile bearing traces of the path trodden by these tender wayfarers, as one by one dropped out of the line of march, weary and sick unto death, doomed to die untended and alone, and without one tribute of remembrance left to mark where they fell; and still the gigantic caravan moved onward with feet turned toward those distant shores where the sea was to open before them at the voice of their leader, as in olden times the Red Sea had parted for the hosts of Israel at the voice of the great lawgiver. How the passage of the Alps was effected, with what amount of suffering and anguish and death, none can tell; but surely on the weary way trodden by these children many kindly souls must have ministered to their necessities, or even the scanty remnant of seven thousand had never reached the shores of the Mediterranean, through which their young fanatic leader expected to pass dryshod.

But no path to Palestine opened before them; and here, with disappointed hopes, they lingered day by day, or continued their weary march along the shores of the great sea, still hoping for some Divine manifestation in their favor. A veil of mystery enshrouds the fate of most of these youthful devotees. Could we disinter the past, we might see them scattered up and down among the old Italian cities, poor, desolate wanderers, cut off from the homes so uselessly abandoned, and from the fond hearts still throbbing with hopes of reunion never to be realized. That some of them found refuge in the houses of religious orders there can be little doubt, where the less capable, as hewers of wood and drawers of water, earned their bread by the sweat of their brow, while others were employed in the various services of the church; or, in the silence and retirement of Carthusian cells, wrought as transcribers.

The gathering of the thirty thousand French children under the leadership of Stephen, consisting chiefly of boys about twelve years of age, marched from Vendome soon after the German children departed from Cologne. Though the difficulties and dangers of the way were not so sweet as those encountered by the pilgrims of the Rhine, their ranks also were soon thinned by the fierce heats of the summer day and the chill of nights passed in the open air, with only the cold earth for a pillow and the star-lit sky for a canopy. Never before or since has France witnessed such a sight as was presented by these devoted thousands, moving along in the order of their youthful convictions, chanting by turns the madrigals of their native land and the holy hymns of "Jerusalem the Golden," knowing not yet that they were never to slake their thirst in the sweet waters of the Jordan, never to set foot in the Holy City, never to fix their rapt gaze on the sepulchre of their Lord! As in the case of their German confederates, the line of march was studded at quick intervals with little grassy hillocks, where, with the fever-fit of mistaken zeal burnt out, these youthful enthusiasts slept in peace.

Reaching at length the garden-land of France, the sunny provinces of Provence and Langue-doc, a land rich in vineyards and cornfields, fair with cities and stately with royal castles, the children, a greatly diminished band, arrived at Marseilles, where the bright waters, through which they expected to find a miraculous passage, gladdened their youthful vision. But they waited in vain! The waves rolled on and on in unbroken succession, and the poor young pilgrims seem gradually to have abandoned the hope that had so long sustained them. Little is known of the fate of these children. We learn only that, after a long fruitless tarryance at Marseilles, a number of them were entrapped by pretended merchants to embark on board their vessels, with the hope of reaching Palestine. Two of these vessels were wrecked during a terrible storm off the Island of San Pietro, whose ruined shores still commemorates their sad fate in the words, "Ecclesia Novorum Innocentium!" Those who escaped shipwreck were reserved for a still more cruel fate, being sold by their treacherous friends into African bondage.

The history thus faintly outlined had lain for ages imbedded in old monkish records, and palimpsests dull and faint with age, until collected and brought to light by the reviving force of nineteenth-century research. Generation on generation has come and gone since the crusade of the children. It is difficult for the imagination of the present day to enter into the life of the period, or to picture a state of society which has so long ceased to exist; but when we consider the impressive nature of childhood, its love of the marvellous, its large belief and confiding trust, and contrast this movement with that of the ambitious and fiery-tempered men who rode away to the conflict armed for bloodshed, and stimulated by ambition and the love of spoil, we look on this multitude of unarmed children not merely with a touch of pity for their untimely fate, but with a feeling almost akin to reverence for the earnest devotedness and faith which could lead them thus to enlist under the untarnished banner of bloodless conquest, and sustain them during the perils of a march unparalleled in the history of childhood.

Looking back on the crusades, we can at this period scarcely realize the miseries inflicted on Europe by this fatal drain on her resources. But amid all this costly tribute to fanaticism we shall scarcely find any sacrifice that touches our feelings with so tender a regret as the auto-da-fé of the seventy thousand youthful pilgrims, the rising hope of Germany and France!

The days of such enthusiasm are past, but there are higher objects still to which the devotion of children may be directed. God grant that the youth of this generation may be awakened to a holier zeal, and labor for a nobler cause!—Sunday at Home.

Poems and Carols of Winter.

"It was the winter wild,
While the heaven-born child,
All meanly wrapped, in the rude manger lies."
Sweeter carols than bird ever sang usher in the wintry weather. The poem of childhood was chanted by angels on the hills of Palestine eighteen hundred years ago, and its meaning has been deepening in the hearts of Christian men and women ever since.

Dear children, the secret of true poetry, as well as of all other true things, lies hidden in the heart of the Babe of Bethlehem—the secret of heavenly love, without which there is no beauty in the works or words of men. "Peace on earth, good-will to man" is the hymn which must be sung in the heart before any poem worth keeping can be written.

Is it not beautiful that when the flowers of the wood and field have done blossoming, when the trees are leafless, and no bird's melody among the barren boughs, the whole world breaks out into singing over the cradle of its dearest Child?

Some of the Christmas carols are as simple as nursery-songs, and rude as the ages in which they began to be sung, when Christianity itself was in its childhood. The wassail-cups and yule-fires of the old Saxons were often strangely mixed up with the tender and sacred birthday-story of the New Testament.

There are others which, through their very simplicity, carry us back to the hills where the watching shepherds listened to the song of the angels, so many centuries ago, so that we hear with them the first notes of that celestial anthem whose echo will never die away from the earth.—St. Nicholas.

Improve Your Memory.

It is suggested by experience that a good memory can, with most persons, be acquired by practice. One method is to exercise the memory and trust it. Persons who think they can never learn to remember the chapter and verse announced by the minister as a text, will find that by taking care to fix these in the memory and by recalling them when they get home, they can greatly improve. In course of time the ease with which the memory will fix and retain will exceed all expectation. Another point is to remember what we read. If any one will read anything, giving heed to the same, and closing the book will bring up all the ideas he can remember, and clothe them with words, he will find his memory improving beyond all he could have hoped. Especially will this be true if he will continue thus to recall what he has read some time since. Try it; for memory is a great gift. Make the most of it.

The present average attendance at the Chicago schools is 38,624.

At the opening of the Nova Scotia Normal School for the present session, the number of students enrolled was sixty.

If in conversation you think a person wrong, rather hint a difference of opinion than offer a contradiction.

The St. Thomas School Board has announced its intention of giving a prize of \$4 in books to each pupil of the High School who passes the Intermediate Examination.

He who has good health is a rich man, but does not know it. He who has on Treble's Perfect Fitting Shirts, knows that they are the best shirts he ever had. Made to measure at Treble's, 53 King Street West, Toronto. 2161-46

New Books.

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Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, JAN. 24, 1877.

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METHODISM AND MENTAL CULTURE.

There can be no doubt that deep piety has enabled many Christians of moderate talents to attain a much higher degree of usefulness than others of much greater gifts, without piety, have attained. Our usefulness in the world depends far more upon the full consecration of ourselves to the service of Christ than upon the possession of extraordinary intellectual endowments. The biographies of eminent Christian workers generally teach us that their success was not so much the result of possessing great talents, as of faithful and wise use of ordinary talents. The reason of this is plain. Religion redeems all human powers from wasteful selfishness and folly, and consecrates them to the work of Christ. And, as small physical strength industriously and wisely applied will achieve more than great physical strength without industry or wisdom, the same law comes into play with respect to the intellectual powers. This need of religion, to make human beings useful in accomplishing God's work in the world, has always been duly recognized and enforced in Methodist teaching. On that point neither our literature nor our pulpit teaching has given any uncertain sound.

But there are other elements of influence that have not always been so fully recognized and prized among Methodists as piety—a failure that has in some degree weakened and limited Methodist influence, especially in Britain. Mr. Wesley's declaration, "You have nothing to do but to save souls," has been often interpreted too narrowly—in a way that he certainly could not have intended. Mr. Wesley never meant to depreciate sound learning; or the social, literary and political agencies which indirectly, but powerfully, affect human well-being. That is not always the best method, in the long run, that aims at the most immediate, tangible results. There is a more far-reaching sagacity, that lays broader plans and works and waits patiently for larger results. We may be really working effectually for the salvation of men when we are doing many things that are not directly connected with the spiritual interests of men. When we are building churches, or establishing colleges and schools, or publishing books and periodicals containing useful knowledge, we are working for the salvation of men, as well as when we are preaching. The engineer who surveys the line of railroad, and designs its bridges and tunnels, as really helps to build the road as the men who lay down the rails. In all secular and spiritual enterprises, the preliminary and remote work is as essential as what is directly connected with the result. The first link in a chain of causes is as important as the last.

