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WHOLE No. 2618

copacy was the right form of government

provided the bishop were no pope. Ther,

was perfect willingness to accept Bishop

French, and there was no opposition ex-

pressed to the Book of Common Prayer, the

use of which by those who preferred it would

be cheerfully tolerated. Says the Intella-

gencer's report of the reception of Mr. New-

ton's letter in the Umritsur Conference:-

Joy and hope was the prevailing feeling,

mixed with "the fear that our buzurgs (hon.

ored superiors) may not agree to it." "We

have no difficulties," it was said, "so far as

we are concerned. Our difficulties lie with

the Europeans." "It was finally decided to

appoint a committee of native members, with

Missionary Clark as chairman, to confer with

the Presbyterian brethren. The Church

Missionary Society, while of the opinion that

the time has not yet come for the formation

of an independent native Church, cheerfully

acknowledges that it is the natural right of

the native Christians to protect for themselves

their future Church, and promises to consider

favorably any "well-digested plan" for the

proposed union. It recognizes, moreover,

the unwisdom of attempting "to bind up

mission work with the ecclesiastical estab.

lishment," whose only object in India is to

supply the wants of the English and their

descendants. "Bishops and chaplains may be

fellow-workers," it is said (evidently with the

Bishop of Columbo in mind as an illustration)

but if their interference would swathe the

nascent native Church in the swaddling-

clothes of English ecclesiasticism which has

grown up in another state of society, it may

be most injurious." The Intelligencer has

favored a similar course by the native mem-

pers in Ceylon, where Bishop Coplestone has

MISSIONARY WORK IN BURMAH.

tist Board in Burmah, in a report of a "jungle

ing wit a native Christian woman who had

preserved her faith for many years, though

alone among her heathen surroundings. Per-

haps eighteen or more years previous the

Mrs. Thomas, a missionary under the Bap-

been little else than a troubler.

Literary and Religious.

OUR PUBLIC SCHOOLS.

Rev. Joseph Cook, in his lecture at Boston on the subject of "Romanists and the Pub lic Schools," said, in his prelude, among other things that should be seriously considered by all:

"Is it safe to allow the Pope to govern primary schools in a free nation? Ask Spain Ask Mexico. Ask the limping republics of South America. Ask Lower Canada, where I have myself been threatened with personal violence on the public highway for courteously asserting that I did not believe a priest could raise the dead. Ask the provinces of Southern Italy. Ask Ireland and her hedge schools. Ask Gladstone, as he bends over his work of writing the learned pages of his pamphlet on Vaticanism, and summons all history to testify that the education, to say nothing of the liberty, of a people is not safe under exclusively Romish auspices. Ask Prince Bismarck. At his fireside, in his palace at Varzin, he has a costly tapestry representing King Heavy IV., in smock and barefoot, kneeling three days in the snow at the door of the palace of the Pope Hildebrand, imploring absolution in vain, until his humiliation had been so protracted as to become what the Roman pontiff thought to be the proper symbol of the lowness of the civil power when set up over against the ecclesiastical. Ask Sicily and Sardinia whether it is safe to allow Jesuit control of popular education to run through many generations. Ask Pope Clemon XIV., who in 1778 did his utmost to abolish the Jesuit order. Ask the long line of statesmen and rulers who expelled the Jesuits in 1057 from Venice. in 1708 from Holland, in 1764 from France, in 1867 from Spain, in 1820 from Russia, in 1829 from England, in 1872 from Germany, in 1873 from Italy. Ask the States of the Church under the shadow of St. Peter's, where, at the time when Victor Emmanuel took possession of Rome, only five per cent. of the population could read and write. What

It is a stern historical truth that Romish priests, when they have had their own way, never yet gave, in their parochial primary schools, instruction enough to fit a population for the duties and responsibilities of a free

is the reply?

Romish parochial schools, as tested by five centuries of their history, make no adequate provision for that public intelligence which is necessary to the permanence of republican institutions. Here is the fundamental indictment which history brings against exclusively Romish parochial schools or any people, whether under republican, monarchical, or mixed institutions. The result has been to plunge the masses of the population into prolonged childhood, when the Romish ecclesiastical power has been set up over the civil."

CURRENT LITERATURE IN FRANCE.

The curious book entitled "Francisque' introduces us into the real clerical worldinto the seminaries and convents where the here no exaggerated romance; we know on telling his own story. That which makes its principal interest is that it is in nowise an exception; it is the story of thousands and thousands of young priests. Abbe Jean teaches us how the Catholic Church is organized on the one side to break all strength of will, and on the other to kindle blind fanaticism in in its future priests, without always succeeding in freeing them from those terrible conflicts between the flesh and the spirit, which are increased by a rule contrary to nature. When we have read this book, so touching in its simplicity, we understand better how it is that the Roman Church finds such a docile and almost passive instrument in the contemporary clergy. . . .

M. le Comte Jules Delaborde has just published the first volume of a comprehensive history of Gaspard de Coligny. We can already foresee that we shall have in this work, when completed, a real historical monument, built of the most solid materials. The distinguished author has shrunk from no research, and he never advances a fact without mentioning its source. This volume | the luxuries to which she had been accuscarries us from the birth of Coligny up to the famous conference of Poissy. In the midst of this full and simple recital stands out this nobler figure of the Protestant gentleman, austere, courageous, indomitable in his convictions, and yet full of piety and generosity. We see him on the great stage of public life. but beside his own hearth, where he appears as a type of a Christian father of a family, Coligny shows us what depth and earnestness the brilliant French nature might acquire after receiving the strong stamp of Protestant faith. He is an ideal Frenchman. .

Napoleon I. has finally found in France an historian unblinded by his glory. The first volumes which M. Lanfrey devoted to him broke the charm of legendary history. The great and magnificent work of M. Thiers, to her marriage she caught the small-pox; for specially commend, that the blush of shame

information and the charm of his style, did not destroy the idol; he rather raised it higher in his first volumes. Lanfrey's work revenged human conscience, offended by the worship of genius without morality. The History of Napoleon," which has unfortunately remained unfinished, was not the only work of the eminent author, taken away from his country in the full maturity of his powers. -E. de Pressense in International Review for January, 1880.

EDISON'S MARVELLOUS DIS-COVERY.

Edison, by a succession of brilliant successes, has at last perfected an "Electric Lamp," which promises to revolutionize the present methods of lighting our streets and homes. According to a minute and lengthy description given in the daily Herald, the electric light is produced, incredible as it may appear, by passing an electric current through a little piece of paper. By an ingenious, yet simple process, removed, except its carbon filaments. The latter (which are found to be "more infusible than platinum and more durable than granite") are placed unbroken in a glass globe connected with the wires leading to the electricity producing machine, and the air exhausted from the globe. Then the apparatus is ready to give out a light that produces no deleterious gases, no smoke, no offensive odors-a light without flame, without danger, requiring no matches to ignite, giving out but little heat, vitiating no air, and free from all flickering: a light that is a little globe of sunshine, a veritable Aladdin's lamp; and this light, the inventor claims, can be produced cheaper than that from the cheapest oil. As the writer in the Herald well says: "Were it not for the phonograph, the quadruplex telegraph, the telephone, and the various other remarkable productions of the great inventor, the world might well hesitate to accept his assurance that such a beneficent result had been obtained; but as it is, his past achievements in science are sufficient guarantee that his claims are not without foundation, even though for months past the press of Europe and America has teemed with dissertations and expositions from learned scientists, ridiculing Edison, and showing that it was impossible for him to achieve that which he has undertaken."

CHARLES WESLEY'S WIFE.

The amiable consort of Charles Wesley ously attached to the Church of England. Mrs. Gwynne was a worthy woman, endowed with a superior understanding, and poor. She was one of six heiresses, each of whom had thirty thousand pounds for her pertion, and had strong prejudices of birth and fortune. When Mr. Howell Harris, a Calvinistic Methodist, began his itinerant career in South Wales, the worthy magistrate, fearing that he was an innovator in the Church and a rebel to the king, took the Riot Act in his pocket and went to hear him, in. Ultramontane priest is formed. We have tending to put a stop to such proceedings if he found them to be as he suspected; but "the certain authority that the author is in fact sermon was so evangelical, and the preacher's manner so zealous and affectionate, that it was Paul delivering to Satan the insolent almost anything else? You will find men. Mr. Gwynne thought he resembled one of the offender of Corinth; it was Paul exposing apostles, and invited him to his house." After this, Miss Sarah Gwynne took great delight in accompanying her father to hear Mr. Harris. Poor Mrs. Gwynne was not so easily persuaded, nor was she reconciled to Methodism till she had perused the "Appeals " of Mr. John Wesley. On the arrival of Mr. John Wesley in South Wales, Mr. Gwynne invited him to Garth, where he was most cordially welcomed by Mrs. Gwynne

> Two years after, Mr. Charles Wesley came there, to whom the whole family seemed immediately united; and in two years after his first visit, having obtained the consent of both her parents, took Miss Sarah for his wife. who, without reluctance, sacrificed earthly splendor to become the companion of band in his travels, where their accommodations usually formed a striking contrast to tomed in her youth. But she was never known to regret her change of situation and habits of life. In the affection and society, the example and protection of one of the best of husbands, she deemed herself richly remunerated for the loss of worldly honors. In Norwich, a violent mob collected, through which it was deemed advisable that she should pass with a lady who came with her. rather than with her husband, who was the object of their vengeance. Being low in star different, yet seeing it is of no use or benefit, ture, she said "her insignificance secured and has given occasion to so much impiety, her from insult;" but her friend, Col. Gala. blasphemy and error, who does not think tin's wife, a lady of majestic height and ap that it ought to be abolished? They enu pearance, being taken for the wife of Mr. merate some of its uses, and boast of them Wesley, was separated from her and greatly as very beneficial, but they are either fictiannoyed by the rabble. Four years after tious or of no importance. One thing they

her loss of personal attractions than she did any pious gospel ministers of their persuasion; and often, in her latter years, did she express great pleasure in the belief that she intercourse which subsisted between Mr. Whitefield and her husband and his brother.

Her amiable manners and cheerful spirit endeared her to all with whom she had any intercourse. Her hospitality, like that of her excellent mother, was unbounded, and verged to excess. Love for the poor and pity for the wicked were prominent features in her character. "Once, when returning to the South, Mrs. Wesley rode behind her husband on horseback from Manchester to Stone, in Stafthe paper is heated until all its elements are fordshire, fifty miles. Having taken some refreshment at the inn where they intended to pass the night, she retired into the garden and there sat down to rest herself. It was a fine summer evening; and though wearied with the journey, a heavenly calm came over her spirit, corresponding with the scene around her. She raised her sweet and melodious voice in a hymn of praise to her Saviour, who had so freely shed abroad his love in her heart. Her singing attracted the ear of some young ladies in an adjoining garden, who stood in silent attention listening to strains which were equally devout and tasteful. Their father was a clergyman, who came and joined them with equal delight. When Mrs-Wesley had finished her hymn, he complimented her upon her voice and skill, and invited her to sing in his church on the follow ing Sabbath. But having learned who she was, and being given to understand that if the clergyman would have her in his choir he must allow her husband to occupy the pulpit, he declined the services of both."-Jack son's Life of Charles Wesley.

THE PERSON OF ST. PAUL.

