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Literary and Religious.

Song of the Light.

From the quivering womb of the primal gloom
The sun rolled black and bare,
Till I wore him a vest for his Rhipid breast
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on its airy base,
I pencilled the hue of the matchless blue,
And spangled it round with stars.
I palated the flowers of Eden's bowers,
And their leaves of living green,
And mine were the dyes in the stainless eyes
Of Eden's virgin queen;
And when the fancies of the trustful heart
Had fastened its mortal spell,
In the silvery spheres of the first born tear
To the trembling earth I fell.
When the waves that burst o'er the world accused,
Their work of wrath had sped,
And the sick's lone few, the trial and true,
Came forth among the dead,
With the wondrous gleams of my bridal beams
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll
God's covenant of peace.
Like a pall at rest on a senseless breast,
Night's funeral guest:
When she bowed on Bethlehem's plains
Her lowly virgin kept;
Then I flashed on their sight the herald's bright
Of heaven's redeeming plan,
As they gazed that morn of a Saviour born—
Joy, joy to the cutest man!
Equal favor I show to the lofty and low;
On the just and unjust I descend;
Even the blind, whose vain spheres roll in darkness
And tears,
Feel my smile, the best smile of a friend;
May, the flower of the waste by my love be embraced,
As the rose in the garden of kings;
At the chrysalis bier of the worm I appear,
And lo! the gay butterfly wings.
The desolate morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid it bright hours chase the night from her
Bowers,
And lend the young day to her arms!
And when the way rover seeks eve for his lover
And sighs to her balm reprieve,
I wrap their soft feet by the zephyr-fanned West
In curtains of amour and rose!
From my sentinel sleep by the night-dreaded deep
I gaze with unsmiling eye,
When the eyes of the star of the mariner far
Is blotted from out the sky!
And, guided by me through the mercurial sea,
Though sped by it the hurricane's wings,
His compasses, dark, lo-o, e, entering bark
To the haven home safely he brings.
I waken the flowers in their deep-splunged bowers,
The birds in their chambers of green,
And mountain and plain grow with beauty again,
As they bask in the maternal sun.
O, if such the worth of my presence on earth,
Though fretful and vexing the while,
What glories must rest on the home of the blest,
Ever bright with the Deity's smile.
—William Pitt Palmer.

Organic Instincts in Conscience.

BY REV. JOSEPH COOK.

The parts of any mechanism without their plan are not equal to the whole. The eye consists of several distinct portions; and when these and their collocations are examined separately we find that they have only one thing in common, namely, the fitness to produce, when each part co-ordinated with the rest, the organ of sight.

Whether the parts came together by evolution or by special creation; whether God will operate through unchanging laws to produce the eye, or whether it produced the eye by a special act, or whether no God at all was concerned in the case, we know that somewhere this adaptation of each part to make up the whole mechanism must have had a sufficient cause. Even John Stuart Mill, skeptic as he was on many points, admits explicitly that we cannot explain the adaptation of part to part in the eye without supposing that the idea of sight goes before the adaptation of these pieces to each other in such a manner as to produce sight. But there cannot be a thought without a thinker, any more than there can be an upper without an under, a before without an after, a here without a there. Reasoning, therefore, upon the strictest principles of inductive logic, applying all the tests of the scientific method, Stuart Mill's conclusion is that an antecedent idea of sight must be the cause of sight, and that this idea must have existed in a Being possessing an intelligent will.

Herbert Spencer very inexcusably mistakes the force of such reasoning as this of Mr. Mill's, and calls it the carpenter theory of the universe. Spencer's own scheme of thought involving implicitly, as Huxley does explicitly, the assertion that organisms have come into existence by spontaneous generation or fortuitous concourse of atoms, shaken about like dice in a die's box, I call the die's theory. Scientific Theism holds neither the carpenter theory nor the die's theory of the origin of the universe, but asserts G's position:

"Who of the living seeks to know and tell
Strives first the living Spirit to expel,
He has in hand the separate parts alone,
But lacks the spirit that makes them one."
Turn now to the ground occupied by the great Organic Instincts of conscience. Professor Stanley Jevons, in his "Principles of Science," closes his hundreds of pages with these very incisive sentences:

"Among the most unquestionable rules of Scientific Method is that first law, that whatever phenomenon is, is. We must ignore no existence whatever; we may variously interpret or explain its meaning and origin, but if a phenomenon does exist it demands some kind

of an explanation. If men do act, feel and live as if they were not merely the brief products of a casual conjunction of atoms, but the instruments of a far-reaching purpose, are we to record all other phenomena and pass over these? We investigate the instincts of the ant, the bee and the beaver, and discover that they are led by an inscrutable agency to work toward a distant purpose. Let us be faithful to our scientific method and investigate also those instincts of the human mind by which man is led to work as if the approval of a Higher Being were the aim of life."

Since man does possess instincts by which he is led to act as if the approval of a higher being were the end of life, we are to investigate these instincts at least as searchingly as we do those of the bee, the ant and the beaver.

1. Instinct is an exhibition of intelligence in, but not of the being to which the instinct belongs.

Your bee builds according to mathematical rule; but do you suppose that all the intelligence it exhibits is in an intellect possessed by that insect? Has it planned, has it thought out geometrical problems, and at last ascertained in what method to construct the honeycomb? None of us believe that. We hold that the bee works by instinct, and the difference between instinct and reason is very broad. Instinct never improves its works but reason does. The bird builds her nest now as she did before the Flood, and the honeycomb is the same to-day as it was in the carcass of the lion when Samson went down to Jordan. Instinct covers itself and no more. It builds better than it knows. But Somewhat knows how well it builds.

Somewhat knows, did I say? What a contradiction it is to affirm that Somewhat knows! Somewhat does not know anything. Somewhat is nobody. You all admit with Matthew Arnold that behind Conscience there is a Somewhat, but you ask whether behind the Somewhat there is a Someone. Assuredly, if we are to follow in this examination of the eye, with which I commenced this discussion, we must suppose that the idea of the honeycomb existed before the honeycomb as the idea of the eye goes before the eye.

Almost imperceptible creatures in the sea build in the Indian ocean a goblet. It is called Neptune's cup. Sometimes it has a height of six feet and a breadth of three. It is erected solely by myriads of polyp. They have no consultation with each other. Each works in a separate cell; each is as much cut off from communication with every other as an inmate of a cell in the wards of Charlestown prison yonder is from his associates. They build the stem to the proper height, and then they begin to widen it. Everything proceeds according to a plan. Is the plan theirs, or does it belong to a Power above them and that acts through them? As these isolated creatures build Neptune's cup, so the bioplasts, isolated from each other in the living tissues which they produce, build the rose and the violet and all flowers, the pomegranate and the cedar, the oak and palm and all trees, the eagle and all birds, the lion and all animals, the human brain and all men, Neptune's cup alone strikes us dumb. But what shall we say of the mystic structures built by the bioplasts? There is the cup; it is a fact; and the eye is another Neptune's cup, and the hand another Neptune's cup, and all this universe is another Neptune's cup; and out of such cups I, for one, drink the glad wine of Theism!

2. The instincts of the bee, the beaver, the migrating bird, are found, when scientifically investigated, to raise no false expectations; they all have their correlates; they are never created to be mocked.

3. From the existence of the profound instincts of Conscience we must infer that they, too, when scientifically interpreted, raise no false expectations.

4. But it is conceded that there are instincts in the human mind by which man is led to work as if the approval of a Higher Being were the aim of life.

5. This instinct involves a consciousness of God as not merely a Somewhat, but also a Someone.

It is not to be supposed that any scientific line fathoms the depths of the nature of the Someone or of the Somewhat, revealed in the instincts of Conscience. But the quality of an infinity we may know even when we cannot know its quantity. Knowledge does not cease to be knowledge by becoming Omniscience. Power does not cease to be power by becoming Omnipotence. Intellect does not cease to be intellect by becoming infinite. Ideas flame from all quarters of the universe; plans appear in all the Neptune's cups along the coasts of the upper Indian ocean yonder, in the sounding sur of the constellations where the starry dust of the nebula floats as spray. We find there a plan and here a plan; and wherever a plan we find an idea; wherever an idea, a thought; wherever a thought, a thinker; and wherever a thinker, a person; and so if you say all has been evolved, we say of necessity that all has been produced by an Evolver.

6. It is conceded everywhere that Conscience forebodes punishment and anticipates reward.

7. Those activities of Conscience which forebode punishment and anticipate reward involve a consciousness of God as personal. The sense of obligation and the sense of dependence both involve a consciousness of God as personal.

Tacitus says that Nero, after he murdered Agrippina, heard *sonitum tubæ planctusque tumultu*, the sound of a trumpet and groans from her grave. Nero had an education drawn out of the black sky and blood-soaked sods of old Rome; and yet he anticipated the action of the Furies behind the veil. If God makes an instinct there is always something to match it. The instinct of the migrating bird finds a south to match it; an ear, sound to match it; a fire; water to match it. The poor bee throws out its antennæ and touches things near it, and Conscience throws out her antennæ and touches things behind the veil. I have yet to find a materialistic philosopher who does not admit that this foreboding organic instinct is human. This is the way Conscience is made; and I undertake to say that it is not bunglingly and mendaciously made.

8. The good, the great and the poetic minds of the race in all ages have described their highest experiences as involving a consciousness of God as personal.

Let your thoughts run through the vistas of historical precedents. Call up Socrates with his protesting Genius, which always told him what not to do; Demosthenes there on the Bema, invoking the immortal gods. Remember that no public state assembly was opened at Athens in her best days unless preceded by prayer. Votive tablets to Jupiter clothed the naked rocks at the sides of the Bema. Even your Napoleon believes in a protecting genius. In our highest moments we instinctively speak of a Someone and not merely of a Somewhat; for the sublime everywhere awakens the thought, not only of a Somewhat but of a Someone behind it. Not a Somewhat merely, but a Someone walks on Niagara's watery rim.

9. In the deepest experiences of remorse there is a sense in the soul of a disapproval not only by a Somewhat but also by a Someone.

10. It is a fact of human nature that total submission of the will to Conscience brings into the soul immediately a strange sense of the divine approval and presence as Personal.

You turn upon the sky your unarranged telescope at random, and you see nothing. Direct it properly, but fail to arrange its lenses, and everything visible through the tube is blurred. But arrange the lenses, and bring the telescope exactly upon the star, or upon the rising sun, and the instant there is perfect accord between the line of the axis of the tube and the line of the ray from the star, or the orb of day, that instant, but never before, the image of the star or sun starts up in the chamber of the instrument. So whenever we submit utterly, affectionately, irreversibly to the best we know, that is, to the Innermost Holiest of Conscience, at that instant, and never before, there flashes through us, with quick, splendid, interior, unexpected illumination, a Power not ourselves. Turn Conscience, in total self-surrender, gladly and exactly upon the Sun behind the sun, and it is a fact of science that there will inevitably spring into existence a sun behind the sun, hot enough to burn up your greed and fraud, hot enough to burn up your doubts and those winged creatures of night, skepticism and unrest, which fly through the twilight and not through the noon.—*Christian Union*.

Decline of Ecclesiastical Magnificence.

The decay of ecclesiastical magnificence all over the world has been so rapid of late years that men begin to forget that magnificence of the Church, men who vied with the greatest nobles in the "sustained splendor of their stately lives," ever existed. They read Dr. Liddon's account of Bishop Strosmayer's grandeur; of his income of £50,000 a year—\$250,000—exceeding in that region the revenue of a Duke of Northumberland in England; of his palace, much grander than Fulham; of his picture galleries, gardens and farms; of the 100 horses in his stables, and his open tables, with seventy-five guests daily; of his almost princely rank among Catholics in Croatia and Bosnia, and of his immense political power, with a kind of dreamy feeling, as if it could not be true, or as if the good bishop had in some way wrongfully acquired all this magnificence. Bishop Strosmayer, however, only lives as his predecessors live, on the proceeds of lands granted to his see, and his splendor is only remarkable because it is now retained by so few ecclesiastics.

The Primate of Hungary is, we believe, still richer, and one or two of the Austrian bishops have still princely revenues and estates; but outside the Hebeburg dominion there is no ecclesiastical grandeur of the old, full-bodied kind remaining in the world. Less than a hundred years ago, Europe was full of great clerics; five or six of them were sovereign princes, twenty at least were ruling viceroys and statesmen, and some scores ranked in wealth and position and influence on affairs with the greatest nobles and ministers of state. Now there is not one ecclesiastic left in Europe, except the Bishop of Urgal, who retains some feudal rights over Audore, possessed of power to send an offender to prison, or of any direct share in the government of a State—unless the Bishop of Yuzon is still in the Cabinet of Lisbon—or of any legal immunities not belonging to the meanest subjects.

The clerical electors no longer rule, the sovereign bishoprics have been secularized, the cardinals no longer reign as absolute viceroys in the legations, and outside Austria, and we fancy

one or two South American dioceses, the Archbishop of Canterbury, shorn and impoverished as he is, is probably the richest prelate. Great bishops in Germany are content with £1,200 a year (\$8,000), many in France live on £800 (\$3,000), most of those in Spain do not get their stipends, and the Italian bishops are hardly better off than fairly paid civil officers.—*London Spectator*.

Danger from Priestly Influence.