We do not mean to say that, as Methodists, we have placed too high an estimate on earnest, personal piety; but that there are other sources of influence and usefulness that have not always been equally well appreciated. The Legislature who embodies in wise laws the best thoughts of the best minds on some matter deeply affecting the interests of large classes of people; the Statesman who adopts judicious measures which secure national peace and prosperity; the university Professor who imbues the minds of the most promising youths of a country with the truths of knowledge and sound learning; and the gifted and learned Author who leads and moulds public opinion on the great living questions of the times, are all workers in spheres of influence, the importance of which it would be fanatical and folly to deny. All departments of thought and action, that conduce to promote general intelligence, social progress, or ethical and judicial reform, are worthy of the best and co-operation of all intelligent Christians. Religion does not prohibit the use of any part of the works of God; or of anything that touches human well-being at any point. Yet, all these things which lie outside of personal, Christian experience have been too often disparaged as questionable, worldly employments, with which the less God's children had to do better.

When Methodism existed as a religious society promoting practical godliness within the National Church of England, it was not strange that this narrow view of its mission should be dominant. But when it assumed, as it has done, in both Britain and America, all the functions of a great Church, to whose

teaching vast multitudes look for guidance, inspiration and instruction in relation to the duties of life, the case is different. We should not relax our efforts to promote personal holiness; but we should look out upon the activities of the world with a more liberal and far-reaching comprehension of the signs of the times and the agencies by which the Church may increase her influence for good in the world. We require more denominational public spirit, and more general appreciation of the value of mental culture as an element of power and usefulness. While we repel the unreasonable carping of hostile critics, we must not allow any denominational egotism to keep us from seeing in what respects we need to improve. It would be a mistake to be too easily satisfied with our denominational achievements. We must devise and execute liberal things, if we would exercise a commanding influence upon the history of the world. We must not rest complacently with the report of large numbers added to the Church. The real influence of a Church depends as much upon the quality as upon the number of its adherents. We must educate our people for usefulness.

We should have an ambition as a Church not only to supply our own adherents with sound, religious and theological teaching; but also to furnish a fair share of the literature that moulds public opinion on the great current questions of the times. We believe our theological principles are essential to the formation of any consistent and rational system of Christian theology. But, as the editor of the *City Road Magazine* recently said, "Our principles must not only be known among ourselves; they must be forced, by virtue of the superior ability of those who declare them and the distinguished positions of those who profess them, upon the consideration of the public at large." The same writer frankly confesses that, in English Methodism, there is a great scarcity of representative men, endowed with superior ability, fitting them to be leaders of public thought, in the higher walks of life, from which society receives its opinions and impulses. This candid complaint we accept as a healthy symptom and an earnest of progress and improvement. Canadian Methodism may profitably ponder the same practical problem. Methodist influence on public affairs has not been at all proportionate to our numbers and religious power in the country. No doubt the divisions of Methodism have tended to promote this result. But the cause to which we have already adverted has also had considerable effect in producing this state of things. We must go forward.

The influence of Christian manhood chiefly depends upon three things, viz., natural talents, mental culture, and personal piety. It is folly to disparage superior intellectual gifts. They are from God, and are essential to commanding influence and the highest kind of success. But small talents well cultivated will accomplish more than superior talents left without culture. If it be true that great talents have often been rendered unprofitable for want of the controlling influence of religion, it is equally true that the usefulness of many religious people has been greatly limited and hindered by ignorance. Had their zeal been guided by a broader intelligence, they would have achieved far greater results. One gifted mind, that unites thorough mental culture with godly zeal, may exert a greater influence than a hundred Christians of an inferior type. Who can measure the influence of such men as Luther, Calvin, Arminius, Wesley, and Edwards? They being dead yet speak. But we cannot have intellectual and religious leaders without study and mental culture. The larger the number of educated persons there is in a community, the more likely it is that some will rise to eminence. We must labor, therefore, to promote among our people a higher estimate of the value of education. Not merely that they may avail themselves of the advantages of our educational institutions; but also that they may cultivate their powers by the study of the best current literature. We want our Methodist people to be an intelligent people; but this they cannot be, unless they are a reading people. We would urge upon all St. Paul's admonition to Timothy: "Give attendance to reading."

MISSIONARY INFORMATION.

The interest which any enterprise awakens is largely determined by the knowledge people have about it. They want to know what need there is and what their money accomplishes. Suppose it were possible that each contributor to our missionary funds could go out to Japan and see the need of religious instruction that exists and come into personal contact with our missionaries out there, and witness their work and its successful results, there can be no doubt this would prompt them to greater liberality. And so of every other mission. But as this cannot be, we must adopt the best available means of bringing our people into living, active sympathy with our missionary work. The information published in the *GUARDIAN* and *Missionary Notices* should be read by all our people. The ministers should call attention to such news. It might even be great advantage for ministers to give the facts in their own words occasionally to the people. It may be thought that it would awaken no interest for the ministers to talk to the people of what they have the same means of knowing as well as themselves. This is a mistake. The people who have read a letter from one of our missionaries will listen with as much interest to a statement of the facts it contains, as one who has not read it. We were struck with the following remarks on this point, quoted by the *Syracuse Advocate* from a Presbyterian missionary paper:—"Missions rest on knowledge in the way of calling out interest and effort, and they gather around them noble and decided friends in proportion to their intelligent apprehension and appreciation of the same. One man once gave twenty-five dollars when the matter was viewed abstractly by him, but when he saw the condition of others, and felt the importance of the movement, he gave as many hundreds. Information may not always yield the same results; it, however, prepares the way for them, and the people who are instructed in missionary operations are much more ready to respond with aid to carry them forward than

those who have had no such training. Much information on all branches of the subject is constantly issuing from the press, but this does not make the impression upon heart and life as when the same comes from the lips of the preacher. He has on this as on other themes to give line upon line, and precept upon precept. The preachers with articles on faith, repentance, conversion, love, and kindred topics, but this does not interfere with the discussion and presentation of the same in the pulpit; why then should the preacher abstain from giving, at the proper time, information on the duty of giving the Gospel to the perishing, and bringing at least every ransomed heart into sympathy with it? And yet here, many reason that about this theme their people must know, but about others they must regularly be instructed. This is an error and it stands in the way of missionary progress and success. Men must know in order to work, to give and to pray."

OUR RELIGIOUS EXCHANGES.

The religious newspaper has become a great power in Christendom. It largely forms public opinion on the greatest of all subjects. We are largely indebted to our contemporaries in the work of preparing a good weekly supply of reading matter for our subscribers. The *N. Y. Christian Advocate* has begun this year in a new form, and comes to us as a handsome sixteen-page journal, cut and pasted. It has long stood in the fore-front of Methodist weeklies. It fully and faithfully mirrors weekly all important matters transpiring in the Methodist world. In the past it has discussed, with great independence and statesmanlike breadth of view, Church questions that have been too often treated with narrow prejudice. Under its new editor its editorial columns have been well supplied with eminently practical and timely articles relating to the Christian life. It has a wider circulation than any other Methodist paper in the world. The *N. Y. Observer* (Presbyterian) is one of our most highly prized exchanges. Its missionary and general religious correspondence are of special interest and value. It is always helpful and suggestive to us in our editorial work. The *N. Y. Independent* maintains a high standard of literary excellence. Many of its contributed articles are from the pens of eminent writers, and cast important light upon the subjects they discuss. Its summary of religious and missionary intelligence is fresh and valuable. Many of our items of religious news are gathered from its columns. The *Illustrated Christian Weekly* is a handsome and interesting religious paper, published by the American Tract Society. Its illustrations make it especially attractive as a family paper. Its matter is always wholesome and instructive. The *Christian at-Work* maintains its characteristic excellences under its new editor. Its contents are varied and lively. If Dr. Taylor's sermons are less sparkling and racy than Dr. Talmage's, they are able and instructive. The *Christian Union* is still distinguished by great variety of matter, much literary ability in its sketches and essays, and a streak of latitudinarianism in its theology. It still publishes Mr. Beecher's sermons. The *Sunday School Times* has steadily improved of late. It has become the best Sunday School paper published; and is, besides, an excellent family paper. Its expositions of the S. S. Lessons are valuable and instructive. It has a noble band of able contributors. The family of Methodist papers is so large that it is almost impossible for us to introduce them all. The *N. Y. Methodist* is conducted with ability and independence. Its editorials are well-written and liberal in tone. *Zion's Herald* is an old favorite, and a good family paper. Under Dr. Pierce's editorial management, it has gained in other respects more than it lost in the slashing and piquant articles of Bishop Haven. We may designate the *Advocate* by the place of publication. The *Chicago Christian Advocate* is crisp, new, and vigorous. Its tones ring out distinctly wherever the interests of truth and morality are concerned. The *Syracuse Christian Advocate* is one of the best of the *Advocate* family. Its editorials are vigorous and well written, and its selections display excellent taste. We admire the manly independence of its editor, without endorsing or condemning his opinions. Some can see no good in anything that is not the exact echo of what has been already said by those in the high places of authority. But it is the men who have had opinions of their own, and dared to express them, that have promoted the progress of humanity. The *Nashville Christian Advocate* has a good deal of freshness and interest in its current editorial paragraphs. It has also a habit of shedding light on theological problems, that is a peculiar excellence. Its editor, Dr. Summers, is a able theologian and popular commentator, as well as a successful editor. It is the best religious paper we get from the South. The *Cincinnati Christian Advocate*, though not as scrappy and piquant as some of its contemporaries, has always leading articles well worth reading. The *Pittsburgh Methodist Recorder*, on the contrary, shuns lengthy articles, and aims at being brief, pithy, and lively. The *London Watchman* and the *Methodist Recorder* are the chief organs of Wesleyan Methodism. They are not so attractive in their appearance as some of the American religious papers, but, in both, the leading articles are ably written, and cover a wider range of topics than those in most American religious papers. They also take more note of secular news. The *Watchman's* extracts from the British press are one of our most valuable means of learning English public opinion. Both these papers are more liberal and progressive in many points than formerly. The *London Methodist* has also won a good position among English religious papers. It is lively, outspoken, and progressive, without being disloyal to any vital Methodist principle. The *Christian Globe* is a good non-denominational paper, which gives a portrait of some eminent public man weekly, and one of Dr. Talmage's sermons. But we find we have neither word nor space to name our Canadian contemporaries; nor such papers as the *Evangelical Messenger*, the *Advance*, the *Primitive Methodist*, the *Central*, *Buffalo*, *Pittsburgh*, *Michigan*, *California* and *St. Louis Christian Advocate* and many others, which are all doing valiant battle for the truth, and educating their

readers in the great principles of Christian duty. Such papers as we have here named represent one of the mightiest Christian forces of the world.