The concurrent testimony of tradition, and the oldest attempts at representation, enable us to summon up before us the aspect of the man. A modern writer, who cannot conceal the bitter dislike which mingles with his unin characterizing him as a small and ugly lew. You looked on a man who was buf was the daughter of Marmaduke Gwynne, of feted by an angel of Satan. And yet when spiritual good." We will quote the following at the conference or council over which Garth, Breconshire, South Wales. Mr. you spoke to him; when the prejudice in illustrative paragraph:—"That even an Bishop French, of Lahore, presided, was Gwynne was an upright, pious man, strenu. spired by his look and manner had been impending rock should not fall upon us, almost exclusively of natives. The Rishop overcome; when, at moments of inspiring would be a position involving no further passion or yearning tenderness, the soul disturbance of natural law. Had we apbeamed out of that pale distressful counte. pliances to enhance our force we could distinguished for her benevolence to the nance; when, with kindling enthusiasm, the uphold it, without breaking natural law. God man forgot his appearance and his infirmity, and revealed himself in all the grandeur of by an arm we cannot see, he will break no read a paper, in which he endeavored to show his heroic force; when, triumphing over law." weakness, he scathed his enemies with terrible invective, rose, as it were, upon the wings of prophecy to inspire with consolation the souls of those he loved, then, indeed, you saw what manner of man he was. It was thing "to be "advanced" in this progressive Paul, seated, as it were, on sunlit heights, and pouring forth the glorious poem in honor of Christian love; it was Paul withstanding Peter to the face because he was condemned; with sharp yet polished irony the inflated | belief of the Bible and joyfully embrace the pretensions of a would-be wisdom; it was teachings of Buddha. It is quite the thing Paul rolling over the subterranean plots of just now, my son, for a civilized, enlightened Judalzers the thunders of his moral indignation; it was Paul blinding Elymas with the terror of his passionate reproof; it was Paul taking command, as it were, of the two Buddha was, one of them will tell you he hundred and seventy souls in the driven dismantled hulk, and by the simple authority of natural pre-eminence laying his injunctions on the centurion and the Roman soldiers, whose captive he was; it was Paul swaving the mob with the motion of his hand on the steps of Antonia; it was Paul making even a Felix tremble; it was Paul exchanging high courtesies in tone of equality with governors and kings; it was Paul "fighting with wild beasts at Ephesus, and a pious minister. During the first years of facing the lions" alone at Rome. When you their union Mrs. Wesley accompanied her hus. saw him and heard him, then you forgot that the treasure was laid in an earthen vessel. Out of the shattered pitcher there flashed upon the darkness a hidden lamp, which flashed terror upon his enemies, and shone like a guiding star to friends .- Canon Farrar, in Life of St. Paul.

AURICULAR CONFESSION.

It is not strange, therefore, that we condemnthat auricular confession, as a thing pestilent in its nature, and in many ways it. jurious to the Church, and desire to see it abolished. But if the thing were in itself

when she recovered, the alteration of her which makes him more cautious for the fufeatures was so great that no one could recog- ture, and anticipates Divine punishment by nize her; but never did a female less regret his punishing himself. As if a man was not sufficiently humbled with shame when on that trying occasion. To Mr. Whitefield | brought under the cognizance of God at his and Lady Huntingdon and her people she supreme tribunal. Admirable proficiency, was strongly attached. Before her marriage, if we cease to sin, because we are ashamed and when controversies rose high, she stipu- to make one man acquainted with it, and lated that she should be permitted to hear | blush not at having God as a witness of our evil conscience! The assertion, however, as to the effect of shame is most unfounded, for we may everywhere see that there is promoted the continuance of that endearing | nothing which gives men greater confidence and license in sinning than in the idea that after making confession to priests, they can wipe their lips and say, " I have not done it."

MIRACLES, PRAYER, AND LAW

We have much satisfaction in calling attention to an article which appears in last month's Contemporary Review, from the pen of Mr. J. Boyd Kinnear. It deals with subjects which have occupied the consideration of most thoughtful people during recent years—"Miracles, Prayer, and Law." In respect of closeness of reasoning and devontness of spirit, we do not remember to have seen anything for some time which, as it seems to us, has treated them in a more adequate manner. Assuming, from the first, that there is an all-knowing and allpowerful God, the writer shows that many are troubled now about the ways of God and the nature of man's relation to him, on account of the seeming antagonism between Nature and Revelation. He argues that matter is subject to unalterable laws, which express its properties; and that no created heing can originate, alter, or destroy any of hose properties, but that the properties of one matter can be made to affect another with almost boundless results. He points out that the sole means by which these results are effected are by affecting the law of dom. inertia. All this is in perfect harmony with the uniformity of natural law. By such means as these, it is reasoned, miracles may be performed. Passing on with his argument, Mr. Boyd Kinnear affirms, that since created minds can affect the inertia of certain forms of matter directly, it is not inconsistent with natural law that the Divine mind should affect the inertia of other forms of matter directly. It is further shown that if God can confer upon us those gifts which we ask this province are scarcely more than a from him without breaking a single law of willing admiration, is probably not far wrong nature, "we are restored to the older con-sults have been obtained. There are up. fidence that he will, provided that such gifts re at the same time consonant with our has superhuman force, and if he upholds it

ADVICE TO A YOUNG MAN. My son, don't be in too great a hurry to accept "advanced" opinions. It is "the day and generation, but there's a heap of shallowness in it. Did you never notice, my son, that the man who tells you he cannot believe the Bible, is usually able to believe my son, who turn with horror and utter disman, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who was an Egyptian soothsayer, who lived two hundred years before Moses; another will tell you he brought letters from Phænicia and introduced them in Greece; a third will tell von that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation. say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision that he was either a dervish of the Nile (whatever that is), or a felo de se, he can't

be positive which. Before you propose to know more than any. body and everybody else, my son, be very certain that you are at least abreast of twothirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation. Before you criticise, condemn and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't, as a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit down on it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one. If ever you should develop into an "advanced" atheist, my son, just do that much Valuable on account of the fulness of his twenty-two days her life was in danger, and in the penitent is a severe punishment, for the rest of us. - Burlington Hawkeys.

Mission Mork.

IS MISSION WORK A FAILURE!

The Missouri Republican recently announced the opinion that mission work is a failure, and volunteered the advice that Christian people should cease the folly of attempting to con. vert the heathen, and confine their money and labor to "the limits of Christendom."

The St. Louis Presbyterian, in an able resume of the subject, gives some facts and figures which throw much light on the question Among other things it says:

- 1. During the last year the gospel was preached in one thousand towns and cities in China where it had not been previously heard. 2. In China there are 14,000 native Church
- 3. The missionaries of the American Baptist Church baptized last year 12,000 converts
- from heathendom. 4. In Madagascar the idols have been burned, and the London Missionary Society reports 1,000 churches and 66,726 Church

members.

- 5. The British Weslevan Missionary Society reports 170,000 communicants.
- 6. Not less than sixty thousand idolaters in Southern India cast away their idols and embraced Christianity in the year 1878.

And so we might go on and fill much of our space with familiar statistics from the several Protestant Churches, of converts, schools, contributions by native Cristians. their consistent piety, etc., etc. These are facts and figures of which the Republican is profoundly ignorant. That libeller of Foreign Missions has not chosen to inform itself, else it would not have impliedly charged the Protestants of Europe and America with the folly and wickedness of swindling themselves in the matter of sending the gospel to heathen-

The Presbyterian might have filled up every column on its editorial page with such trip" gives an interesting account of her meetevidence if necessary.

MISSIONS IN INDIA.

A very interesting report is given in the December number of the Church Missionary woman heard the gospel preached and believed. Her husband and children cled Intelligencer of the third Annual Conference of the Native Church in the Punjab, at Umritbefore her conversion. At, the time Mrs. Thomas met her she was living with to sur. The missions of the Church Society in widowed sisters, both heathen. Mrs. T. says: "I climbed the notched log which quarter of a century old, but important reserves for a staircase, and sat down by her side. She is about sixty-five, very feeble, wards of a thousand communicants in conhard of hearing, and quite blind, but finds comfort in the thought that in a better world she will be free from these infirmities. Her name is Naw Kah. She has kept strict count of the Sabbaths, and has refrained from work preached the opening sermon, but native on these days. At the time of her conversion clergymen conducted the services and the she learned to read, and until her eyesight discussions. The most important of the disfailed, found great comfort in her hymn-book. cussions was that relative to the organization She says she prays mornings and evenings as of a native Church for India. Mr. Sher Singh well as she knows how, but is not sure that all the words are right. She wished me to hear that the impression which some have that the prayer, that I might tell her if I thought the native brethren are in a position of disit suitable. Our eyes filled with tears as we union and dissent was groundless. "Native listened to the simple appropriate words of brethren of all denominations," he said, the poor blind woman's prayer. There was "consider themselves to be one among themhumble confession of sin, pleading for pardon, selves, as there is no difference in matters asking for help and atrength to lead a Chrisconnected with salvation." The source of tian life, a desire expressed that others might this impression was undoubtedly the difserve the Lord, and that the Master would ferences among the foreign bodies sending be with the preachers of his word, and help the natives the gospel. But these differences them. There were suitable variations for have not extended to the native Christians, possibly because of "their not being thomorning and evening, and all was presented for Christ's sake." She is so fond of Chrisroughly acquainted with Church history." If the missionaries, he continued, "who have tian hymns that we sang several with her. Then Too wah read a portion of Scripture given us the blessings of salvation are anxand prayed, and we bade farewell to this dear 📣 ious to spread this disease of disunion among aged sister, promising if our lives were spared us," it will be incumbent on the native ministo visit her again next year."—The Foreign ters of the "different denominations, with other venerable men, to come together and arrange Church matters in such a form as will be in accordance with the Word of God." Mr. Rallia Ram corroborated the statements of Mr. Singh. "None of the native Christians," he said, "ever think much of the differences between Episcopalianism and Presbyterianism. Wherever there is disunion. Europeans are at the root of it." He said some Presbyterian missionaries did not like it because native Presbyterians were present at this council. Another speaker said the Church proposed could not be made; it must grow. He hoped native Christians of all denominations would continue to meet together in brotherly love, and then as the Church increases "we shall learn better what forms and rules are desirable for ourselves." Mr. Mya Dyas said : "Our National Church must have the same articles of faith. founded on the same Holy Bible; but our Church government, mode of worship, etc., must be, as far as possible, Punjabi and less foreign." While the discussion was in progress, a letter was received from a Presbyterian Conference meeting in Lahore. The

letter was written by the Rev. J. Newton,

the head of the mission of the American

Presbyterian Board, and it proposed "a cor.

porate and federal union" of the native

churches of the Paniab. All the members of

the Presbyterian Conference, except Mr.

Missionary. Rev. Dr. H. Blodgett writes from Peking: China is an educated country, and must be dealt with as such. Peking will, no doubt. at some time have extensive Protestant educational institutions. They should not be established in a spirit of ambitious rivalry, or in any worldly confidence in secular knowledge, but in a humble desire to promote the glory of God, by teaching more perfectly his way to those who in turn will teach it to others. Foreign laborers can never be greatly multiplied in this country. China must be evangelized by Chinese Christians, the few foreign missionaries forming the connecting link between Christians of the West and Christians of the East."

The Indian Mirror, which is not a Christian journal, bears the following testimony to the character and influence of Christian missionaries in Hindostan:

"It is only fair for us to say that the natives of India owe infinite obligations to the missionaries of all Christian denominations for the disinterestedness of their labors and the sacrifices they make in the cause of humanity. The strict impartiality with which the missionaries stand by the just rights of the helpless natives is the glory of the faith that is in them."

Newton, were natives. The letter was re-The scheme of the Rev. Dr. Crawford to establish a Baptist College in the Prairie ceived with great interest. One native member who attended the Presbyterian Confer-Province is attracting considerable attention ence said the feeling seemed to be that epis- in that denomination.

The Family Treasury.

The Child that looks upon Another's

The child that looks upon another's pain May glass in its clear eyes Some quiver of the nerves. True sympathy With others underlies The heart-core that has ached till every thread

Pain.

Is as a tingling wire; We do not glass the pained and quivering face, We fold it in desire On our wide open arms, we kiss its cheeks.

Sometime the pure bell-flowers of perfect love

On your still marge may shake. With clearer dew than those two headed tears. Yea, dew-pearled 'neath God's breath On the red leaves of a heart that has known . All pangs but that of death! Our heart may answer three on three, and be

In sympathy so keen With him who weeps; we cannot weep at all, Save tears that fall paseen, And leave their dint in hearts, as raindrops leave Their impress in the snow. Only the soul that has known suffering Can feel love's perfect three. ADELAIDE STOUT. 1420 Main Street, Buffalo, N.

Teachers and Juvenile Literature

If our teachers would employ a little of their leisure in visiting the newsrooms, scanping the journals, and finding out what their older boys and girls are actually reading in off-hours, they might become missionaries of purity and humanity in a way they hardly conceive. They would understand better the secret source of a great deal that worries and disgusts them in the character and deportment of their pupils, if they could only know on what vile meat they feed in their hours of jeisure. We might, in the same way, gain a little light on the tragedies that so often appal the good people in the quiet country homes of East and West. In every village there would seem to be one rotten plank in the sidewalk, through which, every now and hen, some lovely girl vanishes into the black abyss that yawns beneath our choicest social life. If the history of the drunkenness, lewdess, violence and general depravity sprouted in American youth by this vile literature of corruption could once be written, we fancy no man with a reputation to lose would fail to demand the uttermost power of the law for its suppression. The teacher who seriously disowns the obligation to be a priestess of purity and love to her scholars, is unfit to stand in an American school room. Let all good people everywhere who are working and praying for their children, open their eyes and see what they read .- New Eng. Journal

Bring out the Rope.