It is a matter of notoriety that an aider and abettor of clerical pretensions is regarded in France as an enemy of France and of Frenchmen; in Germany as an enemy of Germany and of Germans; in Austria as an enemy of Austria and Hungary, of both Austrians and Magyars; and in Italy as an enemy of Italy and the Italians. He is so regarded, not by a few wild and revolutionary enthusiasts who have cast away all the beliefs of their childhood and all bonds connecting them with the past, but by a great and increasing majority of sober and conscientious men of all creeds and persuasions, who are filled with a love for their country, and whose hopes and aims for the future are animated and guided by the examples of those who have gone before them, and by a sense of the continuity of national life. The profound conviction and determination of the people in all these countries, that the clergy must be restricted to a purely ceremonial province, and must not be allowed to interfere, as clergy, in public affairs—this conviction and determination, I say, are not the effect of a rejection of the Catholic dogmas. About the dogmas they do not know; they were brought them in childhood, and have not acquired into them since, and therefore they are not competent witnesses to the truth of them. But about the priesthood they do know, by daily and hourly experience, and to his character they are competent witnesses. No man can express his convictions more forcibly than by acting upon them in a great and solemn matter of national importance. In all these countries the conviction of the serious and sober majority of the people is embodied, and is being daily embodied, in special legislation, openly and avowedly intended to guard against clerical aggression. The more closely the legislatures of these countries reflect the popular will, the more clear and pronounced does this tendency become. It may be thwarted or evaded for the moment by constitutional devices and parliamentary tricks, but sooner or later the nation will be thoroughly represented in all of them; and as to what is then to be expected let the panic of the clerical parties make answer. This is a state of opinion and of feeling which we in our own country find it hard to understand, although it is one of the most persistent characteristics of our nation in past times. We have spoken so plainly and struck so hard in the past, that we seem to have won the right to let this matter alone. We think our enemies are dead, and we forget that our neighbor's enemies are plainly alive; and then we wonder that he does not sit down, and be quieted as we are. We are not much accustomed to be afraid, and we never know when we are beaten. But those who are near to the danger feel a very real and, it seems to me, well-grounded fear. The whole structure of modern society, the fruit of long and painful efforts, the hopes of further improvement, the triumphs of justice, of freedom, and of light, the bonds of humanity which bring different nations together—all these they see to be menaced with a great and real and even pressing danger. For myself, I confess that I cannot help feeling as they feel. It seems to me quite possible that the moral and intellectual culture of Europe, the light and the right, what makes life worth having and men worthy to have it, may be clean swept away by a revival of superstition. We are, perhaps, ourselves not free from such a domestic danger; but no one can doubt that the danger would speedily arise if all Europe at our side should become again barbaric, not with the weakness and docility of a barbarism which has never known better, but with the strength of a past civilization perverted to the service of evil. Those who know best, the about the Catholic priesthood at present, regard it as a standing menace to the State and to the moral fabric of society.—*Prof. Clifford in the Fortnightly Review*.

What it is to be a Christian.

The Christian experience is not merely something that comes into a man's life when he becomes conscious of his sins; it is not merely a new series of duties he enters upon, it is coming into friendship with that great, noble person in whom God is manifest to us; the giving of our lives so thoroughly to him that we become like him; our natures shaped upon his nature, like our life is his life and his life is our life. That is what it is to be a Christian. Oh Christians, remember this at the very beginning of your Christian life! Christianity and Christian experience is not the repenting of sin, it is not the doing of new duty; but it is the beginning of our life into conformity with the life in which God is manifest to us—the life of our Lord Jesus Christ. I climb a hill upon its darkened side. There is no sun that lights me, but I know upon the other side there is light; and as I go, I stumble over ugly roots that trip me up. The dark shades are around me, and I go stumbling. That is not the real purpose of my climbing the mountain. The obstacles are the incidents. But now I am at the top! There billows the sun before me, and I am illumined by his glory. Now, that is just the way with the Christian. It is not the experience of sin; it is not the conviction and wretchedness of sin that is the object of their Christian life. The soul humbled under its sins has only just reached the threshold of the new Christian experience. It is the recognition of the life of Jesus Christ as the pattern of the life into which we have to be shaped by our continued obedience to him.

There is one great idea, one very rich and beautiful idea, that lies at the bottom of the whole Christian thought, and that is, the rescuing a soul and bringing it to Christ is simply bringing it back into a life in which it naturally belongs and out of which it has wandered. It is not an unnatural thing, a man becoming a Christian. Oh, if we would only understand that it is a most natural thing, that vision of the kingdom of God! As natural as the coming back of the poor prodigal out of the wretchedness in which he had been living, to his father's house, where he belonged; as natural as the coming back of this poor bleating sheep borne by the shepherd back to the fold out of which it had wandered. The Saviour's teaching is that man belongs to God, and that the coming to God is the coming back to God from whom we have departed.

Quinine—Circumstances of its Discovery.

The discovery of the medical properties of cinchona bark is enveloped in great obscurity. All this we know about it for certain is this:—Before the year 1638—that is to say, one hundred and fifty years subsequent to the discovery of America—not even the Spaniards were acquainted with the febrifuge qualities of cinchona bark; but in this year, or thereabouts, the Countess de Chinchon, the wife of the Spanish viceroy of Peru, was cured of a violent intermittent fever by drinking an infusion of the bark, and this led to its introduction into Europe. Were the natives themselves acquainted with it? Humboldt answers this question very positively in the negative, and refers the discovery to the Jesuit missionaries, who, being in the habit of tasting the bark of every tree they hewed down, at length discovered the precious febrifuge. Other authors of repute contend that the cinchona bark was known to the Indians long before the advent of the

Spaniards, but the question again arises how they first became acquainted with its properties. To account for this ridiculous tale has been invented that certain animals, while laboring under fever, happened to gnaw the bark of one of the cinchona trees, and were cured forthwith. Far more probable is it that some cinchona tree having been laid prostrate by the tempests in a pool of water, and the latter becoming charged with the medicinal principle, some person laboring under fever drank of this water, was cured, and published the result. But, however this may be, it is certain that the remedy first became popularized in Europe through the agency of Count del Chinchon, viceroy of Peru, whose wife, as we have said, was cured of intermittent fever by its administration. The new remedy, however, was badly received in France and Italy. The faculty set their faces against it. Physicians who dared prescribe its use were persecuted, and it was only the patronage of Louis XIV. which ultimately rendered it popular in France. This monarch, suffering from intermittent fever, was cured by an English empiric named Talbot by means of a secret remedy. This was no other than cinchona bark. Louis XIV. purchased the secret for the sum of forty-eight thousand livres, and bestowed yearly a pension of two thousand livres on the Englishman, besides giving him letters of nobility. Three years subsequently the remedy was published. It was a highly concentrated vinous tincture of cinchona bark. Cinchona trees grow in the densest forests of Peru. The task of discovering them, removing their bark, and conveying the latter to the place of export, is troublesome, difficult and dangerous. In these forests there are no roads. Frightful precipices intersect the path of the cascadero, or bark gatherer, across which it is difficult to pass over while unencumbered by a load. So soon as the treasure of bark has been secured the difficulties and dangers proportionately increase, so that the comparatively low price at which cinchona may be procured is in itself a matter of surprise.—*Cassell's Popular Educator*.

A Real Nobleman.

We know of no man in England who can show a clearer title to true nobility than the Earl of Shaftesbury. Besides filling his place in the House of Lords with distinguished ability, he devotes his time, his talents, his influence and his wealth to the promotion of the cause of Christian and philanthropic benevolence. There is no one who is more frequently called upon to preside at public meetings or who acquires himself more honorably in his public addresses, which are frequently elaborate. He recently delivered an address before the Young Men's Christian Association of Glasgow, which in addition to the sound advice it contained was filled with happy allusions to practical life, and to science and literature. He closed with the following personal statement:

"In early life I was passionately devoted to science, so much so that I was almost disposed to pursue science to the exclusion of everything else. It passed away, and I betook myself to literature, hoping that I should not only equal, but that I should rival many in mental accomplishments. Other things were before me, and other things passed away, because, do what I would, I was called to another career. And now I find myself at the end of a long life not a philosopher, nor an author, but simply an old man who has endeavored to do his duty in that state of life to which it has pleased God to call him. But then I had, and ever had, and have now, one consolation—and that consolation I tender to you, young men. There are many of you full of earnest desires after knowledge—who would fathom the depths of science, or explore all the regions of literature, and seek to know everything that can be known. But yet you are interdicted from the full pursuit, because you find yourself bound down by an industrial and daily occupation. It was so with me. I could pursue none of these things. I was bound down to a particular work which I could not set aside, and which I have been obliged to follow up to the present day. But I told you I had one consolation, and that consolation I tender to you. I knew, and I know, and you know, that there is a time coming when all will be clear; when you shall know even as you are known—then an intellectual Dives will be no better informed than pious Lazarus. And all this I learn and believe—and I trust that you will learn and believe it too—from the promise given by our most blessed Lord—'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

Testimony of Enemies.

Diderot, one of those champions among French infidels at once the weightiest and the meanest of history, was once caught explaining to his little daughter a chapter in the gospel. To the surprise expressed at his occupation he only replied: "I understand you; but, in truth, what better lesson could I give her?" Rousseau, another of the same class, left on record, in his own handwriting, this eulogium: "The majesty of the Scriptures strikes me with astonishment. Look at the volumes of all the philosophers: with all their pomp how contemptible do they appear in comparison with this! Is it possible that a book, at once so simple and sublime, can be the work of man?" Niebuhr, too, feeling the dreariness of his negation, the nobleness of all on which he rested after he had become entangled in the meshes of unbelief, left written command that his son should be taught to believe "in the letter of the Old and New Testaments." He added his distinct reason for this thus: "I shall nurture in him from his infancy a firm faith in all I have myself lost."

These instances are worth remembering. Now and then one of the leaders has followed his convictions to their end, and come to the cross of Christ as a Christian. Such a man was the cultivated Bantain, literary professor at Strasburg, able in sciences as any of his contemporaries. He has given his testimony: "A single book has saved me; but that book is not of human origin. Long had I despaired; long had I deemed it a class-book for the credulous and the ignorant; until having investigated the gospel of Christ with an ardent desire to ascertain its truth or falsity, its pages proffered to my inquiries the sublimest knowledge of man and nature and the simplest and, at the same time, the most exalted system of ethics. Faith, hope and charity were enkindled in my bosom, and every advancing step strengthened me in the conviction that the morals of this book are as superior to human morals as are its oracles superior to human opinions."

Such testimony as this has remarkable value, because it was wrung out from the experience of one who reluctantly met the gibes of those who considered themselves the "advanced thinkers" of his age. It has no excitement in it, no fanatic enthusiasm. A calm investigation of the principles of the Bible convinced this eminent and scholarly man that it was all it claimed to be. What other conclusion could he reach than this? Christianity was nothing but a fact! Look at it out of seeing eyes.—*Christian Weekly*.

The Family Treasury.

I Owe no Man a Dollar.

Oh, do not envy, my own dear wife, The wealth of our next door neighbor, But bid me still be stout of heart, And carefully follow my labor.

Our neighbor you saw in his coach to-day, With his wife and his flaunting daughter, While we sat down at our quiet board, To a crust and a cup of water.

This neighbor whose show has dazzled your eyes, In fact, is a wretched debtor; I pity him oft from my very heart, And I wish that his lot were better.

You seem amazed—'till I tell you more Within two hours I met him, Sneaking away with a frightened air As if a fiend had beset him;

Ah! now you smile, for you feel the force Of the truth I've been stating— Who I called by name, and forced to step, The man he said was not at leisure.

The Noblest Life.

'Higher still is he who is never so happy as when he is making other people happy, when he is relieving pain, and giving pleasure to two or three or more people about him. Higher yet is he whose chief joy it is to labor at great and eternal thoughts, in which lies bound up the happiness of a whole nation, and perhaps a whole world, at a future time when he will be mouldering in his grave.

Remarkable Conversions.

The account which Richard Baxter gives of his or her conversion has often been quoted as a testimony to the power of good books. When Richard was about fifteen years of age a certain day laborer known to the family lent him "an old torn book" called "Bunney's Resolutions, and the way of this became a means of enlightenment.

In a book to be entitled "Against the Apostate Germans," and he retired to a suitable retreat for that purpose. He set himself industriously to work at the task of reading the books of the enemy, but this reading was blessed to his conversion.

Mothers.

"I shall never forget," said Kant, in his old age, "that it was my mother who caused to fructify the good which is in my soul." Currier, it is said, attributed to his mother all the pleasure of his studies and the glory of his discoveries.

A Dutch Funeral.

Just at that moment a funeral procession passed along the street, opposite to where we stood, crossed a bridge to our right, and filed down close by us toward another bridge. Four men in long black cloaks, calf-tight stockings, and with immense plumes on their cocked hats, marched at the four wheels of the hearse; while a squad of men, in swallow-tailed coats, preceded and another squad of robed mourners in black breeches brought up the rear.

Beautifying Rural Homes.

It is astonishing to see the lack of taste exhibited in the surroundings of some of the residences in the country, and in villages. One builds a new house on, say, an acre lot, and what is done to adorn the place? In the first place, we generally find that the house is planned without much regard to its outside appearance.

Next, we find the fences around the yard to be very shabby ones. The front fence, which ought to be quite ornamental but strong, is often made of common hemlock fence boards, or of rough pickets—a disgrace to any place that claims to be respectable.

I have now briefly pictured an ordinary "rural home." Why are these "homes" thus left unadorned? Why are they not made to be pleasant, beautiful, instead of mere places to keep soul and body together for a few years? It is not because it does not "pay" to beautify one's home, as no investment pays better.

void of taste; or, what is more probable, they cannot be sold to anybody. It pays well to spend a few hundred dollars in beautifying one's home. God did not intend, when man was created, that he should live a life devoid of taste.

In the silent valleys, far from human habitations, we find the beautiful lily. "Solomon in all his glory was not arrayed like one of these;" and if we ascend to the mountain top, we find the air fragrant with flowers planted by the hand of God.

Sir John Franklin.