GUIDING SINNERS TO CHRIST.

We recently received an anonymous pamphlet, without a title, on the cover of which were the words:—"Where lies the mysterious road connecting the 'Broad' with the 'Narrow' way?" The writer complains that most of the preaching of the day and religious literature consists in warnings and persuasions to sinners to forsake their sins, without giving any practical instruction to those who really want to trust in Christ and be saved; but who cannot exercise justifying faith, and who know not what to do. Now, we do not know how the writer of this circular has succeeded in remaining ignorant of the numerous works, dealing specially with the difficulties of that very class, such as Arthur's "Only Believe;" Fletcher's "Address to Earnest Seekers of Salvation;" James' "Anxious Inquirer;" our own "Waymarks;" and many other publications which aim at helping this very class of seekers into the kingdom. The chief portion of the tract consists in a dialogue, between a sick inquirer who cannot believe and a minister, in which the minister seems to have very little to say in the way of meeting the sick man's difficulties and objections.

Doubtless, there are few pastors who have not felt, at times, embarrassed in dealing with persons under conviction of sin, who appear to be sincerely desirous of obtaining salvation; who say they want to believe, but cannot. They come to a certain point, but seem to be able to get no further. The religious instructors say "believe." The seeker says, "I can't believe;" and falls to enter into rest. Now, what is to be done in such a case? What counsel should be given to such persons? It should be remembered that though a seeking soul may not be able by an act of the will to believe fully upon Christ, he can study the import of those scriptural truths that are the ground and inspiration of faith. From one point of view, faith may be described as the giving up of all false thoughts about God, and the acceptance of the truth as taught in the Word of God. The truths which are revealed in the Holy Scriptures respecting Christ, are the reasons for our trust in Him. It must not be forgotten that it is not the same cause which is the hindrance in all apparently similar cases; and therefore no one general direction can meet the special need of every halting soul. With one it may be wrong views of God. With another it may be an unwillingness to renounce all sin. In another case, it may be waiting for feeling. Another may be expecting some special type of experience. Those who would instruct such seeking souls in the way to the kingdom must, like skillful physicians, endeavor to ascertain the real hindrance before they can suggest a remedy. People may say they are willing to be saved in God's way, when they are not really willing. Underlying every other sentiment, there must be a full purpose to renounce sin and trust and obey Christ. Without this a sinner cannot exercise justifying faith.

THE WESLEYAN HOME MISSIONARY REPORT.

The twenty-first Report of the Wesleyan Home Mission and Contingent Fund for the support and spread of the Gospel in Great Britain and Ireland has just been issued, and it exhibits very encouraging progress in that direction. This Society, reorganized in 1836, and vastly developed under the management of the late Rev. Charles Prest, is one of the oldest institutions in connection with Methodism, having been established, it is said, by Mr. Wesley himself at an early period in his ministry. "At that time," says the *Methodist Recorder*, "he had various objects which he hoped and attempted thereby to accomplish. One was the defrayment of the debts that had been incurred by the erection of preaching places in various parts of the kingdom, a charge that has long been transferred to a distinct and separate department of our economy. Another was to enable poor men to enter the work of the ministry unembarrassed by any pecuniary obligations. A third object was to meet the expenses that were incurred, from time to time in those troubled and stormy days, in the protection of ministers and people and of the property of the Connection from the violence of ruffian mobs, and the intolerance of the clergy and magistracy. But the main and principal design was to provide for the maintenance of the work of God in those parts where the people were too poor to undertake this themselves without foreign help, and for its extension in those neglected and destitute districts, then more numerous than now, that had not been visited by gospel ministrations and privileges. And these, of course, must ever continue to be the chief purposes of the institution—the upholding of the work of God in the poor and thinly populated parts of the country, and the multiplication and support of ministers in places, still neither few nor small, where great spiritual destitution prevails." Since the reconstitution of the Society in 1856, when the Conference sanctioned the adoption of more directly aggressive measures by the employment of home missionary ministers, whose services should be exclusively directed to the spiritually neglected portions of the population, especially in the large cities and towns, there has been, it appears, a very gratifying advancement, both financial and numerical. The record of progress in the extension of agencies and resources is as follows: The income of the Fund in 1856 was about £13,000; in 1876 it was £37,000—almost tripled; the number of Church members in Great Britain in 1856 was 263,833; the number now is 372,938—an increase of more than 100,000. The number of ministers, exclusive of preachers on trial, was then 921, now it is 1,384—an increase of 463. During these twenty years the Committee has furnished, or made grants towards furnishing, about 350 minister's houses, at a cost of nearly £20,000; an average of nearly £1,000 a year has been expended in providing furniture for supernumeraries and ministers' widows; while very considerable assistance has been given to newly married ministers, for whom through frequent failure in the redemption of the pledge, houses have not been provided by

circuits. The amount paid in the form of grants to dependent circuits has this year exceeded the sum of £12,000; special grants have been made to increase the very low and insufficient scale of allowances, benefiting the ministers to the extent of £1,175; eleven ministers are employed in the Army and Royal Navy, for whose support the Committee is wholly or partly responsible; six district missionaries are engaged, doing faithful and successful work with manifold advantages to the localities in which they are planted; while the number of home missionary ministers under the direction of the Society is nearly 100—more than one-half of whom are married men, for whom houses are provided, or in lieu of them additional allowances are made.

THE ONTARIO LEGISLATURE.

Owing to the visit to the city of His Excellency, the Governor-General, and to the illness and death of some of the members, several of the sessions of the Legislature have been very brief, and up to last week no business of any very great importance had come before the House. A large number of petitions had been presented by the different district lodges in favor of the Orange Associations' Incorporation Bill. Mr. Crooks has introduced a Bill relating to unorganized townships in connection with the Municipal Loan Fund Scheme, and also a Bill to amend the Acts respecting the sale of spirituous and fermented liquors. Mr. Crooks says that it is not proposed by this amendment to interfere in any way with the principle of existing legislation, but it is rather intended to amend the machinery of the present Acts so as to make it more efficient throughout. He also hopes that the License Act will be so fully discussed that further amendments will be unnecessary. In answer to a question with reference to the proposed amendments to the Public School Law, the Minister of Education stated, at one of the sittings last week, that it is not the intention of the Government to make any change at present, either in regard to the time or the mode of conducting the elections for school trustees. On Monday of last week the estimates were introduced and referred to the Committee of Supply, and on Tuesday afternoon the Treasurer presented his financial statement for the current year. He congratulated the House on the fact that, from the origin of the liberal policy inaugurated by former Ministers to the present date, not a single dollar of the securities of the Province had been disturbed, the funds at command being ample for all purposes. At the afternoon session on Wednesday, Dr. Clarke introduced a Bill to extend the Municipal franchise to women, and Mr. Currie a manhood suffrage Bill, applicable to Parliamentary elections. A somewhat prolonged discussion also took place upon the present system of appointing magistrates. On Thursday the House went into Committee on Escheats and Forfeitures, which passed through the Committee with slight amendments. The House afterwards went into Committee of Supply. On Friday considerable business of a formal character was transacted, after which the Treasurer moved the second reading of the Bill relating to Municipal Fund distribution in unorganized districts. The motion being carried, the House again went into Committee of Supply. At the evening sitting, during the discussion of the votes for the maintenance of public institutions, a lively debate took place on the question of supplying intoxicating liquors to these establishments.

THE DUNKIN ACT.

The success which has thus far attended the efforts to carry the Dunkin Act in the various constituencies throughout this Province is very encouraging to the friends of Prohibition. In many respects the most sanguine could scarcely have expected more. True, the Bill has met with discouragement in some localities, but that is no great matter of surprise. Last week it was carried by large majorities in the counties of Oxford and Brant, and such victories should inspire the promoters of temperance, who are preparing to submit the Bill in other constituencies, with increased courage, and should incite them to still greater exertion. There are very few places where the question has been thoroughly agitated in which the law could not be passed, if the sympathies of all the people who are opposed to the liquor traffic were only enlisted on the side of the temperance movement. We are well aware that there are many persons in all parts of the country (some of whom, perhaps, have voted against the Bill becoming law) who are not in favor of supporting anything but a prohibitory measure; many who, directly or indirectly, oppose the passing of the Dunkin Bill, because they contend that no amount of restrictions can cure the evils arising from drunkenness, and that so long as intoxicating liquors are manufactured and sold at all, those who are disposed to be intemperate will still buy them and drink them. No one, however, supposes for a moment that this law will secure universal sobriety; but experience proves that it has lessened the evils of intemperance wherever it has been judiciously enforced. Besides, the very fact of the law being carried in any county, not only shows that the majority of the ratepayers are on the side of temperance, but it also helps materially to convert those who are either indifferent or opposed to the measure. Few people like to be on the losing side, and very many would, doubtless, vote for the Bill were they sure of success. Education is necessary in prosecuting this work of temperance reform, and the sooner the friends of temperance learn that by carrying the Dunkin Act in the several constituencies they are hastening the enactment of a prohibitory measure, the better it will be. For this reason, alone, were no beneficial results observable at all, the Act ought to be carried wherever possible, because Prohibition has been promised by the Premier as soon as the country is prepared for it, and this is one of the best means of obtaining the voice of public opinion. No doubt it is unwise to undertake a contest where the probabilities are that it will not be successful, because defeat means retarding the movement for years; but, if the field be carefully canvassed, it is seldom that such a humiliation need occur.