The Swiss guides are heroic men. Tre mendous exploits of strength and courage are the scenes which in old age they review Mountain climbers are dependent upon their skill and experience; but no matter what their knowledge of Alpine safeguards or perils may be, they cannot secure even the hope of safety to those who ask their help. except on one condition, and that is, their willingness to be bound together in difficult

The party sets out in union, with kindly intentions to be helpful to each other. They have a book knowledge of the way, but every step is new to their feet, and they must trust to their guide. For a while a common bond of personal welfare is enough. But see, the guide has halted and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tones, "Cour age, gentlemen, there is danger here; we must tie the rope, around each man, and protoct each other!" It is a deceitful snowbridge over an abyssmal cleft in the blue ice! If one man ventures to cross alone, he may drop between those frozen walls. Bring out the rope and bind these adventurers so firmly that if a man falls, the strength and steadiness of his fellows may hold him securely! Woe betide the man who goes over the horrible glacier regions of Switzerland alone!

The experienced guides, who know the dangers of this life journey, tell us that union is strength, that ties of mutual faith and common interest are not all we need, and they bid us bring out the rope of true-hearted association, to double the force of each man's weight. We have done it in faith, trusting in the Lord-because we know there are Jangerous passes in the narrow way to the heavenly heights.

A Christian association needs the strength of all men and women it can link together Give us the additional security of your influence, dear reader, and accept for yourself the safety of the bond which holds us .-Watchman.

Mothers and Boys.

Boys cannot be brought up without being exposed to temptation. In the purest rural districts, in the sweetest villages, as well as in cities, there are evils. Often where least expected boys are led into ruinous vices. To keep them out of temptation would be to take them out of this present evil world.

What, then, should be done? First, keep them out of temptation as far as possible. It is all folly to say that they will be better and friend, said the Earl, 'I am aware that we stronger for having been exposed. They may | have frequently met in that field, and that be ruined in the discipline. Then, instil into their infant minds good principles: teach them to fear God and keep his commandments; impress on them the beauty and re | plied that, anticipating his lordship's consiward of virtue; the hatefulness and punishment of vice; its consequences in the present | friend to assist him in estimating the damage, and future life. Having done all this, with constant prayer for preserving, renewing and | entirely destroyed, £50 would not more than saving grace, an anxious, believing mother repay him. The Earl immediately gave him may cast all her care on God and quietly hope and wait.

The hen gathering her brood when the hawk hovers overhead is an anxious mother, willing to interpose herself between danger and her young. But the hen knows not a Heavenly Father who never ceases to watch with infinite care, lest any of his little ones wood.' Lord Fitzwilliam immediately reshould be harmed.

duty is done, they should be cheerful in the promises. There is an over anxiety, a fret- the venerable Earl, this is what I like!to get out of restraint, and more likely to plunge into evil.

Be careful on this point. Do not coddle a child so as to spoil him. Shut up in the house too much, he will take cold when he goes out. It is better to send him to school with other children than to keep him at home with his books. In a word, be faithful to the boy and then trust him with God.

And when he comes to mingle with the world, he will be thrown at once into the midst of evil; he will find that business men, with high reputations for integrity, do very strange things in the way of business; that honesty is not universal among men of fair repute; and that some called good are very far from being always on the square. The safety of the boy is founded on the principles instilled when he was at his mother's knee. There is no influence more frequently and surely attended by the grace that keeps and saves than a mother's instruction and prayers. -Iranæus, in N. Y. Observer.

Not for Ourselves Only.

That sort of religion which ignores the ob. ligations of Christian philanthropy, and shuts itself up in a cloister to "count its beads and patter prayers," is no longer regarded as of much value to the world, and yet there is a modern pietism, the offspring and relic of monasticism, which is so constantly preoccupied with inward experiences as to forget the dying need of others. Many good people give themselves up exclusively to this sort of introspective piety, watching their spiritual thermometer to determine their spiritual state, and thus become so self-involved that they do not perceive the woe and the want all around them. The religion of Christ is not a set of holy emotions and affections which must be nursed and coddled by constant watching and indulging in spiritual raptures. It is the religion of philanthropy, which goes out into the world where God's poor and needy are, and works to the full extent of our powers for the good of their bodies and souls.

This, then, is the law of Christian philanthropy, as announced by the Saviour and illustrated by his example, that those who are strong should bear the infirmities of the weak; and those who have, should impart to those who need. And this law is binding upon all men, but especially upon those who profess to be Christians. If we are Christians, we are, by the very conditions of being such, philanthropists .- Western Christian Advocate.

In Danger.

BY MARIANNE PARNINGHAM.

"He shall not be afraid of evil tidings: his heart is

Does it matter that bleak winds are blowing, That snowflakes are thick in the air? We can comfort ourselves in the darkness. And pour out the trouble in 1

The frost clothes the earth in new beauty, The trees change to garlands of white, And the moon and the stars in their shining, Make lovely the soft winter night.

And the trouble that comes in the winter, Wears not to our sight a grave face : 'Tis an augel with gifts of new blessings,

A friend with soft beamings of grace For God sends the fresh things that touch us. He knows what is best: He is love!

So we take them, and happy or sorry, Lift eyes full of trusting above. And what though mysterious whispers Of svil are heard in the soul?

Our Father is loving and mighty. And He the fierce strife will control. We are not alraid in the danger,

Our hearts are at rest in the Lord. And we say when the fear-cloud is heavy, "Be calm, He forgets not His word."

So we wait in the hush for what tidings May come o'er the hills to our heart, But we press to His side when we hear them. And nothing can terror impart.

Oh, good is our God to His children. In danger we know He is nigh; He stays through the years of our lifetime, He cheers us at last when we die.

And His hand will bring us all safely To the land where the rest hall be given : And triumph songs aye shall be telling His goodness for ever in heaven.

Landlord and Tenant.

The following story of the honorable dealing of a noble landlord and his tenant is taken from a late English paper. If all landlords and tenants were equally just, how few grievances would spring from the relation :-

"A farmer called on the late Earl Fitz. william to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood where his lordship's hounds had during the winter frequently met to bunt. He stated that the young wheat had been so cut up and destroyed that in some parts he could not hope for any produce. 'Well, my we have done considerable injury; and if you can procure an estimate of the loss you have sustained, I will repay you. The farmer rederation and kindness, he had requested a and they thought that as the crop seemed the money. As the harvest approached, however, the wheat grew, and in those parts of the field which were the most trampled the corn was strongest and most luxuriant. The farmer went again to his lordship, and being introduced, said, 'I am come, my lord, respecting the field of wheat adjoining such a

Mothers forget that it is as truly their duty | did not I allow you sufficient to remunerate | the man who built it, and envy the little bird to be patient and hopeful, trusting in God, as you for your loss?' 'Yes, my lord, but I find that, perched upon its summit, sings merrily, it is to pray and watch and teach. Line upon that I have sustained no loss at all, for where line they must give; morning and evening the horses had most cut up the land, the and always they are to pray; but when their crop is most promising, and therefore I have brought the £50 back again.' 'Ah,' exclaimed fulness in doing, a perpetual spying into the this is as it should be between man and man. ways of a child, that spoils his temper, sets He then entered into conversation with him against good, and makes him more greedy the farmer, asking him several questions about his family, how many children he had, and what was the age of each. His lordship then went into another room, and on returning gave the farmer a cheque for £100, saying, 'Take care of this, and when your eldest son shall become of age present it to him, and tell him the occasion which produced it.' Thus, while meeting an honorable act with a generous return, Lord Fitzwilliam at the same time adopted a most effectual means of transmitting a lesson of integrity to another age, and of stamping the deed with his approbation."

An Example.

When Vidal, one of the most distinguished sculptors of France, became suddenly blind, he refused to credit the assertion of his physician that the terrible affliction must be a permanent one. For awhile he fought the disease and the doubt with the most heroic determination; and when at last he was obliged to accept the medical diagnosis as correct, he gave in like a brave man.

"You will find," said the doctor, "that your other senses will become more acute. especially the sense of feeling. If you persist in your art with half the courage and resolution that you have shown in fighting me, you will become as famous without your eyes as you would have been with them.'

So Vidal, gratified and soothed, went to work, and kept at work. The education of the sense of feeling, even quickened as it was by the destruction of the optic nerve, was a most difficult undertaking, and to a man of less patience and courage would have been impossible. When after considerable patience he found that he could "see a little with his fingers," his delight was unbounded.

"Perhaps," he said, "the good God is to give me ten eyes instead of two, and if this is so, what will I not do to deserve them?"

Time that tries all things, and settles all things, proved that this hope was not unfounded, and it came to pass that Vidal could not only do better work than he ever did, but was a more competent critic of his neighbor's work than when he could use his eves.

"Keep still, now," the artists say, "Vidal is about to feel of my statue!" and this means to them everything that is correct in art judgment.

Vidal's favorite subjects are animals, and since his blindness he has received more than one medal from the Salon for his wonderful power and skill in modelling.

Vidal's labors and experience should be a comfort to his blind brothers and sisters all over the world. Like him, they should say thankfully, "Perhaps the good God will give me ten eyes instead of two."-Zion's Herald.

The Power of a Holy Life.

It is the power of a consistent Christian example—the power of a holy life. As good old Matthew Henry says, "thanksliving is better than thanksgiving," so we may say that pious living is better than pious talking, and a holy example than the best of verbal appeals; for the former may, possibly, come only from the lips, while the latter is from the heart, and even where the former is from the heart it is virtually included in the

"Under whose preaching were you converted?" "Under nobody's preaching," was the pleasant, smiling reply; "it was under Aunt Mary's practising." The life that her aunt led before her was the means of leading her to the Saviour. It was not what the aunt might have said, but it was what she didher consistent example—which was the means of her niece's conversion.

And so a young man, who gave clear evidense of conversion, on being asked what had led to the great change in himself when he had before been so wild and thoughtless, whether it was through any sermon or book that he had been impressed, replied, "No; neither the one nor the other." "Weat, then, was it? Did some one speak to you particularly on the subject of religion?" And he still said, "No." "What was it, then, that first led you to think seriously on the subject?" "It was my living in the same boarding-house and eating at the same table with J. Y." "Well, did he ever talk to you on the subject of religion?" "No, never, until I sought an interview with him. But there was such a manifest principle, such a sweetness of disposition, such a heavenly-mindedness, in his whole life and demeanor as made me feel that he had a source of peace and happiness and comfort to which I was a stranger. The daily excellence and beauty of his life made me feel the defects of my own. I became more and more dissatisfied with myself every time I saw him. And though, as I said, he never spoke to me on the subject of religion until I sought an interview and spoke to him, yet his whole life was a constant sermon to me, and gave me no rest until I became a Christian!"—Baptist

Restraints of God's Law.

No doubt the law restrains us, but all chains are not fetters, nor all walls the gloomy precincts of a jail. It is a blessed chain by which the ship, now buried in the trough and now rising on the top of the sea, rides at anchor and outlives the storm. The condemned would give worlds to break his chain, but the sailor trembles lest his should snap, and when the gray morning breaks upon the wild lee shore, all strewn with wrecks and corpses, he blesses God for the good iron that stood the strain. The pale collected the circumstance. 'Well, my friend, captive eyes his high prison walls, to curse

and flies away on wings of wisdom. But were you travelling some Alpine pass, where the narrow road hung over a frightful gorge, it is with other eyes you would look on the wall that restrains your restive steed from backing into the gulf below. Such are the restraints God's law imposes-no other. It is a fence from evil-nothing else. It challenges the world to put its finger on any one of these ten commandments which is not meant and calculated to keep us from harming ourselves or hurting others .- Dr. Guthrie.

Premature Reading.

When I was young, I remember, my father, from a conscientious feeling, I suppose, that he ought to do something positive for my mental and moral good and general sethetic cultivation, made me learn Pope's " Messiah" by heart, and a number of other masterpieces of the same character. He might just as well have tried to feed a sucking baby on roast beef and Scotch ale! Without understanding a word of it, I learned the "Messiah" by rote, and I have hated it, and its author, too, from that day to this, and I hate them now. So also, I remember well, when I was a boy of from ten to fourteen—for I was a considerable devourer of books-being incited to read Hume's "History of Bugland," and Robertson's "Charles V.," and Gibbon's "Rome' even, and I am not sure I might not add Mitford's "Greece." I can't now say it was time thrown away; but it was almost that. The first thing in trying to stimulate a love for reading is to be careful not to create disgust by trying to do too much. The great masterpieces of human research and eloquence and fancy are to boys pure nuisances. They can't understand them; they can't appreciate them, if they do. When they have grown up to them, and are ready for them, they will come to them of their own accord. Meanwhile, you can't well begin too low down. The intellectual like the physical food of children can't well be too simple, provided only it is healthy and nourishing .- Charles F. Adams.