The recent discovery of another clue to Franklin's Arctic expedition has revived public interest in his fate, and there is talk of raising out a party to sail for the Polar Sea to look up his remains and records. Some Esquimaux Indians, it appears, have been found near Hudson's Bay with relics of Franklin's party in their possession, who also give information that the books of the expedition were buried at a place called Englefield, five hundred miles inland from Hudson's Bay.

Sir John Franklin sailed from England, May 26, 1845, and the expedition was last seen by a whaler in Baffin's Bay on the 26th of July, the same year.

The Uses of Sorrow.

Now one, and the most general, use and meaning of all sorrow is that it is educational; it is to teach us one great fact about the world, and about this present life; namely, that it is but the threshold of existence, but the school-time of eternity; a beginning, not a finishing; a setting forth, not an arrival; a voyage, not a haven; a wandering in the wilderness, not a home.

Education of Children. True wisdom bids parents keep their children at proper seasons in the background, in constant subjection, in obedience to an unceasing discipline. They should be limited in the number of direct pleasures accorded to them, kept mostly at home, forced into regularity and insignificance.

Pernicious Reading. The works of harmful tendency and influence in the past had no fascination for the young. But now an effort is made to interest children in what is erroneous. And the efforts now put forth to circulate books of a dangerous character is to be watched and, if possible, prevented.

Secret Prayer. President Edwards, in one of his discourses on prayer, gives the following solemn advice: "I would exhort those who have entertained a hope of their being true converts, and yet since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope."

After Theodore Parker had given up the Scriptures as a divine revelation, he still held to the authority of Christ as a divine teacher, until the reading of Strauss set him adrift even from this doctrine.

Jeffreys as a Judge. In the year 1633, as Jeffreys was making his northern circuit, he came to Newcastle upon-Tyne. Here he was informed that some twenty young men of the town had formed themselves into a society, and met weekly for prayer and religious conversation.

George's Vacation. Bounding into his mother's room, one day last summer, and flinging on the table his strap of books, George proceeded without much formality to inform her that school had been dismissed, giving a vacation of two months.

A Thought. People despise each other too much. There is really some good in almost every one; something admirable in most. The stiff and solemn serious man may be a model of integrity and purity, though the gay Bohemian man at him.

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For the Young Folk.

Right or Wrong.

There's a way that leads up to goodness, To heights that are most sublime, Away from the gloom of darkness, The sorrowful haunts of crime;

There are comrades waiting to join you, The noble, the good, the true, The false, the worthless, the vicious, The evil ones not a few;

One step in the way of evil May fasten the tempter's spell; Once taste of a proffered pleasure And the thirst you may never quell.

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much good; but then I would be so much behind with my studies that I must decline the invitation." He had two miles to walk to his place of business, which afforded him sufficient exercise, but he thought it too much time to pass unemployed; for this reason he constantly carried in his pocket a Latin or Greek grammar, using it along the way for committing to memory the Declensions, Verbs, Rules of Syntax, &c.

All this was successfully accomplished during his walks. When he had attained to considerable proficiency in most of his other studies, he found that, on account of the forced character of his education, he was quite deficient in spelling and local geography. Well, to remedy this, he purchased the best school atlas he could find and studied it map by map for half an hour every morning, till he made himself as familiar with the names of places in the world as he was with his own name.

Spelling he learned in a similar way, making it a special duty. When he entered college there was great surprise that he took a high place. Indeed, the general opinion was expressed when he presented himself for examination that he could not even enter. But the Professors found that he knew a great deal, and so he moved away from the most of his class.

There is one thing in particular which this boy attended to. He always kept his Bible on the table before him, and when his day's study was over, drawing it to him, he would read one or two of the precious Psalms, or a chapter from some of the gospels or epistles, or else in the place of his regular reading: for he generally finished reading the New Testament once a year: the Old, once in two or three years. Another habit he had, which we must admire, he never opened a secular book on the Sabbath.

He said that it was God's day, and on it he would rest, not in idleness and sleep as do many, but in religious exercises. Consequently his place in church was always occupied by himself, and his part in supporting religion was always well taken, for he remembered God's promise: "Them that honor me I will honor."

"And what good did it do him?" asked George. "Well, it qualified him to fill an important position, which he occupies to this day, and if you would like to imitate his example, I will tell you who he is."

"I would like it very much, if I had the talent," said George; "but I am so dull that I cannot master anything."

"It is not want of talent, George, for you are really quicker to learn than your papa, of whom I have been telling you just now; the great defect you have to correct is the want of application. You have the opportunity of correcting it now. Will you try?"

"I will with all my might!" said George. "God bless you, my son, and you must succeed: for though 'he becometh poor that dealth with a slack hand, yet 'the hand of the diligent maketh rich' in study as in all things else."—N. Y. Observer.

Heroism in Humble Life. The following story of heroism in humble life, and in circumstances by no means calculated to inspire romantic feelings of devotion, is no surpassed by any occurrence that we can recall to mind in the histories of princes and kingdoms. Nothing but real greatness of heart, combined with the most tender sympathy, can account for an act which is almost without a parallel.

A common sewer, of great depth, had been opened at Noyon, for the purpose of repair, and was carelessly left unprotected during the night. Four men, passing that way in the dark, fell in, and it was near midnight before their perilous situation became known. Among all who crowded to the opening, not one was found courageous enough to descend to the assistance of the unfortunate wretches, who appeared already in a state of suffocation: from the poisonous vapor they were compelled to breathe. The wives and children of the men in vain besought the bystanders for aid, until Catharine Vasseur, the daughter of a French peasant, and at that time only seventeen years of age, appeared on the scene. Moved by sympathy, and careless of the danger to herself, the young girl insisted on being lowered into the sewer, and having taken a rope with her for the purpose, she succeeded in fastening it round two of the men, and, assisted by those above, she had the happiness of restoring them to their wives and families. Again she descended, and now her breath began to fail her. She succeeded, however, in fastening the rope round the body of a third man, and, in a fainting condition, had sufficient presence of mind to knot up the end with her own luxuriant tresses. We may imagine the astonishment of the dastardly fellows above when they drew the man to the surface, and found the all but inanimate body of Catharine swinging by her hair to the end of the rope. Fresh air and stimulants soon restored the brave girl, and the third man lived also; the fourth perished.

So great was the admiration excited by Catharine Vasseur's devotion, when the news spread through Noyon, that a solemn Te Deum was ordered by the bishop, and the members of the corporation marched in procession to the church. Nor was this all. The Duke of Orleans, the Bishop of Noyon, and the magistrates, tendered her the public thanks of the town, and she was presented with a civic crown, and an emblematic medal commemorative of her heroism and self-devotion.

Russian Funerals. After the mass is said there is a short address or sermon in the case of any one of distinction, and the priest reads aloud a prayer, or, rather, a form of absolution, a printed copy which is placed in the folded hands of the dead man—a custom originating in Kief eight centuries ago. All present then kiss the hand of the deceased; the officiating clergyman pours on the body the wine and oil which had been used in the extreme unction, and sprinkles it with the ashes of the incense, or with simple earth; the lid is placed on the coffin, which is carried to the grave, the accompanying friends usually walking all or the greater part of the distance. There are several cemeteries outside of the city; but most of the people prefer to be buried in some of the outlying monasteries, if they have the means to afford a grave there.—Scribner's Monthly.

Letters containing payment for the Christian Guardian, S. E. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. S. ROSE.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, NOV. 21, 1877.

PROSPECTUS, 1878.

SPECIAL INDUCEMENTS TO AGENTS.

The season of the year has come when we expect our agents and friends throughout the country to make a special effort to extend the circulation of our paper. THE GUARDIAN will be sent from this till the end of 1878 for TWO DOLLARS—which is giving it from now till the New Year free. This makes an object for new subscribers to send on their subscriptions at once. We are pleased to be able to say that the Book Steward has arranged to offer some valuable prizes to agents and canvassers, which we hope will stimulate them in their good work. These are fully announced on the last page. But we mean to make the paper rich and instructive in all its departments; so that people will take it because it is a good family paper, and agents and friends will canvass for new subscribers from higher motives than the mere desire to get a prize.

THE TIMES PROMPT TO GREAT RESULTS.

The increasing influence of the press in forming and guiding public opinion upon the most important questions of the times, should prompt Christian workers to do their utmost to circulate the religious newspaper, as the best means of counteracting the skepticism and false views of life, that are now so extensively promulgated. Much of the popular literature of the day, infidelity is disseminated in many subtle and plausible forms, which cannot fail to ensnare those who are not supplied with safe and healthy religious periodicals, adapted to correct the sophistry and falsehood of modern infidelity. The family, in any Methodist congregation, that does not take the GUARDIAN, is not only likely to have no intelligent sympathy with our Missionary and Educational operations; but is also in danger of being misled and alienated from the Church and religion by theories and objections, from which a better knowledge of our Church literature would have protected them. We cannot maintain our ground, unless we supply the people with sound and inspiring mental food.

PROSPECTS FOR THE COMING YEAR.

We shall not indulge in large promises respecting the future. We shall, however, spare no labor to give our readers a good weekly variety of entertaining and instructive reading. The Book-steward intends to bring out the GUARDIAN in a new type at New Year, which will make it more attractive. We purpose continuing the condensed reports of the lectures of the eloquent Joseph Cook. At the next meeting of our General Conference take place September, many questions of great interest to all Methodists will be discussed, both editorially and by correspondents, during the year. Choice selections, in prose and poetry, from the best writers in the leading British and American weeklies, shall enrich our weekly issues. All the great living questions of the day shall be discussed from a Christian standpoint in our editorial columns. Not only will the GUARDIAN supply full information respecting the home and foreign work of our own Church; it will also present a good weekly summary of what is being done by other Churches. We shall continue to do faithful battle against Infidelity, Romanism and Intemperance. On all the great questions relating to morality and religion, we have fixed principles which we shall fearlessly maintain. While loyal to Methodism, and set for its defence against all hostile assaults; yet we shall always try to maintain a friendly attitude towards all who hold the great verities of the Christian faith. Many because Methodists would find the GUARDIAN interesting and instructive, if they would give it a trial. We cordially thank that any one who takes the GUARDIAN for a year, and reads it, will admit that he has received good value for his money.

A FEW PRACTICAL SUGGESTIONS.

And now, having laid the case before our readers, suffer us to ask, what response shall be made to our appeal for an increased circulation? At the three Western Conferences, the ministers responded to our appeal with expressions of sympathy, that we regarded as a pledge of more earnest and general effort during the present year. The Lord has given us a good harvest. The present should be an excellent time to obtain new subscribers. Now, let our friends arise and work. We derive no selfish advantage from an increased circulation. But we are confident that it is intimately related to the growth of our people in piety, intelligence, and liberality. The diffusion of our literature is an object worthy of the profound attention of our ministers and people. Anything like an earnest general effort by our brethren, to retain old subscribers and secure new ones, would result in a large increase. The ministers can not only do much themselves by their visits in public and private; they can also stir up others to work. Let the ministers on every circuit this year resolve to be a little in advance of last year; and that will secure a large increase. Our local preachers, as a class, have not done all they could have done. They are authorized agents. But they commonly act as if it was something that was no concern of theirs. The class-leaders have excellent opportunities of bringing the claims of the GUARDIAN before the members of their classes. If they only improve them, they could do a great deal to help. Indeed, there is not one subscriber, but could set in this matter. We ask, as a special request, that each subscriber will kindly show this number.

of the Guardian to some neighbor who does not take it. Our readers, clerical and lay, will forgive our editorial frankness and earnestness of speech on this subject. If those, from whom we would naturally expect sympathy and help in this important department of our Church work, are indifferent or neglectful, we cannot hope to be successful. Brethren, let us have your hearty sympathy and co-operation.

METHODIST DISUNION.

We give the Rev. W. Herridge the opportunity of expressing his views further on the question of Methodist Union, although much of what he says is scarcely relevant to the subject of union; and certainly not adapted to promote it. Mr. Herridge cannot justly claim the right, under the pretext of discussing union, of writing in a prejudiced and disparaging vein about Wesleyan Methodism; or of telling us what changes we ought to make in our present Church system. In all these, Mr. Herridge complacently assumes that on all points of difference between his body and ours, his is right and ours is wrong; and that we can only be made right by adopting the views of Primitive Methodism. That, in case of union, the views and convictions of the ministers and laymen of the Methodist Church are entitled to as much regard as those of Mr. Herridge and his friends does not seem to have occurred to him. The only liberty which he concedes to us in regard to union is simply the liberty to accept the Primitive Methodist ultimatum. In our Church constitution the building of churches and other local matters are in the hands of the laity; legislation and the management of all the great connexional interests are entrusted to a General Conference of ministers and laymen; and the arrangement of matters relating to the pastoral work is left to the Annual Conferences of ministers. This arrangement seems to us both reasonable and scriptural, though not according to the unscriptural and democratic theory of universal equality, which Mr. Herridge deems essential in a Church. Mr. H. has a right to his own views, but he has no right to speak for the laity of the Methodist Church as he has done. He writes as if our Church had only to follow the example of the Wesleyans in England and Australia to endorse his democratic theory of Church government. This is not correct. There is no Wesleyan body in the world in which the laity have greater prominence and responsibility than in the Methodist Church of Canada. The changes in the past, to which Mr. Herridge alludes, were approved by the laity in the Quarterly Meetings. We frankly declare that we do not think that in laying down, as the only terms of union with us, our unqualified adoption of conditions that they knew were not at all likely to be accepted by us, there was anything done towards promoting union. And we never thought for a moment that those who adopted that resolution intended to facilitate and promote a union.

"ROME IN CANADA."