We regret that an effort is being made to repeal the Dunkin Act in the county of Prince Edward, which was the first to adopt it in the Province of Ontario, on the ground that it has proved a complete failure. Although the by-law was carried in September, 1875, its provisions did not come into effect until the first of last May, so that the Act has really been in operation far too short a time for any one to say candidly that it has had a fair trial. Every one who is sincere, whether opposed to the by-law or not, must feel that it is not only foolish but wrong to repeal such a measure until a sufficient time has elapsed to show whether it is likely to prove beneficial or not. It is said, however, and the statement possesses a good deal of significance, that the cry for repeal comes not from those who have been disappointed in the working of the law, but from those whose traffic the law has been effective enough to curtail. It is stated, too, that a petition was circulated secretly and presented to the County Council, and that many who signed the petition did not know that it was secret, and did not intend it to be presented to the Council until all were satisfied that the Act had been fairly tried. The action of the County Council in the matter has been strongly condemned by the local press, and one of the largest and most enthusiastic conventions ever held in the County met at Picton last Thursday afternoon to express indignation at the action of the Council, and to organize a successful campaign against the repeal. We hope every elector in Prince Edward, whether in full sympathy with the by-law or not, will feel it his duty to oppose the repeal on the ground of all that is reasonable and right.

THE EASTERN QUESTION.

Tidings from the East are ominous again, and there seems to be every probability that war will be renewed. All attempts to establish a peaceful settlement have thus far failed. The Porte has listened to the proposals of the Great Powers through their representatives, but obstinately refuses to accept them. As a consequence the Constantinople Conference came to a close on Saturday, and the Russian and English plenipotentiaries have left for home. An effort was made by Saffet Pasha to secure the postponement of the discussion of questions affecting Serbia and Montenegro, but both Lord Salisbury and Gen. Ignatieff intimated that the negotiations must be terminated. The other representatives of the Powers and the Ambassadors of the Porte are expected to leave during the course of the week; but the departure of the Ambassadors does not imply a rupture of diplomatic relations, as the Powers will still be represented by *chefs d'affaires*. Of course, it is possible that the Porte, after all the Ambassadors have gone, may voluntarily grant larger concessions than those demanded by the Powers; but this does not seem to be very probable. The two principal propositions which the Porte refuses to agree to are those with reference to the appointment of Governors, and to the institution of an International Commission; and, as these proposals have been considerably modified, in order to meet with favor by the Porte, it seems that Turkey prefers to renew the contest than to allow a foreign interference in her domestic affairs. If war should be renewed, it is difficult to predict what course Russia will take, who has hitherto been the chief enemy with whom Turkey has had to contend. Last week it was stated that she could not adopt a warlike policy, because she feared that Europe would not support her, and might form a coalition against her; but this report, which emanated from Berlin, has been contradicted, and it is now stated that Russia is endeavoring to arrange with Austria for a joint occupation of Bulgaria and Bosnia. It has been supposed that Turkey herself may be inclined to declare war against Russia, on the ground that it would be more to her advantage to have that Power fairly committed to hostilities, than to have her continue her old tactics of backing up and abetting the rebellious subjects of the Porte; but the condition of Turkey's finances is such as to make it exceedingly unlikely that she will undertake such a course. Everything, however, seems to indicate that the crisis has come; and a Constantinople telegram says that Gen. Ignatieff, at a meeting of the Conference on Saturday, after alluding to the efforts he had made to avert war, declared that if the Porte should disregard the armistice or take any action hostile to Montenegro or Serbia, or if the Christian inhabitants of Turkey should be subjected to any hardships, Europe would treat such proceedings as provocation, and would consider what course ought to be adopted. Just what that will be cannot as yet be determined.

We trust our own agents may be stirred up to diligence by what others are doing. The last issue of the *N. Y. Christian Advocate* says:—"During the eleven days closing on Saturday last, our Publishers received seven thousand four hundred and eighty-four business letters. During the same time there were received the names of three thousand one hundred and thirty-three new subscribers to *The Christian Advocate*, besides the large lists of our other periodicals, and the many thousands of renewals." Subscriptions for the *Guardian* are coming in rapidly. We hope that our friends in all sections of the country are working vigorously to extend the circulation. Now and then we regret to hear of some who say that money is so scarce that they cannot afford to take the paper. It is better to practise economy in something else than to starve the mind.

PREACHING AT NINETY-TWO!—A correspondent of the *St. Louis Christian Advocate*, in a letter describing the recent session of South Georgia Conference, says:—"The venerable Dr. Lovick Pierce was present, and when his name was called for the seventy-second time, he arose and gave us one of those fatherly talks for which he is famous—full of wisdom and sound advice, tender and loving. The Bishop (Dr. George F. Pierce) being unable to preach, selected his father to fill his place Sunday morning. It was a beautiful sight to witness the affectionate admiration of the son, himself sixty-five years old, as he listened to the sage counsel of the father, bending under the pressure of the cares of ninety-two years. We will never behold the scene again."

NOTES AND GLEANINGS.

Sunday schools in Germany.

The Rev. Gideon Draper, an American Methodist Minister, who, in a leisurely tour through Europe, had the opportunity and the inclination to inform himself thoroughly of the religious condition of the various countries, writes that Sunday-schools will prove a great blessing to Germany. His reasons are that "religious instruction is given at and before the time of confirmation, for at a certain age all the children are obliged to become members of the church, whether 'converted' or not. But a large proportion of the pastors are rationalists, and thus nine-tenths of the instruction given is very poor. Then the schoolmasters are forced by law to give religious instruction; but they are like wise believers, compelled to give instruction in sacred things, but indemnifying themselves by heaping ridicule upon them calling sacred history and the accounts of miracles fables. And to this the entire absence of religious influence in infidel homes, and you will see the need of Sunday-schools."

A Speaking Automaton.

The latest marvel, says a London correspondent, of an American paper among mechanical automata—beating even Maskelyne's card-playing Psycho—is a lay figure which actually speaks. A French professor named Fabre has spent twenty years in constructing the ingenious mechanism of this talking Frankenstein, and the "counterfeit presentment" of a man—which it completely resembles in appearance and voice—is being exhibited in Brussels. The figure has organs corresponding to the arrangement of the mouth, the larynx, and chest, and, strange to say, there are keys arranged behind the figure so as, when pressed, to produce a kind of vocal sound, each key representing a vocal sound, and the operator being able to "play upon words" in the manner of the human articulation. This talking Psycho can, in fact, carry on a conversation; and the movements of its mouth are so like nature that the machine is to be used for teaching the deaf and dumb how to carry on a system of speech by imitating the lip movements of the talking figure.

Missionary Contributions.

Mr. W. A. Scott Robertson, of Whitehall, England, has compiled a summary of British contributions to foreign missions in 1876, from which it appears that the whole amount raised was \$3,242,040. "Considerably more than half of this sum was contributed by members of the Church of England, who entrusted about \$500,000 to the joint societies of Churchmen and Nonconformists, in addition to \$2,085,915 given through nineteen societies of the Church of England. When we compare the British contributions with the receipts of the Roman Propaganda, we see that the results are strongly in favor of our multiplicity of societies, and decidedly against centralization. In 1875 the Roman Propaganda gathered from every diocese in Christendom no more than £231,899. Yet this was the largest sum received by that society in any year since 1858. The following is a summary of British contributions: 12 Church of England societies, £413,183; 19 joint societies of Churchmen and Nonconformists, £163,362; 17 societies of English Nonconformists, £22,214; 19 Presbyterian societies in Scotland and Ireland, £143,461; 2 agencies of Roman Catholics in the British Isles £6,188; total, £1,048,408."

Lord Lytton in India.

At the same time reports come to hand of the unpopularity of the new Viceroy, Lord Lytton, with the Europeans of all classes. The justice of the sentiment which is said to be growing against him may be questioned. He is charged with unduly taking sides with the natives against Europeans, and of playing a dangerous game by seeking the favor of Indians at the expense of English prestige and influence. It will be remembered that some months ago Lord Lytton took occasion from a case, in which an Englishman was charged with striking his native servant so as to cause his death, to speak with considerable severity of the general behavior of Anglo-Indians towards their fellow subjects of the native races. The new policy of the Viceroy thus indicated is said to have been pursued ever since, and is attributed to English Court interference. There is, however, another explanation at hand more creditable to Lord Lytton, and this is, that he desires to restrain that overbearing demeanor which Englishmen are apt to display towards those whom they deem their inferiors. To this explanation it is retorted that the natives do not understand purity of motive, and will not believe in it. We believe, however, it is possible to convince them that there is such a thing in practical life.