"Where's Papa!"

An incident occurring in connection with a runaway team, and the upsetting of a waggon opposite Wainwright & Errickson's store. last Saturday, was used in Sunday afternoon's experience meeting in the Young People's Temple with powerful effect. Brother Bancroft had been telling, with his usual seafaring figures of speech, that spiritually his sky was serene, the wind and tide fair, and the prospects bright for making port. Brother Field, following, said it might possibly be as strong an indication of mercy to the Christian if the winds were adverse, and "storm after storm rises dark o'er the way."

Brother Evans, who led the meeting, at this juncture told the following: "A little boy was left in a waggon while the owner was calling at cottages yesterday offering or delivering his goods. The horse took fright, and, turning a corner, upset the vehicle, with its contents of barrels, boxes, etc., and out of the wreck the little boy was taken bruised and bleeding. He was tenderly carried into the store, and was for awhile insensible. At length, coming to, he looked up with a plainive cry, asking, 'Where's my papa? O where's papa?' At that moment his father hurried in and took him lovingly in his arms." The application was, that in trouble our heavenly Father is remembered, and swiftly comes to our relief. The incident touched many hearts, and its lesson was not without salutary effect.

Ocean Grove Record. What He Didn't Know.

Just after the civil war had ended, there returned to the United States a distinguished gentleman, who had been for many years a Senator, but who had been absent from the country during the whole period of the war's continuance, on diplomatic service.

One day soon after his return he was walking the streets of one of our cities in company with two old friends-a Presbyterian minister and an elder. As they walked they passed the iail of the city.

"There," said the minister, "is the place where I was imprisoned during the war." "Well, Brother H-," said the elder, "I suppose, like Paul and Silas, you sang praises with the prisoners?"

"Paul and Silas?" quickly asked the Senator—" Paul and Silas, who are they? I never heard of them. What you refer to must have happened while I was out of the country." "Why, M-," said the elder, " is it possi-

ble that you never heard of St. Paul?" "St. Paul?" he replied. "Certainly, sir, I have heard of him. He was very much of a

"Well, did you never hear of the night in the prison at Philippi, when there was an earthquake, and when the jailer came rushing in, saying, 'What must I do to be saved?'"

"Well, sir," responded the Senator, doubtfully, and with hesitating deliberation, "I have a vague recollection of some such question being asked, but I did not know that it was a man named Silas who asked it."-Harper's Magazine.

Educated Women.

Educated women have a wide sphere. There is, indeed, some discussion as to its exact bounds. Some doubt, for instance, whether they have a legitimate function in the pulpit. Our own view is that character and ability are God's chart of duty. But whatever may be decided in regard to the pulpit, there is one field where educated women are in demand. That is the home. The educated woman is the best wife, the best mother, the best housekeeper, the best economist. The "coming men" could afford hard study are well invested, if for nothing more than to be, able to answer a thousand asking in a few years .- Church and School.

Good Mords for the Young.

Getting A Boy.

I wanted a boy in my office in New York. During a couple of years I had had several boys, one at a time. None of them had given me entire satisfaction. One of them was so lazy, and had so great a talent for yawning and gaping, that I was obliged to get rid of him. Another was a bright enough boy, but was too fond of prying into other people's business, and listening to all the conversation that went on in the office. Another was so slow in going and returning when sent on errands, and of so poor a memory, that he was not worth his wages. Another stole small change and postage stamps whenever he had a chance. Another had learned the habit of using tobacco sufficiently to make himself very disagreeable. When I was out of the office he would smoke; at almost all times he would spit. He had to leave. Another boy was neat in his appearance and wrote a good hand, but was insufferably impudent. His term of office continued but one

I was much annoyed. The wages were fair, the work was light, and the place was one which any youngster who wanted to begin to learn business, might have been glad to get. I inquired among all my friends for just the sort of boy I wanted. One excellent minister, a sound theologian, but a poor judge of boys, sent me one of the most untidy lads I ever saw. His hair was a mop; his boots had not been blacked for a week; his clothes looked as if he was in the habit of spreading his meals over them, and his finger nails were in mourning for departed soap. Had I been running a reformatory institution. I might have taken that boy for one of its patients. I had no work for which he was adapted. I was told that he was the only support of his widowed mother. I was sorry for the widowed mother that that, however poverty-stricken they might costly.

For a good many weeks I suffered from the want of the right kind of an office boy. At last I concluded to advertise for one trustworthy boy; neat, gentlemanly, prompt and diligent; one who lived in Brooklyn, so as to take messages to my house in that city when needed. So I advertised thus:

"Wanted, in an office in New York, a boy who lives with his parents in Brooklyn; who is prompt, neat, diligent, and does not use tobacco. Address, in handwriting of applicant, with recommendations. -

Now I was certain I should be suited. Applications poured in by mail. There were in all about a hundred and fifty written answers to my advertisement. Some of of some was frightful, and in a number of instances the penmanship was enough to make me wish never to see the writers. Out of the whole lot I selected about twenty which seemed worthy of attention. I felt sorry for the disappointed boys whom I could not take, for all had written as if they were very anxious to have the place.

Concerning these twenty applicants I made as thorough inquiry as circumstances would their houses to see what kind of parents she should come back from the spring house they had, how they had been brought up, and what were their surroundings. I saw some very nice boys, and homes which were a | house; and so there was no way in which I credit to the people who managed them. I wanted no profane little ruffian who would spend his evenings and his earnings at the circus or the low theatre. I had no use for down the stairs. He moved about in the the street boy who goes howling through the neighborhood at night with a gang of disorderly fellows, pulling door bells and smashing ash barrels. I did not want a boy for a week or a month, only to discharge him and get another for a like term; but I wanted one who was worth trusting, treating well, and bringing up to business.

At last I found a boy who seemed to be exactly what was needed. I accepted the lad, and he commenced to render service. He was tidy, respectful, and tolerably prompt. He wrote a neat hand and desired to give satisfaction. Altogether, he seemed to be by far the best buy I had employed. But perfection does not dwell in small boys at four dollars a week. This boy, like all others, had his infirmities. True, he did not smoke, spit, swear, steal, drink whiskey, or use rude language. He did not mean to neglect his work. Perhaps he did his best; but he was heedless. It a boy is told to do a particular thing, it is with a view of his doing it. That is what the boy is for. If it is a matter of uncertainty with me whether he will do it or not, I can do better by doing it myself than by telling him to do it. If he would only say to me "I will not do that," then I should know exactly what to do. I kept that boy some time. I liked him so well that I got along with his heedless streak the best way I could. I would talk to him the best I knew how, and tell him the himself to grow up a heedless man. All in

One afternoon a leather satchel was to be sent to my house, and that boy was to take | calf. The alligator had the cow and calf beit. Often had he taken packages there be- tween itself and the river. He made a dart fore, sometimes this same precious satchel. You know how a busy man sometimes crowds valuable things into a satchel of this kind, especially if he happen to be both minister and editor. That day the satchel was full to its month with editorials, sermons. contributions from writers, music, memoranda, books, lesson work, and a little of almost everything else. Alas! alas! My nice boy, who was next and tidy, who was prompt to pay all the expenses of a full training for and punctual, who lived with his parents, and her horn under the throat, and threw it over their future wives merely for the greater good | did not use tobacco, left that priceless they would receive from them. In these days | package on board the ferry boat! He had we pity the ignorant mother. Six years of no desire that I should suffer loss; no intention of doing wrong. He came to my house and told me of the loss. He was sorry, and so was I; but neither our sorrow nor the questions which curious youngsters will be advertisement I put into the papers ever looking back occasionally to see if she was brought the bag back.

A month or two after I discharged that boy, he had the assurance to come to measking for a recommendation to the effect that he was a reliable young person, and altogether such a one as a man needing an office boy could desire. What could I do? I did not want to damage the lad's prospects; but could I recommend him as worthy of confidence? -

I want every boy who reads this to bear in mind that whatever other good traits he may have, if a fellow is heedless, and thoughtless, and forgetful, and careless, he will never get along successfully. If work is worth doing at all, it is worth concentrating the whole mind on. The highest type of godliness, as well as manliness, may be seen in him who keeps every faculty of mind and soul wide awake for business.—Sunday school Classmate.

Grandma's Wolf Story.

"Only one more story about when you were a little girl and lived in the woods," said Frank.

Grandma drew off her spectacles and shut her book. She leaned her head back against the large easy chair, and shut her eyes,

"I remember, as if it were only yesterday," she said, raising her head and looking at the children, who had gathered around her. "I was only seven, and my little baby brother wasn't a year old. 'I'm going to the springhouse,' said mother, 'and you must stay in the room and rock the baby if he wakes.' So-I took my knitting, for I had learned to knit, and was very proud of the stocking that was growing under my arm. It was a cold day. late in the fall, and all the doors were shut. Baby slept, and I knitted for half an hour-Then he awoke and began to cry. As I got down from mother's great easy chair I thought I heard a strange noise outside. Is wasn't Lion, for he had gone off with father to the mill. Something rubbed against the she had such a slovenly son; and I thought door and made the latch rattle. I felt afraid, and went to the door and fastened the bolt. be, water was plenty, and soap not very I stood still, listening, with baby in my arms —he had stopped crying—and could hear my heart go thump, thump!

"All at once there came a cruel kind of bark, and then a snarl. A moment after the window broke with a loud crash, and I saw the long head, open jaws, and fierce eyes of a wolf glaring in upon me. An angel sent by our Father in heaven must have told me what to do. The wolf was climbing in through. the small window, and to have lingered but a second would have been death. Moved as if by a power not my own, and without thinking what was best to do I ran, with baby in my arms, to the stairs that went into the loft. Scarcely had I reached the last step ere he was in the room below. With a savage growl he sprang after me. As he did so I let them were literary curiosities. The spelling | the door, which shut like a cellar door, fall over the stairway, and it struck him on the nose and knocked him back. A chest stood near, and something told me to pull this over the door. So I laid the baby down and dragged at the chest with all my strength. Just as I got one corner over the door the wolf's head struck it and knocked it up a little. But before he could strike it again I had the chest clear across. This would not have kept, him back if I had not dragged another chest over the door, and piled ever so many things on top of these. How savagely he did growl and snarl! But I was safe.

the wolf would tear her to pieces. was only one window or opening in the loft, and that did not look toward the springcould give her warning, or let her know, if she had seen the wolf, that we were safe, For a long time the wolf tried and tried to get at us, but at last I could hear him going room below, knocking things about for ever so long, and then I heard him spring up to the window. At the same moment I heard my father's voice shouting not far off. Oh, how my beart did leap for gladness! Then came Lion's heavy bank, which grew excited, and I soon heard him yelling down the road in the wildest way. The wolf was still in the window. I could hear him struggling and breaking glass. Lion was upon him, when my father called him off in command. All was silence now, but the silence was quickly broken by the sharp crack of a rifle, which sent a bullet into the wolf's head, killing him instantly.

"Father, father!" I cried from the loft window. He told me afterwards that my voice came to him like one from the dead. He ran around to that side of the house. Mother was with him, looking as white as a sheet. I saw them both clasp their hands together, and lift their eyes in thankfulness to God. When I tried to pull the chests away I could not move them an inch. So father had to climb up by a ladder to the loft window to release baby and me from our place of refuge. Mother did not know anything of our danger until she had finished her work at the spring-house. Just as she came out she saw the wolf's head at the window, and at the same moment father and Lion appeared in sight." 'I wonder the wolf didn't get you," said

Frank, with wide open eyes, breathing deeply.—Young Folks' Rural.

Cow and Alligator. A Georgia paper says: "On last Saturday

a man here was looking for some of his hogs that he had missed for several days, and had mischief which would result if he allowed neared the river when he heard a cow bellowing. Upon going to the bank of the river and looking on the opposite side he saw, on a sand-bar, an alligator, a cow, and a young for the calf, when the cow rushed between them, and a fearful fight ensued. While this was raging, the calf got into the woods and faced about, bleating plaintively. The alligator was not more than seven feet long, and struck at the cow furiously with its tail. The cow avoided as many of these blows as possible, but yet received quite a number, one of which knocked her rolling over about ten feet. The alligator rushed upon it with open mouth, and tried to seize her by the nose, but she was up in time to catch it upon backward, and before it could get another lick at her, or defend itself, she was on it again: tossing it high in the air, it fell into the water with a plash, and did not venture to land again. The cow, after rushing around looking for the enemy, ran to her calf and made tracks through the wookd for home,

Our Sunday School Mork.