All intelligent observers must be struck with the rapid increase in the production of Canadian books. The time is not very far behind us, when the publication of a volume was an event that would attract special attention. But now, no year passes without the publication of volumes of more than ordinary interest and literary merit. The volume whose title we have placed at the head of this article is a well-written and timely book, on a subject of great interest to all patriotic Canadians; viz., the growth and policy of Ultramontaniam in Canada. In "Rome in Canada," Mr. Lindsey gives a graphic history of the rise of the New School in the Province of Quebec, of which Bishop Bourget was chief inspirer, for many years before his resignation. He traces a peculiarly intimate knowledge of the movements of the Ultramontane party that gathered round Bishop Bourget; of the conflict of priestly ideas, as embodied in the Vatican decrees, with liberal ideas; and of the somewhat voluminous literature of this conflict for the supremacy of Rome over the State and all other denominations. We cannot give even an outline of the facts and illustrations by which Mr. Lindsey shows the aggressive and illiberal policy of Rome in Canada. But the significant historic facts he adduces are worthy of being pondered seriously, by all who are concerned for the future liberty and progress of this country. Many Canadians, while watching with interest the protracted conflict of Romish Ultramontaniam for supremacy over the political powers of Germany, France, Italy, and Spain, are apparently not aware that this battle has been fought for some time past as fiercely in Canada as in any other part of the world. The simple fact that the expression of fair and liberal sentiments respecting personal political rights, such as every Protestant would endorse, by Mr. Laurier in Quebec, recently brought upon him the bitter and intolerant assaults of the priest party, as if he had done something of the most criminal character that deserved general reprobation, shows plainly enough how much liberty Rome would allow. Mr. Lindsey shows clearly that since the publication of the papal syllabus, and especially since the promulgation of the Vatican decrees, Rome in Canada as well as in Europe, has made a resolute stride forward in the direction of religious dominance and political control. He says "there is probably no country in the world except Belgium, in which the Ultramontanes raise their demands so high as in the Province of Quebec." The enforced resignation of Bishop Bourget, and the more moderate counsels that have since been promulgated in Quebec, he deems merely a sign of a change of tactics but not of a change of policy on the part of Rome. With this we fully agree, so far as the policy and purpose of Rome is concerned. Yet we think the fact that Rome was compelled to alter her tactics, and lower somewhat the arrogance of her claims, a very significant and hopeful fact. But no one can deny that the unscrupulous and audacious ambition of Rome demands vigilance and firmness on the part of all true patriots. After describing fully the rise of the New School of ecclesiastical politicians, Mr. Lindsey's passages in review the systematic assault upon the old and recognized liberties of the Gallican Church; and the whole policy of the

Jesuits and other leaders, who aimed at carrying out the policy of the Vatican in full. Many of the facts here given by Mr. Lindsey are deeply interesting and instructive, and will be new to the great majority of readers. The extracts from Villeneuve's *Comedie Infernale* give a glimpse of the wily and unscrupulous methods by which Rome seeks to corrupt and mislead public sentiment among the French Romanists of Quebec. If this is a book for Protestants, it is still more a book which should be read by Roman Catholics, for the wrong and injury, which the growth of Papalism inflicts on Protestants, are far less than what it inflicts on those whom it blinds and enslaves by its false teaching and priestly assumptions.

ENGLISH BAPTISTS AND INDEPENDENTS.

Many things indicate that English Baptists are less exclusive, and do not carry out close communion practices in the rigid style adopted by American and Canadian regular Baptists, who really unchurch, so far as they have the power, Christians of all denominations, who do not accept Baptist views of Baptism. Not long ago, we published an interesting communication from the Rev. Dr. Ryerson, in which he gave an account of his partaking of the Lord's Supper in two prominent Baptist churches in London. A discussion is at the present time going on in the London *Christian World*, which though it may lead to no practical result, yet incidentally evinces that English Baptists must be far more liberal than those in this country. We refer to a proposed union between the Independents and Baptists. The Rev. Arthur Murrell, a prominent and popular Baptist minister in England, (who, by the way, purposes to visit America next year,) recently published a plea for union between the Baptists and Independents, in which he suggests that this might be brought about by mutual concessions, the Baptists to yield the question of mode, and the Independents their view of the subjects. We pronounce no opinion upon the practicability of this plan; but the idea of a prominent Baptist minister gravely proposing to regard the mode in Baptism as an optional, or non-essential thing, is enough to shock any regular American Baptist, who cherishes the close communion theory as sacred and Scriptural.

What is more strange, this proposal does not seem to have created any great surprise, or given any violent shock to English Baptists. So far as we have seen, the chief objections have come from Independents. One Baptist minister writes objecting that the publishing of the name of the Baptist rather than of those baptized, tends to make baptism too much of a priestly and ecclesiastical act. Another minister who has for years been pastor of a Baptist and of an Independent church for many years, writes objecting to Mr. Murrell's proposal on the ground that, as according to Mr. Murrell, "to the average Baptist the mode is immaterial and involves no vital principle," the proposed compromise asks the Independents to give up Infant Baptism, which they hold as a matter of principle, while the Baptists are not asked to concede any principle. The only comment we wish to make on this is that the "average Baptist" in England must be much more liberal than the "average Baptist" on this side of the Atlantic. Others have suggested that as a basis of general union, which might include the Wesleyans also, that the congregations and ministers be allowed full liberty on this subject of Baptism. For anything we know, there may be Baptists in England who hold as exclusive views as those of this country. But no such scheme of union could be seriously proposed and discussed, unless there was a very different degree of liberality among English Baptists from what prevails among the regular Baptists of America.

SHOULD REFORMED DRUNKARDS WORK?

A few weeks ago, when we heard the Rev. Mr. Beck, of Peterboro', complaining of those who put forward reformed drunkards to tell their story or set them to try to reform others, it occurred to us that those who talk in this way are probably people who have a very limited experience in the work of reformation. People are generally most forward to carp at the way in which others do any good work of that kind, who have the least practical experience in such work themselves. It would be interesting to hear such a man as Mr. Beck describe his method of dealing with inebriates whom he has been the means of reforming. A nearly similar complaint has been recently expressed by the Rev. Alfred J. Bray, of Montreal, a gentleman who speaks like one who has a comfortable assurance of the superiority of his own judgment to that of ordinary mortals. He recently, during the Rine movement in Montreal, expressed his aversion to making so much of drunkards who have reformed. He says: "Don't put him up in a few days as an apostle of temperance to boast of what he has been, and probably, as it has happened, in a few days or less to go back to the old state." Mr. Bray says he likes to see good work done with good tools. The reformed drunkard, he thinks, should be taught to be ashamed of his past life, rather than to talk of it. Mr. Bray in the Kingston *Whig* calls those who see in this a sign of the Rine movement "ill-intentioned fools"—a somewhat petulant remark, not really deserved; for who could doubt that the remarks were called out by that movement. Our own opinion is that Mr. Bray does not understand the practical philosophy of the subject at all as well as he thinks he does. An ounce of practical knowledge is worth a pound of theorizing. A man who has been a drunkard can hardly stand at all in stolid inaction. He must work for life. In many instances active hostility to the cause of his degradation seems necessary to his own safety. To compare a reformed drunkard telling the experience of his downfall and rescue, in order to induce others, to a newly reformed thief setting himself up as an expounder of integrity is neither just nor appropriate comparison. No one thinks it right for the man who has renounced strong drink to boast of his former degradation; and we hope there are few who refer to their intemperance in this spirit. All the reformed men whom we have heard speak of their former life have done so with a

feeling of sorrow and humiliation. And through all this Murphy Gospel Temperance movement the experience of the reclaimed has been the most powerful human means of inducing others to reform. If a drunkard, or any other sinner, breaks the fetters which bound him in unholy companionship, how long must he wait in moral quarantine before he will be allowed to warn and invite those who are still slaves of the same vice. We do not see any good reason why he should wait at all. "He that confesseth and forsaketh his sin shall find mercy."

PERNICIOUS LITERATURE.

The art of printing, like almost everything else that is good, may be perverted to the vilest uses, and one of the vilest of these is the popularizing of cheap and odious books and papers. Like the Egyptian plague of frogs, this sort of literary vermin swarms everywhere, and breeds a moral pestilence wherever it is found. By means of the cheap news stalls it is distributed through every town and village and almost every hamlet in the country, and finds its way, like a poisonous malarial, into many a household where its presence is unsuspected. We sometimes look over the piles of papers that load the counters of some of the cheap book-stalls to see what kind of moral poison is furnished by the cheap American press under the disguise of mental food for Canadian youth. Much of it is utterly contaminating in its character. We do not now speak of the *Police Gazette* and other vile papers that serve up the rakings of the moral sewers of the lowest strata of society; we refer to books and papers prepared especially for the young. Here, for instance, is an example: *The Boys' Weekly, a Paper for American Youth*. On the first page is a huge coarse picture of a blood-curdling scene of horror. Pictures of sundry character garish the pages. Among the stories are "Dashing Dick, the King of the Highway;" "Dick Danterless, the Boy Privateer;" "The Boy Detective;" "Amateur Actors;" and the like. A number of advertisements, full of vile suggestions, are also given. Then there is the Dime Novel, with its sensational and debasing Jack Shepherd stories, about pirates, murderers and highwaymen—Max of the Bloody Hand, the Bad Rover, and all the rest of the vile fraternity. Boster that boys should never learn to read at all than that they should pollute their minds with this odious garbage. Then there is a class of books which, while not absolutely vicious, are utterly silly, and which waste the time of those who read them. Such are the wishy-washy exclusively story papers and magazines of the United States and some cheap issues of the London press that flood our shores, and which we have found lying upon the tables of Methodist families. Their inevitable result is to give false views of life and duty, to enfeeble the mind, and to totally incapacitate it for sober thought, serious reading or earnest action. One might read such trash for a thousand years and not gain one useful idea therefrom. Life is too short and too solemn in its issues to waste its golden hours in such profitless employment.

Another sort, and more pernicious still, is that which sneers at religion and caricatures its professors, and which sometimes indelicately attempts to undermine the foundations of morality by painting the short-lived pleasures of sin in such attractive colors, and throwing such a glamour over the character of interesting sinners, that evil thoughts are suggested to the minds of the young, and their sympathies are enlisted on behalf of subtle and soul-destroying vice. "So glozed the Tempter at the ear of Eve," and so he creeps serpent-wise into the Eden of many a happy Christian home. We picked up one day at a stall a book in which some extracts from Wesley's Hymns caught our eye. We examined it, and found it a coarse travesty of Methodism, its protracted meetings and other usages. The moral hero of the book was a horse-thief who had escaped hanging; the villain was a Peckeniffian hypocrite who stole the livery of Methodism the more effectually to serve the devil. Yet of this book, we are told 100,000 copies were sold in the United States in thirty days. It is reprinted in cheap, coarse style in Canada, is widely advertised and strongly pushed, and has found its way, we venture to assert, into more than one Methodist household, to poison the minds of their inmates against the faith of their fathers.

What is the antidote to this mental poison? Not to try to keep the young from reading, for reading they will have; but by supplying that which is good, sound and wholesome, and attractive to the eye, pleasant to the mental taste, and beneficial to the moral nature. And there is, thank God, no difficulty in finding such. Some of the wisest, purest, noblest and most highly-gifted of the race have devoted their lives to the creation of just such a Christian literature. And a glorious legacy it is, a kingdom in which the mind may reign and revel with delight—a garden of the Lord in which the heart and soul may be nourished in piety, and grow in intellectual strength, and be prepared for duty here and for glory hereafter. For the pity of it is, that those who choose the evil refuse the good; they forego the higher enjoyment for the lower and profitless pleasure. Parents are often much to blame in this matter. It is as much their duty to provide food for the minds as for the bodies of their children, and to guard as jealously against the corruption of the one as against the poisoning of the other. The Methodist Church endeavors to co-operate with Christian parents in this respect—in the establishment of carefully-winnowed Sunday-school libraries, in the dissemination of sound and wholesome and religiously-edifying literature, in the publication of periodicals suited to every capacity, from that of the child in the infant-class to the adult and thoughtful man. That Church asks, and expects also, the co-operation of its members in diffusing and circulating this sound literature, subverting with loyalty to the institutions and theology and goodly usages of Methodism. The regular visits and abiding presence of the publications of our Church—the CHRISTIAN GUARDIAN and Methodist Magazine—to the households of our people will be a moral and intellectual edu-

cation of the members of the family that will many times repay their cost. And not the least of their benefits will be the exclusion of pernicious literature, the cultivation of a love for that which is good and a disgust for that which is evil or tending toward evil. Christian pastors will find these periodicals invaluable assistants in all their enterprises, whether affecting the personal religion of their readers or the general schemes of the Church—missionary, educational or Sabbath-school—all will be inculcated, enforced and illustrated in their pages. They will be found most efficient sub-pastors, making frequent and regular visits, ever on hand to wisely employ an idle hour, and ever suggesting lessons of wisdom, of piety, and of usefulness in the Church and in the world.

WANT OF COMMERCIAL INTEGRITY.