What our Churches cost us.

Scribner for January contains an article with the above title in which various comparisons are made to prove the relative cheapness of church work. We quote the author's summing up:—"We have found that it costs less to carry on the average church than the average business establishment; less for the subsistence of those who perform the necessary service, and less for their savings and accumulations; less to the community, and less to the individual patron. The church is worked more cheaply than any self-supporting business, because it is worked at no higher figures than the bare cost, and more often at less than actual cost, as a semi-charitable institution, and, to a large part of our population, a missionary society. As dispassionately and dryly as becomes the statement of statistical facts, we have shown that no such pecuniary return is made on investments regularly made in other lines; that no such compensation is granted by the wealthiest churches to the ablest pastors, as is commonly granted by large secular corporations to those at their head; that service in the lyceum is more highly paid than service in the church, even where the same individual serves in each; that concerts and theatres cost more than churches; that various articles of luxury, and even our very dogs, make a larger figure in our expenses than the subsistence of the ministers of the churches; and, finally, that it costs Christians less to support their religious institutions than it actually cost the Jews to support theirs, and less than it now costs the heathen to support theirs."

LITERARY NOTICES.

There is no preacher but may be benefited by studying the methods of those who have won eminence as preachers. We know of nothing more useful and suggestive, for this purpose, than *The Metropolitan Pulpit*, which gives monthly outlines of current discourses by eminent New York clergymen. Each number gives about a dozen outlines of sermons, with some fifty texts and subjects, that have been used by leading preachers. The last number contains outlines of sermons by Bishop Simpson, Dr. Fox, Dr. Tyng, Dr. Duryea, Dr. Hyatt Smith, Dr. Cuyler and others. It is only \$1.00 a year. The *Princeton Review* says: "These carefully prepared outlines of sermons, fresh from the lips and pens of our best preachers, as models of thought, as themes of study, as suggestive of texts, topics and illustrations, can scarcely fail to be influential and eminently helpful to the student of sermonic literature, and to the preacher, whoever he may be and whatever his talents and acquirements, who makes a judicious use of them."

A prominent feature of the current numbers of *Littell's Living Age* is the new serial, "The Marquis of Lonsie," by George MacDonald, appearing in its pages from advance sheets. The number for the week ending January 13th contains a valuable article from the *London Quarterly Review*, on "The Microscope and its Revelations," a long and interesting account of "Our Arctic Voyage," by the Chaplain of the "Discovery," a short story, "A Peasant Promethes," translated for *The Living Age* from the French of Emile Suevete, and other noteworthy matter. The back numbers, containing the first instalments of MacDonald's new serial, are still sent gratis to new subscribers for 1877. *The Living Age* and *GUARDIAN* will be sent post-paid for one year for \$9.00; or to ministers for \$3.00.

Appleton's Journal for February has the opening chapters of a new story, "Cherry Ripe." The first article of the number is an illustrated paper of "Our Winter Birds," by Ernest Ingersoll; there is a paper by Janus Henri Brown, entitled "The Men who fascinate Women." There is a short story by "M. E. W. S.," one by Nora Perry, and a third by James Payn; a very picturesque paper entitled "Ruben's Land," and a variety of other papers.

The Atlantic for February presents a striking table of contents, comprising poems by Whitier, Longfellow, and Dr. Holmes, an important article on "The Political Condition of South Carolina," and the first installment of Mr. Howell's new story, "Out of the Question," to be finished in two more parts. Mrs. Kemble's chapter of "Old Woman's Gossip" is very good this month, and Henry James, Jr.'s novel, "The American," draws near to its climax. Edgar Fawcett and Mrs. Platt contribute poems, and there is a striking anonymous poem, entitled "The Old Grave." The new department, "The Contributor's Club," is full of clever things. There is an unusual number of book reviews, and the editorial comments on "Art" and "Music" are also well worth reading.

Scribner for February maintains the high standard of excellence it has by past efforts attained. "Trout-fishing in Rangle Lakes," the second part of Gen. McClellan's "Winter on the Nile," and "White of Selborne," by E. S. Nadal, are beautifully illustrated in the best style of the engraver's art. Dr. Holland's "Nicholas Minerva," and "That Lass of Lowrie's," by Mrs. Burnett, are wholesome and charming representations of modern life. Dr. Holland editorially discusses "Protestantism," "National Pride," and "The Romance and Retribution of Crime."

The National Repository for February fulfills the promise of the first number, though the illustrations are not so good, and are still a long way behind *Harper* and *Scribner*. The principal original articles are "The Turkish Provinces," "Mary Lyon and her Seminary," "Daniel De la Roche," "The Brazilian Emperor," Mr. Daniel's story "That Boy: who shall have him," is continued. The Editor, Dr. Curry, has suggestive articles on "The American Nation," "Methodist Missionary Work," and other topics.

The Canadian Monthly for January reaches us later than its contemporaries. "Julius" and "As Long as She Lived" are continued. But, besides its stories, each number of this magazine always contains some weighty and valuable articles. Mr. W. D. Leueur contributes an able and thoughtful paper on "Science and Materialism," in which he contends that the tendency of modern science is not towards Materialism. Now, taking Comte's definition of Materialism, as "a tendency to apply to a higher range of enquiries the methods appropriate to a lower," we think it would be easy to show that, whatever may be true of Science in the abstract, prominent scientists have made the mistake of assuming that mind is governed by the same law of necessity that governs matter. We have also in this number a timely and suggestive article on "Civil Service Reform," by G. E. Casey, M. P. for West Elgin, and a good poem on "The Old Year and the New," by Fidelis. In "Current Events" we have some forcible remarks against the *Globe's* view of "Clerical Intimidation," which are entirely in harmony with the views expressed in this journal.

A Manual of Sorrento and Inland Work for Amateurs, with original designs by Arthur Hope. Chicago: John Wilkinson, Publisher. This book is very tastefully got up. The author endeavors to give such ideas and instructions as will enable any person to become an expert in this interesting art. He treats of all kinds of scroll-sawing, and shows a beginner how to overcome the difficulties of his task. Besides this there are fifty full-page designs. It will afford young people pleasant entertainment for winter evenings. Price \$1.50.

Infelice. By Augusta J. Evans Wilson, author of "Beulah," "St. Elmo," &c. Toronto: Belford Brothers, Publishers. This new work displays the faults and excellences of this popular American novelist, "Infelice," like the works which have preceded it, reveals unmistakable power, insight into character and ability to delineate it, and a high moral tone and devout faith in the reality of religion. Some of her characters are lofty ideals of nobleness and goodness, worthy of imitation: Mr. Hargrave, the unselfish minister; Mrs. Lindsay, the loving sister; Douglas Lindsay, the youthful Missionary; and Regina Orme, the truthful, brave and loving-hearted child, could only be drawn by one who, in an age of cynicism and unbelief, has faith in man and God. Yet the style is too stilted, and the characters generally somewhat overdone. They are all a trifle too pedantic, and too familiar with recondite learning. Less rhetorical eloquence, and more dramatic simplicity, would greatly improve Mrs. Wilson's books. Still, if people will read novels, they can hardly find any marked by a healthier religious tone than those by this lady.

BRIEF CHURCH ITEMS.

A free candy social was given to the children of the Methodist Church in Janetville recently. It was considered a great success.

The Annual Missionary meeting was held in the church at Elora on Tuesday evening of last week. Addresses were delivered by the Rev. J. W. Savage and E. E. Ryckman.

Rev. J. Greener has been conducting revival services for some weeks past in the East Ward School-house, Lindsay. The attendance has been very good, and he is receiving great encouragement in the work.

The Allendale Missionary meeting was held on Tuesday evening, the 16th. The church was crowded to excess. The speakers were Rev. J. Breidin, Chairman of the Barrie District, and Rev. E. R. Young.

The Missionary meeting at Longford, on the 9th inst., though not so well attended as on former occasions, was, nevertheless, addressed by the deputation in a very energetic manner. The meeting realized nearly \$28.

The Missionary meeting at Rama church was well attended on the 8th inst., notwithstanding the severity of the weather. Addresses were delivered by Mr. Wm. Snake, and Revs. J. B. Armstrong and F. C. Keam. The subscription list reached the sum of \$80.

Rev. A. Dorsee, of Smithfield Circuit, says:—"The Lord was very graciously revived his work at the Mt. Carmel appointment. During the meetings over sixty persons were forward as seekers of religion. Forty have given in their names for membership on trial, more than half of whom are heads of families."

On Wednesday, 10th inst., the Building Committee of the Methodist Church in Satton, P. Q., let out by contract the building of their new church for \$3,400. The building is to be of wood, and its size is to be 34x50, with a basement. It is expected that the cost of building and furnishing will amount altogether to \$4,000.

The Missionary meetings were held in Yorkville last week—Monday evening in the church on Yonge Street, and Tuesday evening in the Bloor Street church. The meetings were addressed by Rev. G. Young, Chairman of Toronto District; Rev. A. Browning, of Uxbridge; and W. H. Gibbs, Esq., M.P., of Oshawa. The subscriptions were largely in advance of last year.

A debt of \$100 has been for a good while hanging over the church at the Leslieville appointment, on the Kingston Road Circuit, and Mr. John Macdonald a short time ago agreed to give \$25 towards paying it off, providing the people of that place would raise the balance. One evening after prayer-meeting recently the offer was accepted, and the church is now free of debt.