Sabbath, January 18th, 1880.

(FIRST QUARTER.) INTERNATIONAL BIBLE LESSON .-No. 3.

JESUS BAPTIZED BY JOHN: or, The King Attested.-Matt. iii. 1-17.

Golden Text. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."-Matt. iii. 17.

Topic :-- A Saviour Approved.

Home Readings.

My-Jesus and John the Baptist. Matt. iii. 1-17. T.—The Baptist feretold, Mal. iv. 1.8. W.—The Baptist announced. Luke i. 5-23. Th.—The Baptist named. Luke i. 59-80. F.—The Baptist's preaching. Luke iii. 1-18. S.—The Baptist's testimony. John i. 15-36. S .- The Baptist's death. Matt, xiv, 1-12.

INTRODUCTION. Nearly thirty years have passed by since the carpenter and his wife, bringing with them the wondrous Babe, appeared among their townspeople at Nazareth. The child has blossomed into a youth, and the youth has grown up to manhood. Joseph has died, and the Son, with the support of a widowed mother resting upon him, and with younger brothers and sisters growing up around himtoils at his trade as a carpenter. The memory of the strange events of his infancy, and of the one recorded incident of his youth-the visit to the temple (Luke ii. 42 52)-has faded away from every mind save his mother's, and to his brothers and the villagers he appears only as a humble, godly citizen. Suddenly the silence of prophecy, which has lasted for four centuries, is broken by a voice in the wilderness. A weird, rough form leaps up by Jordan, and a call rings through the land, arousing scribe and Pharisee, priest and people, from their lethargy, and bidding them prepare for the coming Messiah. The cities are emptied, and the deserts are thronged by the listening multitudes, who bow reverently before the messenger of God, and receive from his hand the seal of baptism. The hour has come, and now the carpenter of Nazareth lays aside his plane, and presents himself for the baptismal rite. John beholds in him the expected King, and hesitates, but Christ bids him, falfil his office. Over the head of the newly-baptized Saviour the heavens are rent. the glory streams, the Dove descends, and he voice of the Father is heard attesting him as the Son of God.

NOTES,

(Ver. 1) In those days-While Jesus was living at Nazareth. (Ver. 2) The kingdom of heaven-A rabbinic expression for " the reign of the Messiah." (Ver. 3) Esaias-Isaiah The voice, etc.-The proper punctuation here is, "The voice of one crying, In the wilder. ness prepare ye." (Ver. 4) Locusts-These and other insects of the sort are still eaten in the East, as shrimps are here. (Ver. 7) 'Generation-Brood; Offspring; Progeny. (Ver. 8) Meet for-Worthy of. (Ver. 9) To our father-As our father. God is able of these stones, etc.—The religion of our ancestors is could start a new family with a better character than some of royal descent. (Ver. 10) The axe is laid-Now comes the time for thinning out the orchard. (Ver. 11) To bear -To carry, as a servant does a burden Ver. 12) Fan-Winnowing fan. Furge his floor-Clear, or clean, his threshing floor. Garner-Barn; or, Granary. (Ver. 14) John forbade him-John would have hindered him. John recognized the pre-eminence of Jesus, although the world did not. (Ver. 15) Suffer-Permit. All righteousness-Every [righteous] ordinance. Baptism was in the eyes of Jesus a fitting rite. (Ver. 16) Straightway-Immediately. The spirit of God-The Holy Ghost. (Ver. 17) A voice from heaven-The Father's voice. Here are Father, Son and Holy Ghost together manifest at the opening of the public ministry of Jesus. Hence a peculiar appropriateness in the inspired bap. tismal formula.

ILLUSTRATION-" It becometh us to fulfil all righteousness."-" He that is faithful in that which is least, is faithful also in much; and the that is unjust in the least, is unjust .also in much." Whether a person steals a farthing or a sovereign, it is a theft; and whether a man faithfully employs the two o five talents with which he is entrusted, he is a good and faithful servant. Little things lead to greater. A lad stole a pretty pin, and then a knife. Being undetected, he afterwards stole larger things, and at length was sguilty of a crime that brought him to the gallows. A noble man in America was once told, "If you persevere with what you have undertaken, it will spoil your chance of being President." He replied, "I had rather do right than be President of the United States." The inhabitants of a heathen city rejected a proposal because, "though it would have been greatly for their advantage, it would not have been right." Other old heathens used to say, "Let us do right, though the heavens fall." The way of wrong doing eve leads to miseries, evils, hell; the right way of duty leads to safety, honor, happiness nsefulness, and heaven.

I tell you, brethren, be honest in you dealings; take no advantage even of a child. Be conscientious in your bargains. Have a ingle eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. A cunning man is never a firm man, but an honest man is; a double minded man is always unstable; a man of faith is as firm as a rock. I tell you there is a sacred connection between honesty and faith-honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things .- Edward Irving. '

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Christian Guardian

TORONTO, WEDNESDAY, JAN. 7, 1879.

THE OUTLOOK.

-According to the Methodist Episcopal Year-Book, the number of lay members in the Church is 1,696,837, with a total number of 23,855 preachers, less than half of them being itinerant preachers. . The value of the .16,721 church edifices is \$66,639,990, and of the 5,599 parsonages, \$8,603,293. There are over 3 000 more Sunday schools than church edifices, and the number of Sunday. school scholars is 153,000 less than the total church membership. The number of pastoral charges left to be supplied during the year was 1,337; lecal preachers stationed as pastors, 1,318; presiding elders, 444; deaths of lay members, 19,596; deaths of itinerant preachers, 104; adult baptisms, 64.531; infant baptisms, 55,076; Sunday-school teachers, 214,698; number of Annual Conferences, 96.

Mr. Spicer, of the Grand Trunk Railway, has issued a circular letter to the employees of the railway, in which he says: "The Grand Trunk Raliway Temperance movement, which was started in 1873, has been continued from year to year with most satis factory and encouraging results. Before entering on the New Year, I would ask you to make a good commencement by joining in a renewal of the declaration in favor of total abstinence. All who have so far supported the movement can, I feel sure, look back upon the last six years without experienc ing a single regret on account of the stand they have taken against the many deplorable evils and troubles which we know too often result solely from drinking habits. I only urge you to do what you know and feel to be right in this matter for your own personal advantage and welfare, for the well-being of your families, and for the benefit and best in terests of our fellow-servants and the Com pany. With these good objects in view, let us use our best influence with those about us to give total abstinence a faithful trial for another year."

It is a fact to be regretted that political partizanship often stands in the way of great moral reforms. Almost any kind of social evil is able to find its advocates in aspiring politicians. The polygamists of Utah have been receiving considerable attention from President Hayes, who has recommended. samong other things, that all who continue in open and voluntary violation of the law in , this respect shall be deprived of the right of the suffrage. Of course all Utah is stirred; and war is declared against the Republican party, which the President represents. It is runcured that the wires are being pulled :t) secure the support of the Democratic party in hindering adverse legislation. Howover that may be, the fact is that, according to Zian's Herald, they have found an advocate in the Boston Advertiser, which has .come out with an elaborate but weak defence of Mormonism, as a religious system. It urges that the Mormons should be free to follow their own religious opinions and to enjoy all the rights of citizenship, although they do enjoy the luxury of more wives than the law of the land permits. How often liberty and religion are used as a covering for selfishness, sensuality, and vice ! We heartily sympathise with the efforts of the President to remove this evil, and we think he is on the right track. Disenfranchised Mormonism will soon expire.

The United States Government has shown dts saxiety to remove the lottery evil and other species of fraud. It seized as unmailable matter a large number of lottery tickets belonging to a State lottery in Louisiana. The guestion of the lawfulness of such enterprises has arisen out of this move, and the Supreme Court will have to decide the matter. But while the Government is thus endeavoring to care the evil, it is being cultivated by those from whom we expect better things. Zion's Herald has spoken strongly against the gambling in the form of raffling, which was carried on at a recent Old South Church fair. Some denominations propose withdrawing from the scheme entirely and the Rev. H. Morgan is endeavoring to secure a better observance of the law in this respect. It is to be hoped that he will succeed. Gambling schemes of various kinds are becoming unpleasantly frequent in our own country, and some of the contrivances to raise money at tea meetings, sociels, &c., tread closely on forbidden ground. A writer in the Advance, speaking of the same evil in the West, says most disc ragingly; "Churches hold swindling fest vals and little mean lotteries, and run gambling tables, all in the name of the Lord and for the good of the cause. When a minister comes among them who preaches consecration and conversion, he is hurried out of town."

The Scottish correspondent of the Christian World says: "There is a talk of another process for heresy against the Rev. Fergus Fergrson. It seems that the lecture he delivered to the young men of his congregation in Octobor, on 'The Dilemma of Modern Orthodoxy, has been looked upon with much dissatisfaction by several members of the Southern U. P. Presbytery of Glasgow, and a meeting of that body was held last week to consider the matter. It is described as 'a semi-official private meeting,' but there is if their education is to be arrested by lack no reason to doubt that a resolution was of matter whereon to feed. The public come to by a majority to take steps to test libraries of Toronto are practically shut deputation from the congregation has since the form of papers, magazines, and books, is of the great M. E. Church of the United States, work and education that literature, in the form of papers, magazines, and books, is of the great M. E. Church of the United States, "circulating the word of God substantially coming to this country.—American Paper. Section 2 to the second

in replying, said that there was nothing in the lecture which had not been in the hands of members of Synod when his case was before the Court. He was determined, he said, that whatever more was done must be in public, as he would on no account submit himself to private dealings. The matter came before the Glasgow Presbytery on Tuesday, when Mr. Ferguson was charged by the Session of Pollock-street Church with heresy contained in his lecture. After a long discussion, the Presbytery dismissed the charge on the ground of informality. The complaining Session based their charge against Mr. Ferguson on his statement that the eternal co-existence of evil and good, under any conceivable conditions, was im-

CHRIST'S SECOND COMING.

One or two friends have written to us expressing dissatisfaction with us for opposing the pre millennial theory of Christ's personal reign upon the earth. We have, however, received many other letters, thanking us for our outspoken condemnation of this theory. As far as we know, the theory finds few adherents in the Methodist Church. A friend has sent not intended for publication, contains a number of questions, which we would like to answer briefly, as others may be interested in the matters referred to. We have made frequent reference to the subject of Pre-Millennialism; but a statement of some of our reasons for our attitude towards these Prophetic Conferences, although containing nothing additional to former statements, may show that we are not without a reason for our opposition to these speculations.

Let it be clearly understood, that we have never said anything against the doctrine of the second coming of Christ, which we believe and teach: that we never spoke or wrote of that doctrine as "a delusion; "but of the peculiar theory of the time and manner of his coming, which is maintained by Pre-Millennialists. It is not candid in those who hold pre millennial views to represent those who do not accept their earthly conceptions of Christ's coming, as deniers of the doctrine of Christ's second coming.

Our opposition is mainly directed against these three points in the pre-millennial teaching: viz., That we have ground to believe that the coming of Christ will take place very shortly; that he will reign as a visible per sonal king in Jerusalem, or somewhere on earth; and that this manifested presence of Christ on earth, and not the preaching of the gospel and the operation of the Spirit, is the divinely appointed means of converting the world, and making Christ's kingdom and reign universal. It is against what we believe to be false and fanciful in the teachings of Pre-Millennarians we protest.

We just name a few out of many reasons why we reject this theory:—1. Because it assumes that the local visible presence of Christ in the world will be more powerful, in securing the victory and extension of his kingdom, than the influence of the Word and Spirit of God.; although we know from the New Testament that the personal ministry of Christ was far from being so successful in winning men from sin to holiness, as the preaching of the Gospel and the gift of the Holy Spirit, after the ascension of the Sa-

2. Because, the central idea of this theory is a retrogression, from the broad, spiritual teaching of Christianity, to the less spiritual sectarianism of Judaism. After learning that in Christ Jesus "there is neither Jew nor Greek," are we to go back to the idea that the Jewish race, which rejected Christ, is to be crowned with special honor over Gentile Christians?

3. Because those who maintain that the present agencies can never convert the world -that in spite of all Christian agencies the grow worse, till Christ come: - weaken the hands of Christian workers, and really deny the sufficiency of the Word and Spirit of God to save the world.