It may be that the vast increase of the world's commercial transactions will account for the greater number of cases of mercantile dishonesty of which we hear, without supposing that there is less integrity among men now than formerly. But whether this be so or not, there certainly has been a good many cases recently, in which men of high reputation, from whom something vastly better was expected by all who knew them, proved recreant to their trust, and selfishly appropriated to their own use money to which they had no right. Almost simultaneously from Chicago and New York came the report of similar defalcations and dishonesties by men who were generally trusted; and whose professions, and relations to Christian and benevolent institutions, made them seem to be the very last who would involve in loss and suffering those who had implicitly trusted them with their money. In all cases where such swindlers have any connection with the Church, that fact is always prominently set forth to show that professors of the Christian religion are commonly hypocrites. And there can be no doubt that the religion of Christ is seriously discredited, and the influence of Christianity enfeebled by the inconsistency and selfish dishonesty of many who are called by the name of Christ. Yet, it should be remembered, that if there was not a deep, abiding conviction of the excellence of Christianity, and of the reality and value of a religious character, it would be unaccountable why any should wear the garb of religion, in order to inspire confidence in their integrity. Our late English exchanges mention a recent case of swift infliction of punishment on some offenders of this class, in connection with the management of the affairs of the Artisans' Dwellings' Company, started in 1866 under the auspices of Lord Shaftesbury and Dean Stanley for the purpose of providing dwellings for the working classes. The officers of the Company had been making gain for themselves by buying estates and selling them at a profit to the Company. Three of the officers have been found guilty, and sentenced to terms of imprisonment with hard labor. Conduct of this kind on the part of the directors and officers of public companies was made criminal by an Act of the Imperial Parliament passed in 1861, and this is the first instance in which the law has been put in force.

INFIDELITY IN BOSTON.

At his last lecture in Boston, the Rev. Joseph Cook read from their own organ the recent proceedings of B. T. Underwood and other infidels associated with him as trustees of the Paine Memorial Building in Boston. From these minutes it appears that, in Boston, the headquarters of the free thought of New England, after repeated appeals to the votaries of infidelity to prevent so discredit a result, it has been agreed to let this building be sold for the taxes. Further appeals on its behalf are deemed inadvisable. For even if the overdue taxes could be paid, they say there is no prospect of keeping the building from being sold in future. Now, considering the boasts we have heard of the general decay of Christianity, and of the progress of Atheism in Boston, this action is very significant, and strongly contradicts the vain assumptions of men like Underwood, who come here, as missionaries, to enlighten the people of Toronto. What would be thought of the condition of Christianity in Boston, if it could not save one church from being sold for the taxes! Yet in Boston infidelity has had special advantage. Unitarianism has been, in some cases at least, a training school for Infidelity. Theodore Parker, as a Christian preacher, sowed the seeds of disbelief, and undermined the faith of the people. Atheistic speculations may bewilder and mislead those who are not grounded in the faith of Christ; but they have nothing to satisfy the deep soul thirst of humanity, which crieth out for a living personal God and Father. Our readers may see, from this Boston incident, that too much reliance cannot be placed upon the vain boasts of Atheistic lecturers, who proclaim the downfall of Christianity.

A NEW HISTORY OF EASTERN METHODISM.

We have just received from the Methodist Book Room in Halifax, a History of the Methodist Church in Eastern British America, a goodly volume of four hundred and ninety-one pages, by Rev. T. Watson Smith, which we believe will be read with much interest and profit by many of our readers. This work gives a full and interesting account of the early history of Methodism in Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, and Bermuda, from 1765, when Lawrence Coughlan, one of Wesley's Irish itinerants, began to preach the gospel in Newfoundland, down to 1813. It is somewhat singular that Ireland has the honor of giving the first Methodist evangelist to British America, as well as to the United States. Coughlan had been ordained by Erasmus, a bishop of the Greek Church, and during his labors from 1765 to 1773, he was an agent of the Society for the Propagation of the Gospel; but his connection with that Society ceased after his return to England. Mr. Smith here gives us graphic sketches of a number of the early Methodist workers in the East, who laid the foundation of the Methodist Church in the

Maritime Provinces, with many interesting facts about their labors. As Methodism in the East and West is now consolidated into one organization, this history of Mr. Smith's is well adapted to make the Methodists of the West better acquainted with the origin and history of Methodism in the East, and thus bring them into closer sympathy with the work of our brethren in the East. A fuller knowledge of that work will be a bond of fraternity and unity. We have not an acquaintance with Eastern Methodism which qualifies us to judge of its accuracy in the narration of details; but the volume is highly creditable to both the author and the publisher. It is got up in good style. We bespeak for it a wide circulation among the readers of the GUARDIAN. This is the first volume, which we suppose is to be followed in due time by a second volume.

OUR PAPER.

We call the special attention of all our readers, especially ministers, to the Book-Steward's liberal offer of prizes for increasing the circulation of the GUARDIAN, which will be found on the 8th page. The books offered are valuable and useful. We hope our friends will begin the canvass at once, in order to secure to new subscribers the advantage of the paper from now till the New Year for nothing. Please read carefully our prospectus for next year.

MISSIONARY ANNIVERSARIES.—The anniversary services which were held in the Metropolitan and B. Thoms St. Churches last Sunday in behalf of the Missionary Society passed off very successfully, and were largely attended. Sermons were preached in the Metropolitan Church by Revs. A. Sutherland and D. J. Macdonnell, B. D., the former in the morning and the latter in the evening. A juvenile missionary meeting was held in the afternoon, at which addresses were delivered by Revs. J. W. Annis, G. C. Workman and George Young. The collections at the different services were considerably in advance last year. Rev. Dr. Castle occupied the pulpit of the Richmond Street Church in the morning, and Rev. A. Sutherland in the evening. The public meeting was held in this latter church on Monday night. Alex. Hamilton, Esq., occupied the chair. He stated, among other things, that when he came to Toronto he became one of half-a-dozen Methodists in the place, and called attention to the remarkable growth of Methodism in the city since that time. Very forcible addresses were given by Revs. Wm. Briggs, W. H. Laird, and A. Sutherland. The collections and subscriptions on Sunday and Monday night in this old historic church were very liberal.

The Edinburgh Review for October, republished by the Leonard Scott Publishing Co., 41 Barclay Street, N. Y., has been received. It contains a variety of interesting articles. "Torpedo Warfare" gives detailed information respecting the employment of the torpedo. "The Philosopher Choo-Foo-Tzu" treats of the Chinese cosmogony, and of the controversy prevailing among the missionaries concerning the character to be used for the Christian God. "Souvenirs of Comtesse d'Agoult" is a pleasing biography of one well known to Paris and Europe as a woman of letters, under the name of Daniel Stern. "Uffius, the Apostle of the Giths" throws new light upon the life and opinions of this celebrated scholar. "The Order of the Coif" is a short sketch of the history of the Sergeants-at-Law. "Lyte's Eton College" notices the foundation and the general system of education, touches on the practical use and advantage of studying the classics, and comments on the changes wrought in the college by the Public Schools Commission. "The Russian Invasion of Turkey" considers the aggression of Russia in Turkey, and shows how mistaken both the policy and the strategy of the Czar have been. The other articles are "Prince Hardenberg's Memoirs," "Mr. Anthony Trollope's Novels," and "The Story of an Indian Life."

Hostilities have been going on with considerable activity in both Turkey and Asia Minor during the past week. The Russians have made one or two unsuccessful assaults upon Plevna, but have met with more success in Asia. From the most recent accounts it appears that on Saturday night they made an unexpected attack upon Kara, and carried it by storm after twelve hours' fighting. The Turkish loss is estimated at 5,000 killed and 10,000 prisoners, besides three hundred cannon. The Turks have retreated to Erzeroum, whither the Russians are pursuing. Should this latter place fall into the hands of the Russians, the campaign in Armenia would be speedily brought to a close.

The anniversary of the Richmond-street Sunday-school of this city took place on the 15th inst. It was, as usual, a distinguished success. The church was crowded, and the school, under the energetic superintendence of W. H. Pearson, Esq., appeared to great advantage. The recitations and singing were admirable. During the year thirty of the scholars have joined the Church, the number now attending class being ninety—a fact of great interest. The Revs. J. W. Annis and T. W. Jeffery gave practical addresses, the Rev. Geo. Young, pastor of the church, occupying the chair.

Amounts received by the Book-Steward to aid in re-building the Methodist churches in St. John, N. B., not previously acknowledged:—
For Rev. A. Cunningham Orange file..... \$12 00
" Wm. South, West Loam..... 4 15
" G. J. Bigham, Mount Albert..... 9 25
" J. H. Kay, Kildare..... 21 22
" John Turner, Courville..... 11 00
For Mr. Lewis' London..... 48 28
For Rev. George Jackson, Altona, Craig..... 9 28
" W. S. James, Carleton Place..... 6 85
" R. E. Rupert, Canada..... 17 00
" F. Clement, Watford..... 10 00
" J. C. Seymour, Cartwright..... 4 00
" J. Reay, Bonaville, Newfoundland..... 11 00

The re-opening services in the Bloor Street Methodist Church, Yorkville, were continued last Sabbath, when Rev. Dr. Rice preached in the morning and Rev. Hugh Johnston, B.D., in the evening. A liberal collection was taken up at each service in behalf of the Trust Fund.

The German Government are expected to ask permission of Parliament to contract a new loan of thirty-seven millions and a half, one-third of which is represented by the loss on the resumption of the gold currency.

NOTES AND GLEANINGS.

The Crops in England. The Commissioner of Agriculture has returned which indicate that England will have to buy 104,000,000 bushels of wheat this year, owing to disappointment in raising a good crop at home.

Methodist Union in Ireland. At a recent religious meeting in Ireland Rev. Wallace McMullen, a leading Irish Wesleyan minister, observed that he would give an outline of what he had to say on this topic:—(1) That Methodist union was needed for the better accomplishment of the common work of Methodism in Ireland.

Tendencies of the Age. Addressing the Exeter Literary Society, Sir S. Cori Northcote remarked that two great evils now afflicting the present age were—first, the tendency to undue excitement; and secondly, the growth of vanity, and he illustrated both from the House of Commons.

Affairs in Fiji. The London Globe thinks that if there is any need for Englishmen to emigrate at all they might do well to turn their attention to Fiji. In a letter to Mr. Potter, M.P., acknowledging his election as an honorary member of the Cobden Club, Mr. John Gorrie, Chief Justice of Fiji, gives some particulars as to the condition and prospects of that colony.

Missions in India. Read what Dr. Tracy, of the Madras Mission, in South India, says: "Forty years have made many and great changes in the district. Then, there were scarcely any native Christians, except a few connected with the regiments stationed here; now, there are over eight thousand connected with the mission in hundreds of villages. Then, there were no churches except those at two stations, composed of mission helpers brought from abroad; now, there are thirty-two organized churches. Then, there were no native pastors; now, there are seventeen, all engaged in mission service and most of them in pastoral charge of churches. Then, our helpers were brought from other districts; now, nearly all our greatly increased number of helpers have been found and educated in our own mission. Then, it seemed an absurdity to the native mind to suppose that any Hindu would become a Christian; now, the prevailing feeling among intelligent natives appears to be that Christianity is, ere long, to become the prevailing religion of the country. Then, the government was doing nothing for the education of the common people; now, it is doing much for this object. Then, the prejudices against female education were exceedingly strong; now, the prejudice is giving way and many females, old and young, are learning to read. Then, tracts and Scripture portions were given away to all who would receive them; now, they are sold. Then, no school fees were received; now, they are paid in nearly all our schools. Then, it was necessary to pry girls for attendance at school; now, they pay fees instead."

Sources of Turkish Strength. If, says the London Times, the war should not be finished this year, there will be a contest of endurance as well as valor. Much surprise has already been caused by the fact that Turkey seems to be so little crippled by the want of funds. Besides paying for arms and ammunition in ready money, she feeds great armies without apparent difficulty. It is confessedly only a very partial expiation of her unexpected resources which is given by our Therapia correspondent when he says that fifty per cent.

has been deducted from the salaries of all the public functionaries—a loss which they make good, of course, by the irregular methods of the Turkish service. Another and much more important saving is effected by the simple method of giving the army no pay, and a welcome advance was recently made by the Ottoman Bank. Meanwhile the ordinary products of taxation are used to meet the more pressing expenses. Over and above all these circumstances is the fact that Turkey can carry on war more cheaply than any European Power. Drawn from a simple and frugal peasantry, the soldiers can live on food which would scarcely keep English troops above the limit of starvation. Partially also they can supply their wants without troubling themselves by nice inquiries as to the rights of non-combatants. But the chief defensive strength of Turkey lies in its freedom from a complex civilization. It is difficult to ruin a country which has little commerce, no manufactures, a primitive system of agriculture, and a rich soil. Ruin, in the western sense of the word, implies a degree of advancement which has no existence in Turkey. Russia cannot afford to be so reckless a country which has little to lose and yet she must disregard that consequence of her position if she would fight a second campaign.

Impending Trouble in India. The Times editorially notices the unsatisfactory state of British relations with Afghanistan, and the London correspondent of the Scotsman writes:—"There is no doubt that Shere Ali is arming, and that his doing so is a menace to the tranquillity of India on the north-west frontier. If he does no more than stir up the restless and warlike mountain tribes which are under his influence, we may be compelled to expend three or four millions in military defence—money which can ill be spared in the present condition of the Indian exchequer. It is not necessary to go to Russia to seek for the influence under which Shere Ali is acting. In the judgment of competent persons, Lord Lytton's foreign policy requires far more careful consideration than it has yet received at the hands of the home Government. At all events, well-informed private correspondents are of opinion that trouble is brewing in Afghanistan, which ought to induce a careful inquiry into the grounds of Shere Ali's alleged hostility to the Indian Government."

THE MONTREAL CONFERENCE.

It is perhaps owing to the characteristic modesty of the brethren laboring in this part of the work, that the Montreal Conference scarcely occupies quite as much space in our denominational organ as either of the Conferences to the west of us. It must not be inferred from our silence, however, that there is nothing being done among us for the glory of the Master and the advancement of the interests of his Church. Our brethren here, so far as I know them, are hard-working, painstaking and devoted; and even in those instances in which the fruit may not immediately appear, we have good reason to believe that they will not be permitted to labor in vain or to spend their strength for nought. The revival season has scarcely commenced, but our ministers are by the diligent use of the ordinary means, by the faithful preaching of the great central doctrines of our holy religion, by pastoral visiting and the maintenance of an efficient organization in the societies under their care, laying broad and deep the foundation for enlarged prosperity in the future. In a few instances special services have been commenced, and they have, so far as I have heard, in every instance been attended with an encouraging degree of success. Upon the whole, we are looking hopefully to the future, and I may possibly have it in my power to send you some more definite and cheering intelligence in respect to the progress of the work before long.