Rev. Robert Walker, of Bethany Circuit, says:—"We are in the midst of a glorious revival of religion at Lifford, on this Circuit. The Lord is pouring out His Spirit upon the people, and young and old are flocking to Christ. Between thirty and forty have presented themselves at the altar for prayer, and many of them have been converted to God; and yet the work seems as if it were only starting."

On the 10th inst. a grand concert, in aid of the Organ Fund of the Methodist church, Perth, was held in the Town Hall, by the Messrs. Tandy Bros., of Kingston, assisted by Miss Barr, of Hamilton, and Professor Oldham, of Kingston. The concert was a great success. The hall was crowded, and the sum of \$150 was realized, which will enable the ladies of the church to free the organ of debt.

The Lindsay Post says:—"A tea was held in Scully's Hall, Penelon Falls, on Monday evening, 15th inst., on behalf of the Parsonage Fund of the Methodist church of this place. A splendid tea was served by the ladies, and addresses delivered by Revs. Messrs. Newcomb, Leohhead, and Fish. The latter brought a subscription list before the notice of the audience to raise money to build a new church, and about \$500 was subscribed. About \$35 was netted out of the soiree."

Missionary sermons were preached in Picton on Sunday, the 7th inst., by Rev. A. Sutherland. On Monday evening the public meeting was held. George E. Vandusen, Esq., occupied the chair. Addresses were delivered by Revs. M. Robinson, S. P. Rose and A. Sutherland. The collections amounted to \$45 altogether, and the subscriptions, obtained at the close of the meeting, to \$297.

The new church in course of erection at Kincardine is nearly completed, and will be opened early next month. Reports of the structure indicate that the trustees have wisely devised liberal things, and have procured a building that will do credit to the name of Methodism. It is said that no building of its size west of Toronto exceeds it in architectural symmetry and beauty, or in the taste of its internal finish. We heartily congratulate our Kincardine friends on the accomplishment of their worthy undertaking.

Rev. G. Richardson, of Milton, writes:—"Our Missionary sermons were preached on the 7th by the Rev. J. Carroll, D.D., of Toronto; Rev. J. Waits, of Streetsville Circuit. The deputation, Revs. Thomas S. Howard, from Oakville; W. Williams, of Centenary Church, Hamilton, with Father Carroll, presented the claims of Christian missions in general, and of Methodist missions in particular, in a manner that greatly delighted and profited the congregations. The amount raised was very creditable indeed; and when the collectors have finished their work, we hope to have as much, if not more than the large sum raised on this circuit last year."

The anniversary services in connection with the Methodist Church in Bradford, were held on Sunday and Monday, the 14th and 15th inst. On Sunday Rev. J. F. Metcalfe, of Toronto, preached two very forcible sermons. On Monday afternoon the scholars of the Sunday School were treated to their anniversary tea, and in the evening the parents and others interested assembled, when addresses were delivered by Rev. J. F. Metcalfe and Rev. I. Torvell, and Mr. Brien, of Toronto, and Rev. Mr. Pantou, of that village. The services throughout, it is said, were highly instructive and interesting, and proved the means of raising sufficient funds to place the school on a good financial basis.

A correspondent sends us the following description of the new church which was opened in the village of Brashers on Thursday, the 11th inst., by Rev. Dr. Ives:—"The church is about 45x90 feet, stone basement with white brick above (the stone and brick work is the best I have seen west of Toronto). There is an end

gallery and an orchestra, at the other end, for the choir. The whole building is well finished, and it is the finest church in the county of Huron. Cost of ground and building \$11,000. First subscription \$4,000; and at the opening there was over \$7,000 raised, besides the proceeds of tea-meeting and collections, which amounted to nearly \$400. There is a fine pipe-top reed organ in the church."

The *Barrie Gazette*, of the 19th, says:—"Anniversary services in connection with the Barrie Branch were held here last Sunday and Monday. The Rev. J. B. Armstrong, of Orillia, preached in the morning, and the Rev. Alexander Sutherland, Missionary Secretary, of Toronto, in the evening. At the Missionary meeting on Monday evening there was a large attendance, the body of the church being well filled. Mr. James Edwards was appointed Chairman. The Rev. Mr. Bredin read the report, accompanied by a short, pithy speech. The Rev. Mr. Sutherland made a very excellent speech, giving an outline of the Society's financial position, as well as a very descriptive account of the Japanese habits and character. He anticipated a great and glorious mission work in Japan. The Rev. E. R. Young, from Manitoba, gave a very interesting account of his eight years residence among the Indians in the North-West, or the Red River Settlement."

PERSONAL.

—Lieut. Governor Morris, of Manitoba, is ill with bronchitis.

—Canon Farrar, author of the "Life of Christ," is an earnest advocate of total abstinence.

—Their excellencies, Lord and Lady Dufferin, left for Ottawa last Wednesday morning.

—A number of his friends recently met at the parsonage, Granby, P.Q., and presented the Rev. T. C. Brown with a purse of \$51.

—Rev. T. Campbell was presented last week by a few of his friends at Kettleby with an excellent Buffalo robe, beautifully trimmed.

—The Rev. Dr. C. H. Deems, pastor of the Church of the Strangers, has been left \$20,000 by the late Commodore Vanderbilt.

—The Rev. S. H. Calhoun, D.D., for nearly forty years a missionary of the American Board in Palestine, is dead. He died at Buffalo, N.Y.

—Rev. Dr. Whedon, editor of the *Methodist Quarterly Review*, is spending the winter in Florida.

—The Rev. Dr. William Ormiston is announced as an associate editor of the *Christian Intelligencer* of New York.

—Rev. John Potts preached anniversary sermons in the Queen's Avenue Church, London, both morning and evening, on Sunday, the 14th.

—Rev. W. S. Blackstock, of Nanaimo, opened the winter course of lectures in connection with the Y. M. C. A., Kingston, to a large and appreciative audience, on Monday, 15th inst.

—A surprise was given to the Rev. J. Rawson, at his home in Thamesville, a few nights ago, by his friends from Sipton's Church. Presents were received to the amount of twenty-five dollars.

—Our readers will be glad to learn that Dr. Punshon has recovered from his indisposition sufficiently to take a moderate share of his public work.

—Our London Methodist exchanges mention the death of Rev. Benjamin A. Gregory, M.A., son of Rev. Benjamin Gregory, Connexional editor of Wesleyan publications. He was a young minister of more than ordinary culture and promise.

—Rev. E. R. Young delivered his lecture on "Eight Years among the Indians of the Wild North Land," in Richmond Street Church, Toronto, last Wednesday evening, on behalf of the Ladies' Aid Society.

—At the weekly meeting of the University College Y. M. C. A., held on Saturday last, Rev. John Potts delivered an instructive and impressive address on "Christian Life and Work," to a large number of the students.

—At the Christmas Tree entertainment, in Grace Church, Essex Centre, on Christmas evening, Mr. Lovelace, on behalf of the members and friends, presented their junior pastor, Rev. J. E. Russ, an address as a token of their esteem, and an expression of their high appreciation of his labors, accompanied by a handsome gold watch and guard.

—The London *Methodist* says that the Rev. John Farrar has resolved to retire from the governorship of Headingly College next Conference. Mr. Farrar's ministry dates from 1822. The great portion of that period has been spent in departmental life in college and school. He has been twice President of the Conference, and he held the distinguished position of secretary of that assembly 1851-3, 1859-69.

CORRECTIONS OF MISSIONARY REPORT.

In a recent number of the *GUARDIAN* I find reference to two supposed errors in the Missionary Report. In one case it is stated that "the name of Mr. Robert Campbell, of Brooklyn, should have appeared among the list of \$4 subscribers;" in the other it is said the amount from Thorndale should be \$42.80 instead of \$38.80, as in the Report.

The inference from these statements would be that errors had occurred in printing the Report, and that moneys received had not been duly accounted for. I beg to say that in both the cases mentioned above the printed report is in exact accord with the manuscript lists sent to this office, which we still have on file. Wherever these mistakes occurred, it was not with us. I would suggest that, when brethren think they have discovered errors in the Report, they should examine the manuscript lists at the Mission Rooms, before publishing a correction in the *GUARDIAN*.

Yours truly,
A. SUTHERLAND.
Mission Rooms, Toronto, Jan. 19th, 1877.

Our last English exchanges contain the announcement of two more deaths which have recently occurred in the ranks of the English Wesleyan ministers: Rev. James P. Dunn, one of the original proprietors of the *Methodist Recorder*, and for many years an occasional correspondent to its columns; and Rev. Dr. Stamp, who was President of the English Conference in 1860. Although not a great man, Dr. Stamp is described as having been "a sound and edifying preacher, a model superintendent of a circuit, and a trusted counsellor in Connexional affairs."

As an illustration of what may be accomplished in extending the circulation of our Connexional periodicals we may mention that we have received from St. John's, Newfoundland, a list of ten subscribers to the *GUARDIAN*, which was accompanied by a list of twenty subscribers to the *Methodist Magazine*, the result of a personal canvass, during his Christmas holidays, by Master Geo. S. B. Milligan, the son of the Rev. Geo. S. Milligan, M.A., Superintendent of Methodist Day Schools in Newfoundland.

RELIGIOUS INTELLIGENCE.

There are eighteen thousand Jews in San Francisco.

The Methodists, Baptist and Presbyterian Woman's Foreign Missionary Societies have raised since 1869 an aggregate of \$755,811.

At the close of Moody's revival service \$67,000 was contributed to pay off the debt of the Young Men's Christian Association, Chicago.