4. Because their arguments for the speedy coming of Christ are based on the form of words of Scripture, written 1800 years ago; and which could not have the meaning they give them, because Christ did not so come. If the early Christians believed that these texts taught that Christ was coming immediately, they were mistaken. The events of time have proved that Christ was not to come soon after his ascension. Hence, the God of truth could not have intended to teach what was not true. If it be asked, would not the belief of Christ's near coming quicken the zeal of Christians? we answer: Perhaps so; and so would the belief that they would die tomorrow. But this supposed good effect could not justify us in believing what is not true,

or incapable of being proved to be true. -5. Because we have noticed that those who are smitten with this theory, and the love of interpreting the prophecies, which accompanies the reception of pre-millennial notions. are generally distinguished by a confidence in the infallibility of their interpretation of the Scriptures relating to this matter, that renders them impregnable to reason and

PUBLIC LIBRARIES.

The T rong Mail recently had a timely reference to the importance of establishing, in centres like Toronto, free public libraries, for the use of the people. It deems it strange that a city so large and intelligent as Toronto should be without a free library; and forcibly remarks, that it is vain to drive "the three R's" into the heads of our young ones. the soundness of Mr. Ferguson's views. A against the working classes of the people.

All letters containing payment for the Christian | pathy with him, and at the same time to re- | the greatest educational agency of our times. | the largest denomination in the Republic? How quest him to have nothing to do with private | If so, is it consistent and wise to spend large conferences, or questions put to him in an sums of money on the machinery and agenostensibly private form. The rev. gentleman, cies of primary education, and then make no attempt to supply the young, after leaving school, with the sources of knowledge on which all men and women of intelligence mainly depend for their culture and mental growth? We know that the wealthy classes can easily enough obtain this literature, either from private or public libraries; but we are speaking of those whose income is too limited to afford them this advantage. The mere knowledge of history and science may have no particular moral influence; yet it can hardly be questioned, that the habit of reading useful and instructive books has a powerful tendency to prevent the young from falling into idle or vicious habits, as well as to develop and strengthen their mental faculties. Thousands of the gifted and useful have found out the latent powers within them by the suggestions, or facts, read in some good book which embalmed the thoughts of a gifted author. And if this be true, may not valuable intellectual gifts be left in many cases undeveloped, for want of this educating agency? Such a library should be carefully selected; the taste of those to be benefited should not be the supreme standard in selecting the books. The remarks of the Mail, although having special us a letter on this subject, which, although reference to Toronto, are equally applicable to other cities. It says:-

"We want in this city, and perhaps in other cities and towns, a fountain of knowledge accessible to all, and especially to the intelligent mechanic, without money and without price. There is no way devisable by benevolence more certain to be remunerative by its moral and in-tellectual fruits than such a one as this. We complain of brutishness and sottishness among the working classes; why has not the experi ment been tried here which has proved so suc-cessful in London, Manchester, Glasgow or New York? Once lay the foundation of an institution like this—and there are at least a score of our wealthy citizens who might give it the necessary basis—and there would be no reason for apprehension as to its future."

METHODISM AND REVIVALS.

A letter recently appeared in the Montreal Witness, questioning the propriety of inviting Mr.E. P. Hammond to Montreal. The writer, who wrote over the signature of "Beza." displayed a special animus against revivals, and against the Methodist Church, as peculiarly a revival Church. Some of his allegations against revivalists may have been true, of certain "evangelists," for anything we know. His main argument against revivals is that they have not yielded results commensurate with the labor bestowed upon them; and the chief proof of this assumed fact is the singular allegation that; Methodis m has not advanced as rapidly as the Presbyterians or Episcopalians. He furnishes a tabular statement of these three denominations in Montreal, in proof of his assertion. It is notoriously unfair and illogical to take any one city and draw a broad and sweeping conclusion of this kind from one place, which might have been wholly exceptional; but it appears that his figures and calculations are erroneous, and that the real facts of the case are against his assumptions. From his figures, he made it appear that Methodism had fallen behind the other Protestant Churches, in its ratio to the whole Protestant population. And then with a clenching flourish he adds: "From this calculation it will be seen that the Methodists who hold periodical revival meetings have recently not advanced with the population, in the same ratio as the Episcopalians or the Presbyterians, who have no such meetings. This I hold to be a damaging fact against the utility of these spasmodic efforts."

But "Beza" has not been allowed to pass off his partial and incorrect statements without challenge. First, the Witness showed that " Beza" had represented the three chief denominations of Protestants as making less than half the whole Protestant population, which indicated some fatal flaw in his reckoning. A correspondent, signing himself "Anti-Beza," shows clearly that the calculaworld is growing worse, and will continue to tions of "Beza" were incorrect; and that a of 1871 showed an increase where "Beza" had made out a decrease. This writer, who insinuates that "Beza" is a gentleman who was once a Methodist and used to publish himself as "Examiner" to a college, grows satirical and asks: "Shade of 'Beza! Cans't thou not do decimals? Have thy three centuries in the better country not only soured thy spirit but confounded thy arithmetic? And rumor hath it that thou hast been a teacher too!"

This writer shows that the census returns of of England, 494,744; Presbyterian, 545,005; Methodist, 567,091-a result that is a powerful witness for a revival Church; yet "Beza" claims to have the piety and intelligence of Montreal on his side, while he slanders Methodism in this way.

The Rev. W. I. Shaw also contributes to the Witness a forcible and trenchant reply to this attempt to unjustly disparage Methodism. He truthfully says, "It is too late in the day for any one who is anxious for the spiritual power of Christianity to question the usefulness of this agency, when properly directed." Mr. Shaw, taking "Beza's" own figures, shows that they prove the very opposite of that for which they had been given, inssmuch as they show that Methodism from 1851 to 1871 increased in Montreal more rapidly, in proportion, than either of the Churches with which it had been confrasted by "Beza." Mr. Shaw speaks with admirable modesty and delicacy, in reference to the progress of Methodism; and courteously concedes that other Churches than ours may now be called revival Churches. Mr. Shaw pertinently asks:

"How is it that Methodist revivals have not from a dozen members in 1739 to 23,000,000 adherents in 1879, an increase unparalleled in church history? How is it that Methodist revivals have not obstructed the marvellous enterprise and

is it that Methodist revivals have not hindered the amazing increase of Methodism in Ontario and Quebec, so that last decade the increase

among the churches was as follows:

lutely 1,038 Anglicans less than in 1861; and while Presbyterians increased 2,430, Methodists increased 3,419? The explanation of all these facts, if the other churches would only know it, is spiritual life and revival power. Many among them are recognizing this, and, what is more, are surpassing us in religious zeal. Where this is the case, even when they outstrip us, we wish them God speed. We hate the strife as to 'who shall be greatest in the kingdom,' when there are so many tens of thousands outside of all our churches perishing for want of truth and light and sympathy. Anybody, we do not care who he is, that goes after these to bring them to purity and happiness and heaven, delights our

QUESTION AND ANSWER.

QUESTION.—I have seen it stated that the disciples were regenerated and truly "born of God" before the day of Pentecost, and that the blessing of that day was the "blessing of entire sanctification." Is this true?

Answer .-- Understanding the writer of the

above question to ask, whether the disciples of John the Baptist, and the disciples of our Lord, previous to his ascension, were in the full enjoyment of the experience, which is the privilege of justified and regenerated believers, under the dispensation of the Spiritand whether the baptism of the Spirit was the sanctification of previously regenerated persons, sustaining the same relation to their former condition that full sanctification now does to justification, we are disposed to answer in the negative. We do not believe that the disciples before the day of Pentecost were without faith or grace. They were devout men, having a measure of faith; but not until after the day of Pentecost did they enjoy the full blessings of the salvation of the gospel This is indicated by the Saviour's injunction to Peter: "And when thou art converted, strengthen thy brethren."-(Luke xxii. 32.) The work of the Comforter was to testify of Christ, to reprove the world of sin, and to renew sinful men. The Apostle Paul tells us, that they were saved, "by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Saviour." But, in some mysterious but important sense, the Holy Ghost was not bestowed before as after the ascension of Christ; for it is written "The Holy Ghost was not given, because Jesus was not yet glorified."-(John vii. 89.) There is no good ground for believing that the baptism of Pentecost, though sanctifying in its nature, lifted all who enjoyed it into the experience of full sanctification: or the maturity of character which we call Christian Perfection. As to the religious state of John's disciples, something may be learned from the fact that though Christ pronounced him "a burning and a shining light," he said, never theless, "he that is least in the kingdom of God is greater than he."

BEECHER AND THE BIBLE SOCIETY.

At a private meeting of Plymouth Church recently, it was proposed to dispense with some of the monthly collections for the prinlocal charities. Two of those proposed were the American Tract Society and the American Bible Society. Mr. Beecher remarked that these could well be dropped, as they were too well established to be allowed to suffer while less-known organizations might suffer if struck off. In regard to the Bible Society, he said that he had the less regret in consequence of the action of the Board of Managers, who had made a careful revision of the English text, eliminating thousands of small errors which had gradually crept into the editions, and had published it for seven years as their standard edition; but about the year 1858, under intimidation, had gone back to the unpurged text and had made it, with all its errors, their standard edition. For this expression of opinion comparison of the census of 1851 with that | he has been severely criticised and misinter-

No doubt, the bare statement that the Society was unworthy of support because it published a corrupt version of the Bible may have an injurious influence, but it is probable that Mr. Beecher does not find fault with the version so much as with the retrograde action of the Board. In 1847 a Committee was appointed to revise the edition of the Scriptures published by the Society, and in 1850 the work was completed. It was adopted by the Board and printed in three 1871 give for the whole Dominion: Church forms, and for seven years it was issued and distributed by the Society as its standard edition. When the American Bible Union (Baptist) was organized, considerable discussion arose on the question of revisions, and a conservative element attacked the recently revised edition of the Board so vehemently that the Board, in 1857, finally resolved to abandon the revision and go back to the old text. The Committee on Revision, as might be expected, felt mortified to see their work of several years thrown overboard, and, with the exception of Dr. Spring, they all resigned in disgust. The Committee was formed of Revs. Dr. S. Turner, Dr. E. Robinson, Dr. Thos. E. Vermilye, Dr. Rich. S. Storrs Jun., Dr. Jas. Hoy, and Thomas Cock. Mr. Beecher may feel very much as the members of the Committee felt. Dr. Storrs has not taken a collection in Pilgrim Church for the Bible Society since the action of the Board, and it is hardly strange that others should follow his example.

But the Western Christian Advocate points out that while the American Bible Society has full power to revise any of its own versions, those which have been originated or completed under its auspices; yet by its charter prevented the astonishing growth of Methodism the Society has no power to correct or modify King James' version. Besides, with all its minor inaccuracies, no doctrinal teaching of the Bible is obscured; and in continuing to

as it was originally given to men, and substantially as it must remain while the English language continues to be used."

Whatever opinions in theology crop up in England soon find advocates in this country. The denial of the eternity of future punishment is by no means new; but it has been brought into great prominence in Britain by the advocacy of leading Episcopalian, Presbyterian and Congregational ministers, of whom Canon Farrar is chief. We have just received a pamphlet by the Rev. G. J. Low, of Merrickville, an Episcopalian minister, taking the same side. This contribution to the present controversy on Eschatology is entitled "What shall the end be?" and is addressed specially to the clergy of the Anglican Church. Those familiar with the discussion will find nothing new here. Mr. Low thanks God that the Church of England does not require belief in eternal punishment, and fully endorses Canon Farrar's view. The main argument is that eternal punishment is inconsistent with Divine goodness. All this class of theologians speak as if sorrow, suffering, and cruelty had no place under the government of God in the present state of things; and that its existence in grandfathers no breakfast table was complete any future point of time would be something in Ireland that hadn't Saunders on it with wholly at variance with the known facts in the history of intelligent beings.

GOLDEN WEDDING .- The golden wedding of the Rev. Richard Jones and wife occurred on Sabbath. 28th ult., on which day Bro. Jones preached in the Cobourg Methodist Church, with great vigor and earnestness, a sermon characterized by simplicity, compact thought, naturalness, and the Holy Spirit's power. On Monday a few friends met by invitation to celebrate the occasion. After tea, pleasant congratulatory addresses were made by Dr. Nelles, Dr. Burwash, Rav. John English, Rev. T. W. Jeffery, and Mr. Lewis, to which Bro. Jones replied in a happy vein, recalling some of the chequered scenes. in a Methodist itinerant's life, through all of which a kind overruling Providence had led them. He contrasted the liberty now enjoyed | rise resolutely and make a general, rapid and by us as a body with the disabilities under voluntary movement in defence of their bewhich Methodism labored fifty years ago, which he illustrated by the fact that a mirister of another branch of the Christian Church had to be secured to solemnize their marriage. It will be pleasing to Bro. Jones' many friends to know that his general health is greatly improved, and never were his pulpit | favorite method of sowing the bad seed; Jones still maintains an active interest in church work. The occasion was taken advantage of by relatives and friends to present Bro. Jones and his wife with suitable wedding presents. Two gold headed canes. a gold wedding ring, a pair of gold spectacles, a gold thimble, and some handsome sterling silver spoons, plated with gold, were among the gifts. The evening will be one of pleasant memory to those who were there.