I need not tell you that our brethren here are confronted with the most formidable discouragements, and that without strong faith in the truth which they proclaim, and in the promise of him who hath said "Lo I am with you always," their hearts would sink and their work would, in many instances, be given up in despair. To by far the larger part of the community we have no access whatever. It is hermetically sealed against the truth as it is held by the evangelical churches. Not only are we separated from our neighbors by the barrier of an intolerant creed, but also by the language of the majority of the people. The circumstances of our Church in the Province of Quebec, and the opportunities for enlargement, are widely different from what they are in Ontario; and to simply hold our own here often involves more labor than would be necessary to secure the most rapid progress, ordinarily realized, in any of our western churches. In many localities the English-speaking and Protestant people do not bear nearly as large a proportion to the whole population as they did a few years ago.

An additional element of discouragement is found in the commercial depression, which has prevailed so extensively during the last three or four years and which appears to have pressed more heavily upon this than any other part of the Dominion. The state of our industries here is lamentable. Our cities are full of closed factories and workshops, and, of course, the results are out of employment. And what is true of the cities is proportionally true of the towns and villages. Within a radius of less than a quarter of a mile from where I am writing, there were a couple of years ago four large factories in operation, employing some hundreds of hands, and paying the people weekly, but not one of them is in operation to-day. The same is true of other places. The manufacturing interests of the province are not only depressed, but they are in a great measure crushed and destroyed. Of course the rural districts do not feel this difficulty so seriously as our urban and suburban population, but even these feel the depression, and will feel it more if some effectual remedy is not forthcoming before long for the existing state of things.

In the presence of this state of things, if the same scale of liberality were applied by our people generally in this province, which as a rule prevails in the Province of Ontario, there would inevitably be a large amount of suffering among our ministers and their families; and even in the presence of a well-merited hostility of which few in the west have any adequate idea, I am afraid the men who are doing the work of the Church here will find it very hard

to make ends meet. The depressed state of the Missionary Fund and the reduction of the grants to missions rendered necessary by this cause, can scarcely fail to produce much inconvenience and embarrassment. I have reason to believe that the district meetings did their work conscientiously; that, as a rule, the grants which they recommended to be made were nothing more than were really required to put the missionaries and their families in a position of tolerable comfort; but the sum appropriated to the Conference was forty-seven per cent. less than the aggregate amount of these recommendations. And when the fact is taken into consideration, that in the case of the French missionaries, who are wholly dependent upon the funds of the society for their support, their allowance admitted of no reduction, and that the whole loss had therefore to fall upon the domestic missions—as thoroughly missionary fields as there are under the sun—the reader will readily understand the hardship which is involved in such a sweeping reduction.

The work of the Conference Missionary Committee, which met in the town of Prescott on the 6th inst., was both delicate and difficult, and though the gentlemen composing that committee did the best in their power, according to their judgment, to make an equitable division of the funds placed at their disposal, it is not probable that their award will give universal satisfaction. Their great difficulty lay in the fact that when they had gone over the whole field and cut down the appropriations recommended to the lowest point that they could with anything like due regard to the necessities of the several cases, they found that they had appropriated about nine thousand dollars more than had been given them to distribute. To have added would have been an easy matter, but to reduce allowances, which it was felt on all hands were already too small, was an entirely different thing. The meeting of the committee was itself pleasant and harmonious. The brethren were with one exception all in good health and good spirits. The Rev. the President of the Conference, I regret to say, appeared to be very much shaken by his recent severe illness. He came literally from a sick bed to preside at the meeting of the committee, and it was apparent to every one that even then the state of his health was not such as to warrant him in being abroad. At the close of the meeting the committee, in a carefully-considered resolution, proposed by S. E. Mitchell, Esq., of Pembroke, and seconded, I think, by W. H. Lambly, Esq., of Inverness, P.Q., expressed the high appreciation in which his eminent labors were held by his brethren, their deep sympathy for him in his affliction, and their earnest prayer to Almighty God that his life and health might be preserved. It is, no doubt, a comfort to Dr. Douglas to know that he lives not only in the respect but in the esteem and affection of his brethren.

The anniversary services of the Conference Branch of the Missionary Society were held, as usual, in connection with the meeting of the committee. The preparatory sermons were preached on Sabbath, the 4th inst., by Rev. James Elliott, D.D., of Brockville, and the writer of this communication. One of the preachers was heard to say, playfully, that when the account of these services was written he hoped the writer would do justice to a share of the performance; but I am afraid I shall have to content myself with repeating an observation which has often been made here on similar occasions, namely, that the qualities of both the preachers are too well known to render any further reference to them necessary. The anniversary meeting was held on Tuesday evening, 6th inst., and the speaking throughout was of a very high order. Two of the lay members of the committee were among the speakers—W. H. Lambly, of Inverness, and George H. Bishop, of Montreal, and both acquitted themselves admirably. The ministerial speakers were Revs. W. Galbraith, B.C.I., LeRoy Hooker and Ezra A. Stafford; and their addresses were not only elicited from the congregation the warmest expressions of approval, but a formal vote of thanks from the committee, the senior members of it especially were emphatic in their expressions of praise, and of their thankfulness to God that, as they were about to leave the stage, God was raising up such able young men to take their places and to carry on the work which they had been endeavoring, during their lifetime, to promote.

W. S. BLACKSTOCK.

PERSONAL.

—Mr. Gladstone has been elected Lord Rector of the University of Glasgow. —A rumor comes from Edinburgh that the Marquis of Lorne will shortly be raised to the Peerage. —Rev. John Potts preached anniversary sermons in the Ottawa East and Ottawa West churches last Sunday. —Bishop Peck has returned to his home in Syracuse, and reports himself fully recovered from his recent illness. —Mr. T. G. Lewis, a Methodist, and son of a Wesleyan minister, has been elected Fellow of Trinity College, Cambridge, England. —Rev. W. H. Poole delivered his lecture on "Anglo-Israel" in the Bridge Street Methodist Church, Belleville, a week ago last Monday night. —The California Advocate says: "Dr. Guard, as we gladly note, is restored to his usual health. He is rendering full service and, as aforesaid, performing extra labor." —The Rev. Leonard Gasz, of Great St. James Street Methodist Church, Montreal, preaches the anniversary sermons of the Central Methodist Church, Stratford, Ont., January 13th, 1878. —Dr. David Allison, Principal of the Sackville Collegiate Institution, has been appointed Superintendent of Education for the Province of Nova Scotia in the room of the late Rev. Mr. Hunt. —At the last meeting of the Quarterly Official Board of the Canton Circuit a resolution was passed in which the members expressed their sorrow at the loss of Aaron Choate, Esq., one of the oldest members of the Board, and their sympathy with the widow and family of the deceased. —Rev. A. W. Cummings, D.D., late President of the University of South Carolina, at Columbia, has recently been transferred by Bishop Harris from the South Carolina Conference to the Genesee Conference, and is now the Principal of Riverside Seminary, at Wellsville, Allegheny County, N. Y.

A correspondent of the Observer, who has recently been on the European continent, writes: "Have you observed the important change which has recently taken place in the relation of the State in Holland to religion? The Government has not disestablished the Church, but it has disestablished Theology. Hitherto there has been a Faculty in the National Universities, but that has been abolished, and Oosterzee preached lately a sermon in the cathedral of Utrecht, which was of the nature of a manifesto on retiring from his chair. It is difficult to make out what is the present state of religion among the Dutch. On the one hand we read a great triumph of the Evangelical cause, and on the other of good men of a certain class being almost ashamed to say they have been to church."

BRIEF CHURCH ITEMS.

A recent bazaar in connection with the Methodist church, Victoria, B.C., netted nearly \$1,000. The Hamilton Spectator says the work on Wesley Church, at the corner of Rebecca and John Streets, is fast approaching completion. The revival services conducted by Dr. and Mrs. Palmer in the Centenary Church, Hamilton, have been unexpectedly successful, and are still being continued.

The new Methodist church at Union, Port Stanley Circuit, was opened for divine service last Thursday. Rev. A. C. Harris writes:—Our opening services yesterday were a grand success: congregations large; interest great; raised over \$1,500, which covers all the present indebtedness. A full account shortly.

The Newburgh Reporter says:—The revival services in connection with the C. M. church at Switzerville are being carried on by the superintendent of the circuit, Rev. A. McCann. Much good has been accomplished since their commencement, there being a large number of both the young and old of the neighborhood who have given their hearts to God.

A successful four days' meeting was recently held at the Sand Hill appointment, on the Albion West Circuit, which led to a series of special services at that appointment, which have been attended with very encouraging results. Over twenty persons have experienced conversion. The meetings have been transferred to Masville, and are still in progress.

Rev. J. C. Seymour says:—We are in the midst of a blessed revival of religion in Williamsburg, Cartwright. God has graciously poured out his Spirit upon us, and some most remarkable cases of conversion (as we trust they truly are) have occurred. Many have sought the Lord, although our meetings are not yet two weeks in progress. I believe that many more will yet come to Jesus.

Rev. J. P. Bell, of Caistorville, sends the following:—Our missionary meetings are over. Subscribers in advance of last year, before the collectors have commenced their work. Brothers Chohan and Elliott rendered us excellent services. Have held a special service and four days' meeting; about thirty sought Christ, of whom twenty will unite with us. Over one hundred persons have sought religion inside of a year.

An exchange says:—The Methodists of Harley Circuit, during the summer, bought a house and lot in Kelvin for parsonage property, and had the house enlarged. They are now putting up a new church, made out of an old one. The church formerly known as "Bethel Church," situated about two miles east of Kelvin, has been taken down and put up on one end of the parsonage lot. They expect to have it ready for dedication in about six weeks.

The Collingwood Bulletin, of the 14th inst., says:—The tea-meeting given by the Ladies' Aid in the Methodist church last Wednesday night was an exceedingly pleasant affair. The tea was excellent, and the after entertainment good. The chair was occupied by Mr. Herriek. There were nearly 200 present, and the proceeds of the meeting, together with the children's social, amounted to about \$45.

The Cowansville Observer says:—The Methodist Ladies' Aid social and lecture, held in the Methodist church on Wednesday evening, was eminently successful in every respect. Tea having been served in the basement (which was got up in excellent style by the ladies), Rev. L. N. Beaudry delivered a very interesting lecture upon the sufferings and enjoyments (!) of the prisoners confined in Libby prison, during the late American war.

The choir of the Cornwall Methodist church gave a "Welcome Social" to the Rev. Mr. Hall last Thursday evening, 15th inst. An address, prepared by Mr. Alfred Smith, was read by Mr. A. T. Porteous, expressing the pleasure of the congregation at receiving their esteemed pastor and his highly-esteemed wife back again so greatly improved health; their thankfulness at the recovery of Master Richard Squire Hall from his serious accident; and their large hopes for a blessed work of God this winter.

Last Sunday morning a handsome new frame church was dedicated to the worship of God at the Hillside appointment, on the Scarborough Circuit, by Rev. S. Ross, the Book-Steward. Sermons were preached in the afternoon by Rev. P. D. Will, and in the evening by Rev. James F. McSteele, the superintendent. The congregations were large and the collections liberal. We understand that nine months ago there was no church at this place, but that now there is the prospect of a very encouraging congregation.

Missionary services were held in connection with the Fergus Circuit a week ago last Sunday. An exchange says:—The Rev. E. Kershaw preached the usual sermons on Sunday last. On Monday evening the missionary meeting was held in the church near Ennottville, a fair attendance being present. On Tuesday evening the missionary meeting was held in Fergus. Mr. George Basty was called to the chair, and appropriate addresses were delivered by the Rev. Messrs. E. Kershaw, of Elora, J. B. Mullan, of Fergus, and E. B. Ryckman, M.A., of Guelph.

A week ago last Sunday the fifty-third anniversary services of the First Methodist Church Sabbath-school, Hamilton, were commenced. The Times, of the 13th, says:—In the morning and evening appropriate and eloquent sermons were preached by Rev. T. W. Jeffery, of Toronto, whose pulpit, for the day, was filled by Rev. W. S. Griffin, of this city. Last evening the concluding portion of the services was carried out, and with far more success than was anticipated, owing to the fact that there were other and strong counter attractions in the city. The attendance was very large, the body of the church being filled.

The Charlottetown Examiner, of the 13th, says:—The missionary meeting held in the Prince Street Methodist Church last night was one of the most interesting meetings of the kind which we have attended. The chair was occupied by William McKeechie, Esq., who briefly addressed the audience upon the propagation of the Christian faith. William Heard, Esq., read a brief, but succinct, and interesting report. The Rev. E. Ryerson Young, one of the deputation from the headquarters of the Methodist Missionary Society to the Lower Provinces, addressed the large assembly upon his labors in the great North-west among the Indians. Mr. Young is a pleasing speaker; his voice is good; he speaks de-

liberately, distinctly, and has the power of making a lengthy speech without wearying his hearers.

The Rev. C. C. Couzens writes:—We have closed a very successful special meeting at our Kingslake appointment, Vienna Circuit. Through the entire meeting—seven weeks—there was evinced a deep interest in the work of salvation. We were favored with manifestations quickening and awakening power. Over forty came forward as seekers of salvation, and, up to date, over thirty have united with us in Church fellowship, many of whom are heads of families. The church at Kingslake has been greatly revived, and the members inspired with a new zeal for the interests of Zion, the glory of God and the salvation of souls.