Mr. John Wannamaker's Bethany Sunday School in Philadelphia now has the names of 2,000 scholars on its rolls; in the Bible Class there are 250 adults.

The Moravian Year Book for 1877 reports 13 bishops in different parts of the world and 97,262 members. Of this total 67,413 are to be found in the missions.

A Roman Catholic Association has been established in Belgium for the purpose of buying up and destroying copies of the "Scriptures and other bad books" circulated by Protestants.

A Bill has been introduced into the Peruvian Congress proposing to suppress three celebrated convents in Lima, and sell their property for the benefit of the State.

The friends of Mr. P. P. Bliss, the singing pilgrim and song writer to the Lord, have raised a fund of \$10,000 to provide for the education of his two children, left orphaned by the terrible Ash-tabula accident.

Unitarians are arranging for a Ministers' Institute which shall alternate biennially with their National Conference, and at which important subjects will be discussed. It will be something after the plan of the Episcopal Church Congress.

Major Cole, of Chicago, who has been laboring as an evangelist for over a year in Great Britain, has recently returned to his home. He reports that there is a revival movement throughout Scotland. At one of the meetings he said 500 persons rose for prayer.

The Catholic Directory for 1877 announces, among other facts, that connected with the Roman Church in Scotland are 260 priests and 233 places of worship; that 26 Roman Catholic Priests have seats in the House of Lords; and that Ireland sends 50 Roman Catholic representatives to the House of Commons.

Meetings of Israelites have been held in Manchester and Liverpool in support of the Anglo-Jewish Association and the recent Parish Conference of Jewish Associations for securing complete religious toleration to the Jews in the European provinces of Turkey. Resolutions were adopted in accordance with the objects in view.

At the Christian Convention in Chicago a "Prayer Alliance" was formed, of which upward of 400 churches have become members. The object of the alliance is to help on the revival movement by concerted prayer and action. All the churches are requested to send reports to the headquarters at Chicago at frequent intervals.

The London Missionary Society (Congregational) reports an income for the year of \$375,000, of which \$12,000 was contributed by Polynesia. There are 151 English missionaries in the employment of the society, 643 native ordained ministers, 3,657 native agents and teachers, 361,147 church members, 411,627 native adherents, and about 7,000 scholars in the society's schools.

Missionary progress in the South Sea, especially on the Gilbert Islands, has been quite remarkable the past year. On one island, where a year ago thirty were reported to have professed Christianity, there are now 320 who have thrown off heathenism. On another island, instead of fourteen candidates, there are upwards of 400 this year, and of these over one hundred have been admitted to Church membership.

In 1873 all the churches in London, without regard to denomination, united in appointing a day for collections for the hospitals. This day is called Hospital Sunday. The amount collected in 1876 was \$138,450, an increase of \$1,500 over the contribution of 1873. For the accommodation of those who profess no religion, a Saturday fund was instituted last year, the receipts for which amounted to \$2,000. The aggregate sum raised and given to the various hospitals of the city was, therefore, \$170,450.

The Rev. T. P. Dale, D.D., of the Church of England, has been suspended for three months, under the Public Worship Act, for persistence in ritualism after having been admonished by the Canon on the subject. He defied the civil law, but yielded obedience to the Bishop. He writes to the press as follows: "Three courses are open to a clergyman in my position—to submit, to recede, or to suffer. I cannot do the first, because I conscientiously object to the jurisdiction which has condemned me. I cannot do the second, because I am sure that the Church of England, notwithstanding the encroachments of the State upon her liberties, is the true Church in this land. I take, therefore, the last course, and suffer."

The Protestant missionaries in Syria and Persia have not only the fanaticism and intolerance of the Moslems to contend with, but the intrigues and petty persecutions of the Catholic priests also. The Rev. G. F. Dale, missionary of the Presbyterian Board at Zaleb, Syria, writes that the Jesuits, alarmed by the success of the mission at Zaleb, have arrived there in force and preached against the Protestants and cursed them, and "succeeded in stirring up the bad feelings of many of the people." They teach "the children to insult the Protestants on the streets" and hinder the missionaries in every way they can. After many difficulties and annoyances, the church at Zaleb has been roofed in and will soon be completed. Since the beginning of the year eighteen new members have been received into the church.

It is incredible to what a depth of superstition the benighted peasantry and poorer classes of Spain have sunk under the teaching of a bigoted priesthood. The other day some seven thousand Carlist pilgrims visited Rome, and received the blessing of the holy father. It appears from the letter of an Englishman to a contemporary, that on entering the Eternal City some of the pilgrims "went down on all fours, kissing the ground, and even making the sign of the cross on their arms and tongues; whilst others lay with their arms extended in the form of a cross." The coveted blessing does not seem to have improved the moral tone of mind of some of those devoted sons of the Church, who, it is said, went off without paying their bills, thus making the proprietors of the lodging-houses, whom they had favored with their patronage, Spanish Bondholders against their inclination.

CURRENT NEWS.

—Australia has a population of 2,000,000.

—There are fourteen vacancies in the College of Cardinals.

—The New Brunswick Legislature is summoned to meet on the 8th prox.

—The inner tube of the 80 ton gun (which cost \$50,000) has cracked.

—During the month of December 120 ships passed through the Suez canal. The receipts of transit were 2,689,000.

—The Police Commissioners of New York have instituted a suit against the *Times* for libel.

—Another member of the Louisiana Republican Legislature has joined the Democratic House.

—Great distress, caused by famine, is reported in the northern Provinces of China and in Corea.

—Another infantry company is being organized at Winnipeg by Capt. Scott.

—Nearly 30,000 men and women are reported idle at Chicago.

—The Ash-tabula bridge has been repaired and trains are running over it as usual.

—It is now stated that Germany has recommended participation in the Paris Exposition of 1878.

—The Indian Government estimates the total cost of State relief in the famine stricken districts of Madras and Bombay at \$6,500,000.

—A heavy earthquake occurred a week ago last Saturday forty-five miles south-east of San Diego, California.

—It is proposed to rebuild that portion of the Tuileries which was burnt by the Communists, and to convert it into an art gallery.

—Business failures in New York during December aggregate nearly two millions of dollars in liabilities.

—Small pox is still reported on the increase in London, and the Queen and members of the Imperial household have been vaccinated.

—Work is progressing on the Montreal, Ottawa, and Western Railway, and it is expected the line will be opened to Ottawa by August.

—The Dunkin I. by-law has been passed in the counties of Brant and Oxford by majorities of nearly three hundred.

—The railway between Shanghai and Woosung, China, has been blocked by native mobs, and all traffic is stopped.

—The Florida Board of Censurers met on Friday, and made a return, giving Tilden 24,434 votes, and Hayes 24,340.

—It is stated that the Welland Vale works, recently destroyed by fire at St. Catharines, will be transferred to Montreal.

—Mr. Fleming, M.P. for South Waterloo, who was recently seized with paralysis, died at Galt on Sunday afternoon.

—Marshal Bazaine and his family are now residing in great poverty at a little village of the Asturias.

—Italy, Switzerland, Norway, Sweden, and Denmark have opened their universities to women.

—Blanchette, the St. Hyacinthe incendiary, was sentenced on Monday to seven years' penal servitude.

—More trouble is anticipated with Oka Indians, owing to the usual difficulty in cutting wood. An Indian has been caught in the act, arrested, and conveyed to St. Scholastique.

—The *Liverpool Courier* says that one million and a half of deposits in the Liverpool Savings Bank show that there is after all a good deal of provident habits among the working classes.

—Small-pox has abated at the Icelandic settlement of Gimli, but the mortality among the Indians at Lake Winnipeg and Big and Punk Islands is very great.

The Righteous Dead.

EPHRAIM H. PAYSON.
Mr. Payson was born in Nova Scotia, at Annapolis town, in the year 1796, on Christmas day. He served his country, as a soldier, during the war of 1812-1814, and was one of the late veterans who received a pension. He came to Canada in 1818, and settled in North Guilford, on the shore of Lake Simcoe, on Vanbury farm, where he resided till his death. He was married June 11th, 1820, and joined the first Methodist class formed here in 1824—and was leader for thirty-five years. He served his country as a Justice of the Peace for forty-six years, and rose from the rank of a sergeant, in the militia, to be a Lieutenant in the 9th Battalion, of North York militia.
He died on December 27th, 1876, and was 80 years and two days old. He was buried on Saturday, 30th. The funeral sermon was preached by the Rev. Robert Smith, Wesleyan minister, from 1st Cor. 7th chapter, 30th verse. H.C.

MARGARET M. BEARMAN. (Bell's Corner).
Margaret Bearman was born in the township of Kingston, June 22nd, 1846. Her parents, Reuben and Margaret L. Spooner, are well and favorably known to our ministers. She has travelled the old Catechism Circuit, and the subject of this sketch will be remembered by some of them, indeed, she was a favorite with many of them. In her fifteenth year she was converted to God, and joined the Methodist Church. Thenceforward a consistent life indicated the reality of the change and the good home influences by which she was surrounded. In 1872, she was united in marriage to Mr. John Bearman, of this place, who is left with only little Dora to brighten his home. Her health had been failing for some time, but the end was somewhat sudden. She departed this life on the 18th of December, after assuring her friends that all was well, and that she was ready to depart and be with Christ, which is far better. The occasion was improved by the writer from 2 Tim. iv. 7, 8.
R. NEWTON ADAMS.