A subscriber writes to discontinue sending faith, which he avows is "Calvanism." friend has deprived himself and family of the given what we deemed a good reason for our views. One difficulty with such persons as Calvinism; and represent us as condemning this teaching. At the same time we venture to say that a great many, who call themselves Calvinists, would repudiate the distinguishing tenets of Calvinism.

While all our readers are entering on the ber the Christian Guardian enters upon its ation." second half century. For fifty years it has rendered good service to the cause of religion and social progress. We trust our ministerial brethren, and all friends of the GUAR-DIAN, will by an earnest united effort enable the dear old paper to commence its second fifty years with a largely increased circulation. We call attention to the Prospectus respecting the GUARDIAN and our other periodicals, which will be found on the seventh page. Read it: then cut it out, fill it up with names, and return to the Book-Steward.

Rev. Dr. Potts, of the Metropolitan Church. and Rev. J. B. Clarkson, M.A., of Sherbourne Street Church, last Sabbath spoke to their congregations of the importance of having Christian and Methodist literature in their homes, and warmly commended the GUAR. DIAN and Magazine. Others, of whom we papers. We hope so. The pastoral adco-operating with the Editors and Book-Steward you are holding up a strong arm of the Church's power."

the Spanish Government to hold. It has long been in a state of rebellion and turbu. lence, like that of Ireland, and requiring a much larger military force to keep it in subjection or even in possession. It seems in-evitable that it would ere long be given up by Spain as too costly to be retained. The present population of the island is about 1,500, 000, of whom some 750,000 are whites, 38,000 Chinese and Hindu coolies, and 650,000 negroes, or of negro origin. Of the whites, some 600,000 are creoles, or natives of the island, while 140,000 to 150,000 are natives of Spain, called peninsulares. Although of the bring letters back .- Academy. ame stock, the difference between the creoles and peninsulares is so very great as to be observable at a glance, as visitors to Havana must have noticed. The creoles are ready at any time to join with the negroes, whether free or bond, to oppose the Spaniards, counted as their oppressors and natural foes, which they really are. Since the close of our civil war the Cuban sugar trade has vastly increased, the quantity recently exported having been valued at from \$80,000,000 to publish the present version, the Society is \$100,000,000 annually, three-quarters of it

NOTES AND GLEANINGS.

Canadian Produce in Ireland. The Belfast Weekly News says for some weeks past Canadian potatoes in large numbers have been arriving in Liverpool, finding a ready market, and these in the course of a week or so will be supplemented by heavy consignments of turkeys, prairie hens and quantities of game for the Christmas season. Last year the trade in Canadian poultry was engaged in to a considerable extent, and it was a success, which will result in the area of operations this year being extended. The first steamer—one of the Allan line—will probably reach the Mersey in the course of a week or two with some 10,000 turkeys, besides other descriptions of poultry. It is ex-

An Old Irish Paper.

pected that many of the turkeys will be des-

patched to the Parisian markets.

The oldest newspaper in Ireland has just passed out of existence-Saunders's News Letter and Daily Advertiser. It counted its volumes from the year 1698, and for many years it was a familiar and flourishing "institution" in Ireland. In the days of our the tea and toast. Several fortunes were made by it. Like many other ancient "institutions," it experienced severe reverses of fortune within the last twenty years. Ultimately it found itself in the Bankrupt Court, where it was purchased by its last owner for a trifle. He failed to work it up, and it was subsequently offered for sale by auction. There wasn't a single offer for it, and now the shutters are up in the old house in Dame Street, Dublin, and the old paper is dead.

Missions in Mexico.

Missionary reports from Mexico indicate that the Romanists are becoming thoroughly alarmed. Some statements translated from Romish papers by Dr. Butler are as follows, viz.: "It is necessary that the Catholics liefs. To-day, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is their ministrations more acceptable, while Sister, and, sad to say, in exchange the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them. Protestantism is becoming truly alarming among us."-Missionary Review.

A Change for the Better.

The Dublin Freeman says :- "It would appear, from some information which reaches. us from the County Tipperary, that a very great change for the better has come over the demeanor of some landlords and agents who hitherto had been noted for anything buthim the Guardian, because it ridicules his suavity of demeanor when dealing with their tenantry. They have not only given remis-Now, of course, we are very sorry that this sions of rent, or time to pay it, but have actually learned to be kindly and affable. All GUARDIAN for 1880; but we cannot admit the tenants throughout the South Riding, we that his reason is a good one. First, because are informed—though we take the statement we have not ridiculed the peculiar tenets of subject to correction—have had the greatest cipal charitable institutions, to make way for Calvinism. We have certainly condemned satisfaction in dealing with their landlords or these tenets as contrary to a right interpre | the agents. There is one solitary case, we tation of Scripture, and a sound philosophy | are told, in which this rule does not prevail; of human responsibility; but have always but in this the exceptional party is neither landlord nor agent, but a middleman. Here the last penny is screwed, or threatens to be our correspondent is that they call all the screwed, out of tenants. Fortunately his truth preached by Presbyterian ministers property is a small one, and those who are to suffer are very few in number. It is with sincere gratification that we learn of the changed mood of landlords, agents and people. There is nothing which can so effectually tend to settle satisfactorily the yexed question which is now occupying all men's responsibilities of a new year, with this num. | thoughts as mutual forbearance and consider-

Missions in Central Africa.

We regret to hear that the Church Missionary Society have received discouraging news of the coadition of affairs at their Nyanza Mission. Hostile influences are believed to have been at work, and the attitude of King Mtesa has been for some time not over friendly. In May last a rumor reached the king that the Egyptians were advancing their posts further towards his country, and he appears to have accused the missionaries of complicity in the matter. While utterly denying the charge, they offered to send two of theirnumber with his messengers to Colonel Gordon, and accordingly Mr. Felkin started for Egypt in advance on May 17 to prepare the way for the party who were to follow in company with the Rev. C. T. Wilson. Mr. Felkin has written home from Fatiko, in have not heard, may have remembered our Egytian territory, forwarding a letter from Mr. Wilson, dated June 26, from which it apdresses all spoke strongly on this subject, and pears that he and four chiefs were on their we hope the pastors will remember that "in | way north, but still in Uganda territory, Messrs. Stokes and Copplestone had been permitted by Mtesa to go to the south side of the lake on condition that they sent up the mission stores left there. The position of Caba is becoming an expensive island for the three missionaries left at Mtesa's Court is certainly not an enviable one, and the whole affair shows the danger of placing implicit trust in the professions of a savage chief. The London Missionary Society are also experiencing considerable anxiety at the continued absence of intelligence from their Tanganyika expedition. They have accordingly asked Dr. Laws, of Livingstonia, to despatch trustworthy messengers to Ujiji to inquire into the state of the mission and to

We call the attention of our friends who are about building a miderate-sized plain brick church to the advertisement of Mr. Lake, in this issue. Having purchased the building erected by the Presbyterians six years ago on Sherbourne Street, he is now prepared to sell the fittings at a very moderate price, and it certainly will be quite a. saving to any parties desiring to build.

LITERARY NOTICES.

A Contribution to a Proper Understanding of the Oka Question; and a help to its equitable and speedy settlement. By Beta, Price 25 cents. Profits to be devoted to benefit the "Oka Indians."

This stout pamphlet of 92 pages deals pretty thoroughly with the whole case of the Seminary of St. Sulpice and the Oka Indians. It is the most exhaustive review yet published of that now notorious case, and it establishes the rights of the Indians, showing the falseness of the claims of the Seminary.

The Port Hope Daily Guide has entered upon its third volume. The publisher, Mr. George Wilson, announces that his venture has been a success, and that he will continue to issue the Daily. We wish him continued prosperity.

The New Englander for January opens with an impartial and discriminating article on "The Massacre of St. Bartholomew," by Prof. George P. Fisher. This is followed by an important paper by Prof. S. Wells Williams, M.D., entitled A Chinese Historical Novel." The other articles are-" Spelling Reform," by J. G. Pyle; " A Scholar of the Twelfth Century," by Prof. Thomas R. Lounsbury; " " Thoughts on Congregationalism-Its Past and Its Future," by President Neah Porter; and "Some Contributions which the West may be expected to make to the Congregationalism of the Future," by Rev. Henry A. Stinson. There are also, as usual, a number of interesting notices of new books. This magazine is ably sustained, and always contains a number of excellent articles.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

Newtonville.—A very successful tea-meeting was held on New Year's night. The Editor of the GUARDIAN delivered a lecture on "Men and Women for the Times,' to a very large and attentive aulience.

Wellington.-Rev. P. Addison gave excellent sermons on the 21st ult. in the Methodist church, At the Christmas-tree there was a large attendance. The church was beautifully decorated, and the tree very fine. Proceeds over \$30.

PRINCE ALBERT.—The ladies gave a tea-meeting in the basement of the church on the 23rd ult. in aid of the Sunday-school. After tea the visitors were treated to a first-class programme, consisting of songs, readings, speeches, &c. The church was handsomely decorated with evergreens. The proceeds amounted to about \$18.

Collingwood.—On the 28th ult. the anniversary Sabbath-school sermons were preached by Rev. J. Herbert Starr. The singing was led by the children, under the direction of Mr. A. C. Herrick. On Monday evening the children entertained an audience of about 250 with music, dialogues, recitations, etc.

PETERBORO'.-The anniversary of the Georgestreet Church was held on the 21st and 22nd ult. Rev. S. J. Hunter, of this city, preached on the 21st to large and attentive audiences. On Monday the annual tea was given, when addresses were delivered by Revs. Dr. Harper and S. J. Hunter.

SMITHFIELD.—Rev. John C. Ash writes:-Our Christmas-tree on the 23rd ult. was a great success-the church was crowded to the doors. Presents of books and candies were made to all the children in the Sabbath-school. Thirtysix dollars were taken at the door for Sundayschool purposes. Special presentations to Mr. J. S. Sherman, Miss Bate and Miss Drury.

Consecon .- The concert in the Methodist church on Friday evening, the 26th ult., was well attended, considering that the evening was one of the coldest and most stormy of the season. About \$45 was realized—a sum which would have been nearly doubled had the weather been favorable. The singing and playing were unusually good, and were highly appreciated.

Roblin Mills.—A festival was held on Christmas night. Tea was served in the Town Hall, after which an adjournment was made to the church, where addresses were delivered by Revs. A. Cunningham and F. McAmmond. Prof. Green, of the Deaf and Dumb Institute, Belleville, with Prof. Wallbridge as interpreter, also took part in the entertainment.

THOMASBURG.-Rev. W. H. Peake writes:-A tea-meeting was held at Moira on the 30th ult.. after which Rev. T. W. Jeffery, of Cobourg, delivered his admirable and instructive lecture on "How to Rise in the World" to a highly appreciative audience. All were delighted and profited. Bro. Jeffery would be a welcome visitor at this point at any time. The proceeds are to be applied to the church debt.

OMEMEE.—Rev. J. A. Chayman writes:-The anniversary services of the new church here came off on the 14th and 16th of December. The sermons of the Rev. J. E. Starr, of Peterboro', were appropriate and were well received; and ne old friends of the Rev. E. R. Young were delighted with his lecture, in connection with the tea-meeting, on "The Wild North Land." The anniversary services were more successful financially than any since the dedication of the church.

Beaverton.-A correspondent writes:-On the 28th and 29th of December, very successful anniversary services were held in connection with the Sabbath-school. On Sunday morning a children's service in our own church. In the evening a sermon on the claims of the Sabbath school, in St. Andrew's Church, by the Rev. T. Williams, by invitation of Rev. D. Watson, M.A. On Monday evening a tea-social, followed by a rendering by the school of Dr. Vincent's " Christ mas Service No. 2," to the great delight of a good audience.;

BOWMANVILLE .- The News says :- The social at the Methodist parsonage, given by the pastor of \$40 due next year. The Superannuated Minisand family on Friday evening last, was a most pleasant and successful affair. The pastor, Rev. Mr. McDowell, and wife were untiring in their efforts to make those in attendance feel at home. and judging from the happy countenances of are doing nobly, financially, and we are looking those present, they succeeded well in their efforts. for other circuits to imitate them in the conse-The Christmas-tree, in the vestry of the church | cration of their substance to God's cause. If all on the same evening, was loaded with neat, useful and ornamental articles, which met with a ready sale. A handsome sum was realized.