Rev. W. Henderson, of Woodslee, writing on the 12th, says: Comber, on the C. S. suburban Railway, was attached last June to this circuit, but, Methodically, was so slow, that "to be or not to be" was the question." However, we visited the people, and held a revival service which God honored with his divine presence and saving grace, and we publicly received on last Sabbath evening some twenty into the Church by the hand of fellowship, three of whom were baptized. The few members who were there are encouraged. We are about to open a Sabbath-school, and doubt not that Comber Methodist will yet have a successful history.

The Hamilton Times, of the 13th, says:—On Sunday the sermons at the Mount Zion Church were devoted to the introduction of the anniversary services of the Sabbath-school. Rev. Manly Benson, of Stratford, preached on both occasions to large congregations. The collections were in advance of those taken up last year. In the afternoon the school-children were addressed by Rev. Messrs. Benson and Keefer. Last evening the Sunday-school anniversary meeting at Zion Tabernacle was a great success. The church was crowded, and, judging from the tickets taken at the door, there must have been some 700 people present, in addition to the 300 scholars.

RELIGIOUS INTELLIGENCE.

In twenty-five years two hundred and thirty-five thousand Chinese from the Province of Canton have arrived in the United States. Of these, about one-tenth have died and ninety-seven thousand returned to their own country. There are about one hundred and fifteen thousand Chinese in this country.

The Christian at Work says:—"It is said there are 35,000 Protestant girls in Roman Catholic schools, and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. We have no doubt that two-thirds of the whole number are lost to the Protestant Church."

Interesting "union" gatherings are being held in various parts of Ireland, at which, in anticipation of the amalgamation of the Wesleyan and the Primitive Wesleyan bodies, ministers and other representatives of the two denominations are taking part. The union bids fair to be entered upon under most favorable conditions, and to be productive of the best results to the cause of Protestantism in Ireland.

The British and Foreign Bible Society are printing the Gospel of Luke in the dialect of Chiao-chow, Canton, China, in Roman characters, for the use of native Christians not familiar with their own difficult written characters. The same Society is printing in London an edition of 500 copies of Exodus in Low Mala, 3,000 copies of the Kafir Bible, and 5,000 copies of the Bible, and 3,000 of the New Testament in Roman-Urdu characters.

The Christian Intelligencer says:—"The saddest thing to many ears in the Presbyterian Council in Edinburgh was the omission of the celebration of the Lord's Supper out of deference to the close communion views of some of the representatives of minor ecclesiastical bodies. Of all things, this astonishing omission to bigotry was the last to be expected of such an assembly. It was even more of a blunder and a sin than Dr. McCosh's speech on American preachers."

Cardinal Manning, writes a London correspondent, will start for Rome in a few days to complete his plans for reviving in Scotland the ancient Romish hierarchy. It is intended to constitute the northern kingdom into a separate ecclesiastical province, with the archiepiscopal and primate see located at St. Andrew's, as the ancient centre of pre-Reformation times, the last Primate of Scotland having been the memorable Cardinal Beaton. There will be seven suffragan bishops, corresponding with the old territorial dioceses, and in due time the new archbishop-designate of St. Andrew's may bloom into a Cardinal, co-equal in dignity with the Archbishop of Westminster and Dublin. The present vicarates apostolic in Scotland will, of course, be abolished.

From Rome, Dr. Vernon, Superintendent of the M. E. mission, writes to the Missionary Secretaries in the following well considered way:—"The third quarter of the year is usually a period of less interest and of smaller attendance than others." But this year, even in the hottest weather, our congregations have kept up well—better than formerly. And in the deepening spiritual life and increasing consistency and cohesive strength of our cause, I find much consolation. In a field so difficult and so meagre in fruits, the frail human nature of the more-than-half discouraged yet anxiously hoping worker is strongly tempted—strongly flattered to deceive itself with appearances of success—with things which have indeed a show of wisdom in worship and humility. To such tendencies Roman Catholic countries lend themselves as the weight of the atmosphere lends itself to the rising smoke. But I want nothing of this, and constantly fulminate against these tendencies. And the brethren are all, I think, of the same mind and steadfastly demand "truth in the inward parts."

A novel event in ecclesiastical affairs in Australia recently has been the reception of a deputation from the Presbyterian General Assembly of Australia by the Anglican Synod of the Diocese of Melbourne. The spokesman of the deputation uttered some hearty words of greeting, and expressed the wish that the Anglican and Presbyterian bodies might be brought into fraternal relations. The Bishop said he thoroughly concurred with the deputation as to the desirability of fraternal intercourse but it was a matter of great importance, and therefore not to be determined hastily.

During her heavy passage the steamship Thames lost her boats, compasses, vest lator, skylight, and deck-houses, and her second and third officers and one of the crew.

CURRENT NEWS.

—Peace is about to be concluded between Egypt and Abyssinia. —Three hundred Mennonites left Berlin for America on the 9th inst. —The Belgian Chambers were opened last week by King Leopold in person. —Large shipments of potatoes to England are being made at St. John, N.B. —The revolted Caffre tribe, the Galekas, have been completely reduced to submission. —Ninety thousand models were destroyed by the recent fire at the Washington Patent Office. —The Montreal Ruse Temperance Club have opened a temperance coffee and lodging house. —A planet of the eleventh magnitude was discovered at Ann Arbor on Monday last week. —Navigation at Montreal is expected to close with this week. —It is understood that the Quebec Legislature will meet for the despatch of business on the 13th prox. —During the present year eight new men-of-war have been added to the strength of the German navy. —The San Francisco cigar-makers are about to discharge their Chinese employees and bring hands from New York. —The Toronto and Ottawa Railway surveyors have secured a favorable route for the road through the township of E.zevir. —Fifteen hundred weavers at Oldham, Lancashire, have struck against a reduction, and the masters threaten a lock-out. —The Ottawa saw mills stopped running on Thursday, throwing between three and four hundred men out of employment. —The prosecution against Col. Bond for conspiracy in connection with the Montreal City and District Savings Bank has been discontinued. —The Italian Minister of Public Works has resigned in consequence of a disagreement relative to the railway convention negotiated by the Cabinet. —A royal decree has been issued at Madrid, depriving the Barque Provinces of those partial immunities from taxation which were granted them last year. —A Pole has been arrested at Berlin on suspicion of intending to assassinate the Emperor and Prince Bismarck. The plot is supposed to have originated with Polish Ultramontanists. —The Fishery Commission re-assembled on Thursday, and heard arguments of British counsel on that day and Friday. The argument will probably be concluded to-day. —The master builders of London, England, have declined to enter into negotiations with the striking masons, and have decided to continue the importation of foreign labor. —It is asserted that Germany is urging Belgium to accept a German protectorate, and to make her military system conform to that of Germany, accepting in return territorial compensation and a guarantee of her independence. —The British Post-office has concluded a contract whereby the Cunard, Inman and White Star steamship lines have the sole carriage of mails to the United States from December 1st. —At a meeting of the Barristers' Society at Halifax on Saturday a committee was appointed to draft a Bill for presentation to the Legislature, praying for the abolition of trial by jury in civil cases. —A petition has been presented to the Superior Court at Montreal for a stay of execution in the St. Andrew's pew case until the result of the application to the Privy Council shall be made known. —The Campbell prosecution at Montreal, in connection with the publication of a libel on the City and District Savings Bank, has been discontinued, the defendant having made an apology to the parties concerned. —Much suffering exists in the north-eastern Province of Brazil, owing to the prolonged drought. In some districts the cattle have all perished, the loss up to the last, being estimated at eighty thousand head. —Lord Derby has sent a note to the Greek Minister for Foreign Affairs, declaring that the British Government never intended to question Greece's liberty of action, and recommending respect for treaty obligations. —The King of Italy, honoring the intrepidity of Mr. Henry M. Stanley in his journey down the Congo, and viewing the great consequences which must ensue for commerce and for civilization in Equatorial Africa, has bestowed upon him a special gold medal. —At a recent meeting presided over by the Lord Mayor at the Mansion House, London, resolutions were passed affirming the necessity of establishing an industrial home for women who have become habitual drunkards. A subscription list was started for the purpose. —A delegation of New York and Philadelphia bankers had an interview with the President on Wednesday, urging him to use his right of veto to prevent the Silver Bill becoming law. The Boston bankers have also adopted resolutions condemning the Bill. It is expected that the debate on the measure in the House of Representatives will reach a vote to-morrow. —There are indications, according to the Civil Service Review, that the destruction wrought by a great storm recently will induce the Postmaster-General to extend the underground system of laying telegraph lines, already partly adopted in London under the pressure of public opinion. The methods of insulating the wires have been improved of late years, and there is nothing but the expense to prevent the introduction of this much-needed reform. —A London correspondent says it is now certain that Madagascar will take its place among the coffee-producing countries of the world. There has been a large number of planters both from Mauritius and Reunion to Madagascar. These emigrants have procured for a mere song extensive tracts of land in the interior for coffee planting, which they expect will prove a very profitable industry. —Germany has been perfecting a great canal system, and semi-official statements indicate that the Government will persist in carrying out the system of improvements inaugurated. The Prussian Ministry make this an issue, and they have the Diet with them. The most noteworthy feature of the system is the union of the canal's containing in the Danube with those of the Rhine. When the projected supplementary canals are completed, Germany will excel all other countries of Europe in facilities for cheap transportation.

meeting was kindled to the highest degree, and resulted in a collection largely in advance of the previous year.

MANITOWANING.

DEAR SIR,—Perhaps a few words from this isolated mission would not come amiss.

On the Monday evening we held a tea-meeting in the church, which was a grand success.

POPULAR POINT AND WOODLAND COMMISSION.

Some little progress is being made upon this field of labor. A meeting of the members of the Woodland Commission was held on the 14th inst.

As to our spiritual prosperity, we have nothing special to relate. Our congregations are all very good and the class meetings, on the whole, pretty well attended.

UNITED TEMPERANCE ASSOCIATION.

The third annual session of the Provincial Lodge of Ontario was held in Hamilton, on the 23rd, 24th and 25th ult.

The reports of the officers showed some decrease in membership, but an improvement in financial matters.

A pleasing feature of the session was the reception of delegates from the U. T. to the conference of the two organizations.

The following officers were elected for the ensuing year:—President, J. R. G. T. to continue.

The next session will be held in Toronto on the second Tuesday of October, 1878.

The Righteous Dead.

JAMES LANE. The subject of this notice was born in Buckinghamshire, England, in the year 1831.

His father, who was a poor but pious man, was a member of the Established Church, and trained him, in early life, in the usages of that Church.

In the year 1854 he was married to his now bereaved and sorrowing widow, in a search of a suitable home for himself and family, he came to Canada in the year 1841.

He died very suddenly, of heart disease, at one o'clock on the morning of Thursday, the eleventh day of January last.

He was a man of a clear and noble mind, and a heart that was ever ready to be drawn out in sympathy for his fellow-creatures.

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ed from all parts of the township, we buried his remains in the Bethel Church burying-ground. The funeral was improved by a discourse from Rev. Mr. J. J. H. on the text, "Blessed are the dead which die in the Lord."

Friend after friend departs. Who hath not lost a friend? There is no union here of hearts that shall not be an end.

Mrs. Somers was born in Port Arlington, Queen's County, Ireland, in the year 1804, and died November 6th, 1877.

Her parents died when she was about twenty-one years of age. In the midst of good examples, she was tenderly reared and fostered until she reached the age of maturity.

After her marriage, she came to Canada, and soon commenced to learn the stern discipline of human sorrow, as growing out of the daily duties and hopes and fears of human life.

Her Christian departure was very becoming, and in the year of the writer's acquaintance with her, and her satisfaction in the experience of the great was evident in the yearning desire she manifested for the conversion of her children.

Physically, she was greatly afflicted, but the rock of her strength was sure and she failed not in the day of trial.

In the closing months of her life she was tenderly cared for. Her faith was firm. The Comforter was her constant support.

She was respected and loved and treated as a sincere disciple of our Lord Jesus Christ. May her children meet her above.

MRS. CHALMERS. She was born in Ireland, and died, in the sixty-sixth year of her age, in Meriville, October 14th, 1877.

About twelve years after her marriage to William Chalmers, she came to this country with her husband and four children.

The sudden death of her husband, Sergeant Chalmers, was a terrible blow to our dear friend, but she bore it with the calmness of a saint.

Her health was greatly impaired by her afflictions, and it was completely broken down about twelve years ago by the protracted illness and death of her eldest daughter in the twenty-fifth year of her age.

But her afflictions were sanctified to the good of her soul. About three years after her husband's death, she found the Lord at a love-feast conducted by Rev. Mr. Reid.

This was the turning-point in her life. She joined the Methodist Church; she trained her children for God; she always found that she had a friend in Jesus.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." This was her experience. She suffered for many years from chronic rheumatism, but she was abundantly sustained by the grace of God.

Her young grandchild, the Christiana Testay Scholarship, several prizes of \$10 each, etc. Full particulars in regard to course of study, honors, physical exercises, buildings, expense, etc., will be found in the new Catalogue, to be issued, and which will be forwarded on application.

Visitors, by Grand Trunk, receive return ticket at ONE-THIRD FARE. J. E. SANDERSON, 2157-17-1870

JOSEPH HAGLE. The subject of this brief memoir was the only son of Luke and Ellen Hagle. He was born in the Township of Ancaster, County of Wentworth, Ontario, on the 21st of August, 1838, and died, after a brief illness of only nine days, on the 29th of June, 1877, on the farm on which he was born.

He attended Victoria College during the years 1855, 1856 and 1857.