SAMUEL KEAST.
Father Keast was born in Liscard, Cornwall, England, in the year 1798; and died at his late residence in W. Nisour, on the 28th of October, 1876. Father Keast was converted to God when he was seventeen years of age, and united with the Wesleyan Methodist Church. His talents were soon employed for the good of others; first, in the Sabbath School as teacher and superintendent, and afterwards, as local preacher. He left England in 1841, and spent six years in the United States. He came to Canada in 1847, and settled on a farm near London. Here he united with the late N. C. Church, and remained a most devoted member till the union of the two bodies. About twenty-two years ago he moved to his farm in W. Nisour, where he was very useful as a local preacher. Father Keast was a man of God. He knew by experience what it was to believe in Christ for salvation, to have fellowship with God, and to hope in His promises. His manner was sincere and devotional; while promptness characterized all his movements. His character and life furnished a bright example of Christian faith and hope. For some time his health had been failing, and occasionally his mind would wander, but his confidence in God was unshaken, and he rejoiced continually in hope of his coming glory. At times he longed to depart and be with Christ, and yet he was resigned to the will of his Heavenly Father, willing to wait His good pleasure. Thus, on the 28th of October, 1876, in the seventy-eighth year of his age, passed away from earth to Heaven one of the purest and best of men. He leaves a devoted Christian widow and family to mourn the loss of a devoted husband and affectionate father.
G. HAMILTON.

HANNAH HARRISON.
Whose maiden name was Dickenson, was born in Frodingham, of Yorkshire, England, in 1803, and died at her residence, in the township of Pickering, in the County and Province of Ontario, on the 16th of September, 1876. She was married in 1825 to Thomas Harrison, and in the spring of 1845 she and her husband came to Canada. But her uncertain and short-lived are all earthly ties. Before a year of their history had passed in the new world she was left to inherit a widow's sorrow and loneliness, for death had taken her beloved.
In 1849 she was married by her now surviving husband, who is left in the helplessness and infirmity of old age to lament the absence of one, whose cheerful and faithful ministrations to his happiness can never be supplied. But there is consolation to the bereaved husband and sorrowing family in the hope that their loss is her infinite gain. Upwards of thirty years prior to her decease she experienced the converting grace of God and became a member of the Methodist Church, which relation she held to the close of life. Her death was as unexpected as it was sudden. Eight or ten days before her death she left home, in good health and spirits, in her covered carriage, driven by the servant man, to go to Brooklin. As they were nearing the village the horse took fright at something in the road and began to back. Mrs. Harrison, fearing an upset, leaped from the carriage—the fall resulted in a serious break and fracture of one of her legs below the knee—she was soon placed under medical care and conveyed to her home. In a few days after receiving this injury, she was taken with such a chill which soon eventuated in her death. Her sufferings, though brief, were of the most excruciating character, yet she was never heard to murmur or say they were too great. Although conscious, from the first pangs she felt of low-jack, that she could not survive but a few hours, she was not like one taken by surprise. Her calmness of mind, arising from her faith in God, was a beautiful illustration of that Scripture, "he that believeth shall not make haste."
The writer will not soon forget her strong, tender, and earnest utterance when asked by him, not long before she expired, Had she any fear? "Ah no!" Could she put all her trust in Jesus? "Yes, yes! precious Jesus, precious Jesus." Her end was peaceful and her death happy. May God sanctify this afflictive dispensation to His faithful minister, to the spiritual good of the bereaved husband and family. May the religion of Jesus, which was the happiness in life, and the joy in death, of her who has been taken from them, also be their blessed inheritance, and, like her, may they be able to say, as they come down to death, "Precious Jesus, precious Jesus."
W. W. LEECH.

JOSEPH JAMES. (Yonge Street South Circuit).
Joseph James, youngest son of the late Robert James, senr., was born on the 20th September, 1812, in the county of Tyrone, Ireland. When but five years of age, with his parents and family, he crossed the ocean to the United States. From thence they came to the county of York, near Newmarket, in 1821, and finally removed to his late residence in York township, in 1828. When about twenty years of age, in the year 1832, he gave his heart to God, and united with the Methodist Church, of which he continued a faithful member until the Master called him hence.
Brother James was one of the stewards of this circuit for about a quarter of a century. In this capacity he always devised liberal terms toward the ministers, and was equally generous in contributing his proportion, and carrying it out. God has blessed the efforts of his honest industry, and he cheerfully rendered back a good portion of that which he had received in stewardship. He was one of the original trustees of Newton Church, and also one of the most liberal contributors towards its erection. From that time—now about nineteen years—he never failed in his readiness to help forward in everything which pertained to the advancement of his sentiments. He was frequently called to the case, as well as in relation to all the general interests of Christian and benevolent enterprise.
In his religious views Bro. James was very decided; but, in the manifestation of those in experience, very unobtrusive. In my intercourse with him, I have been led to observe, that he greatly valued a quiet conversation on personal, practical religion, and would, on such occasions, give utterance to his sentiments with much freedom, scarcely ever failing to express a fervent desire for clearer and more correct views of spiritual religion and Divine things.
For two or three years past, the state of his health, as well as that of some of the members of his family, generally prevented him from coming more than once to the house of God on the Sabbath. During the last illness, in consequence of

the disease affecting the brain, he was much of the time incapable of coherent conversation. In his partial wanderings he often spoke of taking a journey, and would conclude by turning to his wife and saying, "But I'll not be loquacious, for you will be with me." To the writer of this notice, less than a week before his death, he expressed his strong confidence in Jesus, and as having no fear as to the future world. The last time he was capable of conversing lucidly with his partner, was in relation to knowing each other in the better world. That secret to him is now made known. On the same occasion he also said: "Oh, how little could I do now in preparing for heaven, if I had put it off. I am so weak and unable to talk, or even to think."
He quietly slept in Jesus on Monday, Nov. 20th, aged 64 years and two months. His wife, four sons and five daughters are left to mourn their loss.
JOHN HUNT.

MISS ANNIE MACKINTOSH.
Eldest daughter of the late Dr. Mackintosh, of Hamilton, was born in Aberdeen, Scotland, July 4th, 1849, and when a little girl was brought by her parents to this country. She was early impressed with the necessity of being born of the Spirit, and having experienced a clear vision of heaven, she remained through life steadfast in her attachment to the Saviour, and an exemplary and useful member of the Methodist Church. In the home circle she was an affectionate daughter, a kind and generous sister, a noble and true friend. She grew up in the Sunday School of Wesley Church, John Street, and on the occasion of her leaving home for New York, in 1877, a handsome Bible was presented her by her fellow-teachers, as an expression of their esteem and in recognition of the regularity, punctuality, and zeal with which she had discharged her duties as teacher. She was engaged in the work of teaching in the city of New York, and stood high in her profession. Her health had not been good during the autumn, but her friends were expecting a visit from her during the holidays, when suddenly she was stricken to the heart by the news of her alarming illness. The mother hastened to her bedside and found her in the delirium of fever. When first taken sick she expressed to a Christian friend her thankfulness that her peace was made with God and that, living or dying, she was the Lord's.
For two weeks she lingered, and though almost wholly unconscious to all around, no doubt her Saviour whispered His love into her heart—until, on Saturday evening, December 16th, her freed spirit soared up to the many mansions, house of the redeemed, to rejoice in the presence of God and of Christ forever and ever. Her remains were brought to Hamilton by the widowed mother to be laid beside the father's grave, and a weeping circle surrounded the dear lady. The stricken household, visited with a double bereavement, feel deeply the loss, but this is the consolation, she is with Christ. She has gone to the better land.
Where the faded flower shall freshen,—
Freshen, never more to fade;
Where the shaded sky shall brighten,—
Brighten, never more to fade;
When we find the joy of loving,
As we never loved before,
Loving on, unchilled, unobscured,—
Loving once, forever more.

FRANK MILLER'S HARNESSES. On received the highest and only award at the Centennial Exhibition. 2452-131

A Cough, Cold, or Sore Throat should not be neglected. "Brown's Bronchial Troches" are a simple remedy, and will generally give immediate relief. 2452-131

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In their Circular, issued at the Provincial Exhibition, the Manufacturers say that the Webster Machine can do more work and better work than any American machine, and that it is a better finished and more complete machine than any American machine, and that their price for the "Webster" is far less than any other American machine offered to the public in Canada. 6m-2451-2459

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I have obtained ALL the FIRST PRIZES for SHOW CASES in 1876, and the six previous years. Having had forty years' experience in manufacturing, I have all practical appliances for the manufacture of such cases, and I can carry on the business as a speculator, depending solely on others for its success. My goods have an enviable reputation, and as I hold the key to the trade, I shall always endeavor not to lose the confidence of an ever-discerning public.

NOTICE IS HEREBY GIVEN THAT an application will be made to the Judge of the Superior Court of the County of York, by Mrs. Sarah Nixon, that she may be appointed guardian to the following, who are infant children of the late Francis Nixon and of herself, namely, Matilda Nixon, Francis John Nixon, Jane Nixon, Henry William Nixon, and Sarah Emily Nixon, (all said parties being of the city of Toronto), and that such application will be made at the expiration of twenty days after this date.
MORRISON, WELLS & GORDON,
Solicitors for Sarah Nixon.
Dated the 16th day of January, 1877. 2452-31

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October 17th, 1876. 2451-41

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TORONTO, ONTARIO.
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223-17

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The cancerous humor seems thoroughly expurgated
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