In the year 1858 he was married to his now sorrowing widow Margaret Poyml, daughter of William and Margaret Poyml. He was converted and joined the Wesleyan Methodist Church in the year 1860, and from thence he was always found to be a meek and lowly follower of the Lamb.

Brother Hagle for many years faithfully discharged his duties as superintendent of the Sabbath-school and also as an official member of the Quarterly Board. He was found to be a willing worker in his Master's vineyard, and not satisfied if knowing that he himself was walking in the narrow path, but strove earnestly to encourage others to enter also, and especially those who were ripening in years.

He was a wise counsellor and a most affectionate husband. A short time before his death, he, with his wife, visited and prayed with a poor but dying neighbor of his, in which he then spoke of the little he had then thought that he would be called so suddenly.

A few weeks before his death, he had qualified as a magistrate, for he had been appointed to that position. He was fast rising to be a useful member in society, but the messenger came, and it found him ready, although he had an aged mother, an affectionate wife, a large family of young children to leave behind, yet he said that he knew the Lord would bless and take care of them, for by his assisting grace, the family have been enabled to keep up the family altar, so highly prized by him, and still more dear to his wife and next to his loved one in glory.

He was followed to the church of his spiritual birthright by a very large concourse of sorrowing friends on the 2nd of July, where the Rev. Wellington Bridgeman preached a very affecting discourse from these words: "For here have we no continuing city, but we seek one to come. For with his body we are built up, to await the resurrection at the last day, when he will bear that welcome plaudit, 'Well done; enter thou into the joy of thy Lord.'" J. G. SHAWER.

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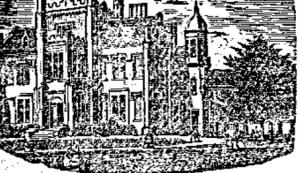
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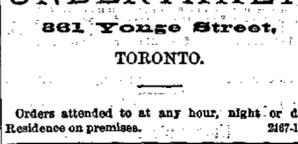
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STOCKTON, ROSSITER & CO., 102 King Street West, Toronto.

MANITOBA—CHEAP LANDS. FREE GRANTS. GOOD INVESTMENTS. CHEAP PASSAGES.

ARCHIBALD YOUNG, Manitoba Land Office, Toronto.

Bells. BUCKEYE BELL FOUNDRY.

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.

Bell Founders, West Troy, N. Y. Fifty years established. CHURCH BELLS and CHIMES ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies. 2155-17

Dry Goods.



CLOSING OUT! Wholesale Stock Retail at Wholesale Prices.

ALL DRY-GOODS, MILLINERY, MANTLES, CARPETS, SILKS, VELVETS, DRESS GOODS, &c., &c.

Reduction of 10 to 20 per cent. R. WALKER & SONS, Toronto and London.

ROGERS' 109. FALL AND WINTER STYLES. NOW READY IN ENGLISH AND AMERICAN SILK AND FELT HATS.

Ladies' Seal and Astrachan Jackets a specialty. Ladies' and Gentlemen's Furs in great variety.

J. H. ROGERS, 109 KING STREET EAST, (Opposite St. James Cathedral.)

PHENIX HAT STORE. FOR FINE FURS.

Ladies' and Gents' Fine Furs. A SPECIALTY. 4y-made and manufactured to order.

Fur Cleaned and Altered to Latest Styles. MORRIS—Best Goods Bottom Prices. 2470-17-2481

FALL STYLES IN SILK & FELT HATS. LADIES' AND GENTS' FINE FURS.

J. & J. LUGSDIN, 101 Yonge Street. Text, &c.

FRESH TEAS | FRESH TEAS! JUST RECEIVED AT THE Victoria Tea Warehouse,

No. 93 King Street East, Toronto, SIGN OF THE QUEEN.

EDWARD LAWSON'S. In returning thanks to his customers for their liberal patronage in the past, he wishes to inform them and the public that he has taken a new lease of his old premises, and that he has just received a large stock of the FINEST FRESH TEA & CROPS, 1877, which will be sold at old list prices, notwithstanding the extra duty.

N.B.—A discount of 1 per cent. will be allowed by taking 5 lbs. and upwards; also, 25 lbs. and upwards will be shipped, carriage paid, to one address, to any station in Ontario when on one line of Railway.

EDWARD LAWSON, Pioneer Tea Merchant

Important Announcement!

THE "GUARDIAN" FOR 1878. SPECIAL PRIZES. The following PREMIUMS are offered to Agents for an increase over and above the present number of Subscribers to the CHRISTIAN GUARDIAN on Circuits or Stations, when the Subscriptions are paid in full.

Constitutional Notices.

THE MISSIONARY REPORTS. The Missionary Reports for 1877 are just out, and will be sent out to all who write for them as early as possible.

CHURCH RE-OPENING.

The Methodist Church at Newville will (D.V.) be reopened for divine services on Sunday, Nov. 25th, at 10 o'clock.

CHURCH DEDICATION—RIDGETOWN CIRCUIT.

The new brick church at the Ridgetown Circuit, on the lot owned by the late Rev. J. W. Wood, will be dedicated on Sunday, Nov. 25th, at 10 o'clock.

CHURCH DEDICATION—RICHMOND CIRCUIT.

The new brick church at the Richmond Circuit, on the lot owned by the late Rev. J. W. Wood, will be dedicated on Sunday, Nov. 25th, at 10 o'clock.

TEA-MEETING.

A tea-meeting will be held at the Methodist Church, on the evening of Thursday, Nov. 23rd, at 7 o'clock.

BRADFORD DISTRICT.

Bradford—Services Jan. 13th: O. R. Lambly and J. W. Totten, Deputation; O. R. Lambly and J. W. Totten, a Power and T. Manning.

METHODIST MISSIONARY SOCIETY.

The Treasurer acknowledges with thanks the receipt of the following:

Commercial.

Table with columns: FARMERS MARKET—STREET PRICES. Wheat, per bush; Flour, No. 1; Corn, No. 1; etc.

Table with columns: WHOLESALE PRICES. Flour, No. 1; Flour, No. 2; Corn, No. 1; etc.

Travellers' Guide.

Table with columns: GRAND TRUNK EAST. Depart. Nov. 21; Arrive Nov. 22; etc.

BIRTHS, MARRIAGES & DEATHS.

On November 18th, at Malloyville, the wife of James Lawson, principal of a public school, and a member of the local church, bore a son, Wilfred James Lawson.

DEATHS.

On the 15th of Nov. in Cornwall, Ontario, at the residence of his wife, Mrs. E. F. Patterson, died Mr. E. F. Patterson.

PIANOS.

On the 15th of Nov. at the residence of her brother-in-law, Mr. J. B. Tovey, 37 South Pembroke street, died Mrs. J. B. Tovey.

ORGANS.

On the 15th of Nov. at the residence of her brother-in-law, Mr. J. B. Tovey, 37 South Pembroke street, died Mrs. J. B. Tovey.

A FAVORITE YOUTH'S PAPER.

The Youth's Companion of Boston has steadily grown in popularity for more than fifty years and is now one of the most admirably conducted papers in the country.

25 CARDS, SNOWFLAKE, DAM-ROSE.

25 CARDS, SNOWFLAKE, DAM-ROSE. A set of 25 cards, with a snowflake, dam-rose, and other designs.

Auction Sale.

EXTENSIVE AND IMPORTANT TRADE SALE BY PUBLIC AUCTION, OF FANCY GOODS, HARDWARE, CUTLERY, ELECTRO-PLATE, CLOCKS, WATCHES, JEWELLERY, PERFUMERY, BRUSHES, DRUGGISTS' SUNDRIES.

WITHOUT RESERVE. The subscriber has decided on making extensive alterations and improvements in his Toronto warehouse, according to plans prepared in New York.

Public Auction on Liberal Terms, TO THE HIGHEST AND BEST BIDDER, ON Tuesday, Wednesday, and Thursday, 27th, 28th, and 29th Inst.

TERMS.—Under One Hundred Dollars, Cash; One to Three Hundred Dollars, Three Months; Three to Six Hundred Dollars, Four Months; Six Hundred to One Thousand Dollars, Six Months; over One Thousand Dollars, Nine Months; on approved or endorsed notes.

ROBERT WILKES, Wholesale Merchant, 48 and 50 Yonge-st., Toronto.

SCOTT, SUTHERLAND & CO., AUCTIONEERS, 48 and 50 Yonge-st., Toronto.

FRESH TEAS, NEW FRUITS, PURE CONFECTIONERY, WEDDING, CHRISTMAS & NEW YEAR'S CAKES.

Victoria Tea Warehouse, 93 KING STREET EAST, (SIGN OF THE QUEEN).

Black, Green and Japan Teas, which are now being sold for cash at a Discount of Ten per cent. off List Prices.

Wedding, Christmas and New Year's Cakes. In great variety, fresh and ornamented or plain; Scotch short cake, limes, loaf, etc.

EDWARD LAWSON'S FAMOUS SOLUBLE COFFEE. Made in one minute without boiling, put up in 2, 5, 10 and 20 lb. tins, at 30c, 50c, and 80c per lb. Guarantee superior to all others.

CHEAP GOODS! CHEAP GOODS! THE ARCADE China, Glass, Delft & Fancy Store, No. 449 York Street, Toronto.

SELLING OFF CHEAP CHRISTMAS GOODS. Plain and Fancy Delft—all descriptions. Breakfast and tea sets—porcelain, glass, china, etc.

AGENTS WANTED—HIGHEST CENTENNIAL BIBLE. A premium awarded by the U. S. Centennial Commission, Sept. 27, 1876, for HILMAN'S NEW CENTENNIAL BIBLE.

AGENTS—BEST INDUCEMENT. To sell our HIGHER PRICES—STAMPS—AGENTS—BEST INDUCEMENT.

Insurance.

SAFETY LIFE ASSURANCE. THE STAR LIFE ASSURANCE SOCIETY OF LONDON, ENGLAND, issues Life Assurance Policies on all approved plans, at the lowest rates consistent with safety to the assured.

THE STAR LIFE ASSURANCE SOCIETY OF LONDON, ENGLAND, issues Life Assurance Policies on all approved plans, at the lowest rates consistent with safety to the assured.

Stained Glass Works. CANADA STAINED GLASS WORKS, 8 King Street West, Toronto.

Miscellaneous. THE PORT PERRY HIGH SCHOOL. Offers to students the following advantages: A large and well-organized Upper School for the 10th, 11th, and 12th classes.

Flower Stands. TORONTO WIRE WORKS, 16 King Street West, W. H. RICE.

DISSOLUTION OF PARTNERSHIP. CRAWFORD & SMITH. To inform their customers and the general public that in pursuance of the withdrawal of Mr. Crawford from the firm of Crawford & Smith, the business of the firm is now carried on by Mr. Smith.

GENERAL DRY-GOODS, MILLINERY, AND MANTLES. To offer the whole of their valuable stock of GENERAL DRY-GOODS, MILLINERY, AND MANTLES.

Dr. Sherman's Eye Balsam. Falls to accomplish all that is claimed for it in the case of Weak, Sore, or Inflamed Eyes.

To Capitalists. PERSONS HAVING LARGE OR SMALL SUMS TO INVEST IN FIRST MORTGAGE OR REAL ESTATE, or wishing to purchase Stocks of any kind, should address the undersigned, who will give personal attention to the investment of all monies placed in their hands for investment.

EMPLOYMENT \$25.00 TO \$100.00 PER MONTH. Can be made in every community by any man of moderate intelligence and energy.

AGENTS WANTED FOR MARCH'S WORKS. No books ever published have received such universal approval from the Press, Ministers and leading men of every where.

JAMES COLEMAN, ISSUER OF MARRIAGE LICENSES. F. BYRNE, Deputy. Office, Methodist Book-Room, 80 King Street East, from 9 a.m. to 6 p.m.

LAKE & CLARK, LAND AND LOAN AGENTS, 41 Adelaide Street East, Toronto.

THE "OCEAN BRAND" BALTIMORE OYSTERS. Superior to all other packed oysters for the Ontario market, and GUARANTEED PURE REPRESENTED COUNTRY PRODUCE.

RATES OF ADVERTISING. One column per year \$300.00; One column six months \$175.00; One column three months \$100.00; Half a column per year \$150.00; Half a column six months \$87.50; Half a column three months \$50.00; Quarter of a column per year \$75.00; Quarter of a column six months \$43.75; Quarter of a column three months \$26.25.

Dry Goods.

DRY-GOODS TRADE: SPECIAL ATTENTION IS DIRECTED TO OUR Large and Varied Fall Stock, WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buyers who are visiting this Market are invited to examine our Goods, which will be offered at Less than Trade Sale Prices.

TERMS LIBERAL. DAVID ARNOTT & CO., IMPORTERS, 3 Wellington Street West and 44 Yonge Street.



Millinery and Mantles! Everybody now-a-days is, or should be, economizing. We are selling all our NEW GOODS at very low prices to suit the times.

SHOW ROOMS for MILLINERY and MANTLES in Toronto. AD OUR NEW AUTUMN GOODS are on hand. THOS. THOMPSON & SON, MAMMOTH HOUSE, TORONTO.

AVOIDED!! SENSATIONAL TITLES. New and Choice Books. THE SQUARE OF LIFE; or Manhood, Womanhood, Fatherhood, and Motherhood.

WM. B. MUCKLOW, Publisher, 41 and 43 Adelaide Street East, Toronto.

THE UPPER CANADA TRACT SOCIETY. Supplies the following Periodicals Monthly by Mail at the rates quoted, covering postage to any part of the Dominion.

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS. PUBLISHED EVERY WEDNESDAY, AT THE WHELAN BOOK AND JOB PRINTING ESTABLISHMENT, 80 King Street East, or 4 Court Street, TORONTO.

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