AREWRIGHT .- The young people at Sang's ap pointment held a very successful toa-meeting on the 24th ult.-Christmas-eve.-Last Friday closed a three weeks' union revival meeting at Burgoyne, in the Presbyterian church, in which about eighty professed faith in Christ; the Presbyterian. with Messrs. Burton and Thom, evangelists. various Churches. Gracious answers to prayer chair, and an excellent programme was pre- to walk around.

were given, and the faith and love of God's people increased.

Thurlow.—Successful anniversary services were held at Foxboro' on Sabbath, December 21st. Rev. N. R. Willoughby, Chairman of the Distriot, preached at 11 a.m. Rev. O. R. Lambly, M.A., at 2.30, and 6 p.m. A tea-meeting was held at the same place on Christmas nightspeakers, Rev. J. W. Savage, of Stirling; Rev. Mr. Palmer, of the M. E. Church ; Mr. Luttrell, Rev. J. Kilgour, pastor, and others. Entire proceeds, \$121-applied on the debt still resting on their new church,-A tea-meeting was also held at Plainfield on the 30th ult., which was highly successful. Addresses given by Rev.

N. R. Willoughby and others. Proceeds, \$65. ATHERLY.—The new church on the 10th Concession, Mara, was dedicated on the 28th ult. by the Rev. I. Weldon, assisted by the pastor, Revs. F. Johnson. A tea-meeting was held on the following evening. The attendance was large. Interesting addresses were delivered by Revs. I. Weldon, W. P. Brown and the pastor. The music was furnished by the Indian choir of delighted. The financial proceeds netted nearly Rama, and by the choir of the church. Proceeds of the services nearly \$100. The subscriptions which fall due in February will free the church of debt. The building is frame, 24x36 feet, gothic windows and doors, and presents a very neat appearance. Pastor and people are now looking for a revival.

LONDON CONFERENCE.

St. Marys.—At a bazaar and dinner held last week, in connection with the opening of the new Methodist Church, upwards of \$400 were realized.

WATERDOWN.-Rev. J. W. Holmes writes:-There is a gracious revival in progress in this village. Indications encouraging; but much need for humiliation and heart-searching. Brethren, pray for us.

CHATRAM.—The Rev. W. J. Maxwell preached two excellent and appropriate sermons when attending the Sunday-school anniversary of the Park-street Methodist Church. Another visit will be hailed with pleasure.

PORT STANLEY .- A Christmas-tree entertainment was given to the Sunday-school children at Union on Christmas-eve. Mr. Josiah Long occupied the chair; the Union choir furnished the music. A pleasant evening was spent, and the proceeds amounted to \$18.

KELVIN.-Rev. W. H. Fife writes :- Our Sunday school entertainments were all successful. Bro. Shibley did us good service at Harley. His sermons on Sabbath and lecture on Monday evening were interesting and profitable. Proceeds at Harley, \$26; Northfield, \$22; Kelvin, \$26; and New Durham, \$19.

FINGAL .-- The Temperance Hall at Shedden was secured for Sabbath services during the summer; but feeling the need of a proper place in which to worship, the friends are about to remove the church from Watson's Corners to this place, Mr. G. E. Casey, M.P., having presented them with a site.

Monoron, -A tea-meeting was held in the Logan Church on Christmas night, at which a happy time was spent. A large sleigh load of pleasure-seekers went out from Mitchell and took part in the programme of the evening. After tea had been served, J. H. Flagg, Esq., was called to the chair, and readings, recitations and music were the order of the evening. The proceeds amounted to about \$35.

Goderice.-The anniversary services of the Sunday-school of the Methodist church were held on Sunday and Monday of last week. The pastor, Dr. Williams, preached appropriate sermons. The tea-meeting on Monday evening was fairly well attended, and was addressed by the Revs. Dr. Ure and Dr. Williams. The school is in od working order, and reflects great credit upor the superintendent and teachers.

SINCOR.—The Reformer says :- Last Sunday, Rev. A. Burns, D.D., LL.D., Principal of the Wesleyan Ladies' College, Hamilton, preached the anniversary sermons of the re-opening of the Methodist church in this town, to the great delight and profit of the large audience who assembled to hear him. For clearness, force and power, we have not heard his superior. He also delivered a most interesting and instructive address to the Sabbath-school in the afternoon.

WATFORD,-A correspondent writes: Our Watford anniversary was a grand success this year Bro. Henderson, M.A., and good service. Fiftyfive dollars taken in mosey, and the way prepared for "moving all debt from the church. The Ladies' Aid Society here gave a bazaar by which over seventy dollars were realized for parsonage. A glorious revival has been in progress for some time on the 12th Line of Brook. Fifty-five have professed to have experienced renewing grace. We are getting ready to build a church edifice at this place in the spring, and have already nearly enough subscribed to pay for it. We thank God, and take courage.

HARRISTON.—The annual Christmas festival in the Methodist church was a grand success. A sumptuous repast was served by the ladies in the new school-room, after which Rev. C. E. Stafford, of Teeswater, and resident ministers gave appropriate addresses. The choir gave some of their chociest selections, and a most enjoyable evening was spent by all present. Proceeds, \$85. A sleighing party was also arranged for New Year's Day. Nearly 200 adults and children enjoyed a most delightful drive to Palmerston and back, after which an excellent tea was served and a pleasant social evening enjoyed. Proceeds.

Bullington,-Rev. Geo. H. Cornish writes :-Burlington, not withstanding hard times, reports progress. The total subscribed for Relief and Extension Fund was \$330.85, and of this \$290.35 has been paid to the treasurers, leaving a balance ters' Fund has not been forgotten. Its claims were presented at the Disciplinary time. As a result we have sent to the treasurers of that fund \$90.65, against \$69 last year. Our people here will faithfully do their part, there need be no deficiency this year in meeting the full claims of the widows and worn-out ministers. We are now expecting an ingathering of souls.

Ponsoner.-A correspondent writes :- The anniversary services in connection with the Church here were held on Sabbath, December 28th. Sermon in the morning by Rev. W. Williams. Chairman of the District; in the evening by Methodist and Baptist ministers taking part Rev. S. Fear. Congregations were large, influence blessed, and collections good. The annual The meetings were rich in spiritual power, and tea-meeting followed on Tuesday evening. Af-

sented-short addresses by Roys. E. Kershaw and W. Williams, and Mr. Scofield, interspersed with several pleasing selections by the choir and others, assisted by Miss Herrington, organist of the Norfolk-street Church, Guelph. The entertainment was thoroughly enjoyable, and the most successful since the opening of the church.

BLOOMFIELD. - Rev. S. Sing writes : - Since we came here last July, our new parsonage has been completed, the yard in front terraced and sodded, and fifty dollars worth of furniture added to what was on hand. A concert in the Town Hall and an excursion on the Prince Edward County Railway paid about forty dollars on the furniture. A sugar-festival gave us sixteen dollars to pay on our church bell. On the 25th ult, the friends loaded their Christmas tree with a great variety of presents for the Sundayschool children and others. In the evening about 600 persons gathered to enjoy the entertainment, which consisted of dialogues, recitations and singing by the Sunday-school children, and the distribution of the presents. All seemed

GUELPH. - The Sabbath-school anniversary services in Norfolk-street Church were very successful. The sermons were preached by the Rev. William Williams on Sabbath, December 21st; the anniversary exercises were continued on the following Friday evening. The pastor presided, and an excellent programme, including singing, dialogues and recitations, was carried out. Mr. Hough, who held the first Sabbathschool ever held in Guelph, gave an excellent address, and he was followed by James Mills, M.A., who spoke to the children in a deeply interesting and instructive manner. On Monday evening, December 29th, a Christmas-tree entertainment was given. The place was crowded, and the exercises were very interesting. The school is growing, and an excellent staff of officers and teachers are promoting its efficiency to the utmost of their power.

St. Thomas-Grace Church.-The anniversary services were held on Sunday and Monday last. Rev. W. S. Griffin, President of the London Conference, preached two eloquent sermons on Sunday. A tea-meeting was held Monday evening, which was largely attended, the receipts amounting to about \$100. Addresses were delivered by Rev. Messrs. Griffin, Parsons, Fraser, Benson and the pastor. First Methodist Church.-The Sunday-school anniversary sermons were preached on the 28th ult. by Rev. J. Philp, M.A., of London. In the course of his evening sermon Mr. Philp referred to the evil effects of the sensational and immoral literature so largely read by our young people. His earnest words on this important subject could not fail to reach the hearts of the parents who heard him. The anniversary meeting was held on the following Tuesday evening. The children were treated to tea, after which a public meeting was held, when recitations and dialogues were given by the children. Rev. Messrs. Benson and Lanceley delivered addresses, and Mrs. Barnet recited the "Angel of the Street" in a happy manner. The receipts from the anniversary services amounted to between \$50 and \$60. The average attendance of scholars is 300. There were a large number of the friends of the scholars and others present at the entertainment, which passed off very creditably.

MONTREAL CONFERENCE.

Easton's Corners.-Rev. R. Eason has commenced laboring here, with large congregations and encouraging signs of success.

COWANSVILLE.—Rev. S. G. Phillips, pastor. We learn from the Observer that the "Pinafore" rage is being faithfully and vigorously opposed by the pastor.

WATERLOO.-Rev. J. Wilson, pastor. The Advertiser states that the trustees have decided to adopt with the new year the system of free pews.

MERRICAVILLE.—The revival services on this circuit have been extended to the Burritt's Rapids appointment, and are being successfully continned under the superintendence of the Rev. G. Forsey.

NEWBURG.—The young people gave a very sucessful entertainment on Christmas night. The attendance was large and the proceedings satisfactory. Proceeds, \$43, to be devoted to the parsonage fund.

KINGSTON.-In our hotice of the Literary Asociation on the 24th ult., it was stated that the Wesleyan Literary Association had been in uninterrupted existence from its formation. We are informed that it has been extinct for four or five years, and the present association of Kingston Second is a new organization.

CHRISTMAS FESTIVALS .-- The eastern papers give full accounts of Christmas festivals at Hemmingford, Cowansville, French Church (Montreal), Stonington, Warden (South Shefford), and Lacolle. At the last a presentation was made to the leader of the choir, Mr. G. M. Vanoleit, and at Warden presentations were made to the pastor, Rev. S. Crookshanks, and to the Sunday-school superintendent, Mr. E. Temple.

MATILDA.—The anniversary tea meeting at the Dundela appointment, on New Year's night, was quite a success. A number drove out from Iroquois. After enjoying a good tea, short addresses were delivered by Rev. D. C. Sanderson; first year of Bro. Woodsworth's superintendency Adam Harkness, Esq., Mr. Anderson, Divinity Student of Queen's College, Kingston, and the Rev. Samuel Ellery, formerly of this circuit. Extension Fund amounting to \$854.50. exclusive The speeches were interesting and appropriate, and the financial results very satisfactory.

COATICORE.—On Christmas eve a grand Sabesth-school concert and Christmas-tree enter ainment was given in the church. The building was crowded by an assemblage of 600 people. Mr. Dudley Davis occupied the chair, and Miss Kennedy presided at the organ. The entertainment furnished was excellent, and was highly appreciated. The success of the festival is largely due to Mr. and Mrs. G. L. Masten, who have been unremitting in their labors in the church.

MARITIME CONFERENCES, ...

NEWPOUNDLAND .- Rev. F. G. Willet writes to the Wesleyan that the annual missionary meetings on the island have been very successful.

HALIFAX.—Dr. Allison delivered an eloquent and scholarly lecture in the Grafton-street Church on the 29th ult., on "Hymns, Mediæval and Modern." The attendance was good, and all were delighted with the lecture. A somewhat novel and interesting feature of the evening was the rendering by the church choir of Neale's version of Cantemus Cuncti, a Halleluah Chant of the twelfth century.

-Rev. J. M. Hodson, who severely cut his foot

FROM THE MISSION ROOMS,

ANNUAL REPORTS.

The Secretaries regret the unavoidable delay in the publication of some of the Annual Reports. They hope to despatch the London Reports in a week's time, and the Montreal Reports as soon after as they can be got through. The amount of work at the Mission Rooms has rendered it simply | to wipe out the debt. "W. C. HENDERSON." impossible to get these Reports out sooner.

JUVENILE PRESENTS.

Notice has just reached the Mission Rooms of the arrival of the usual consignment of presents for our Juvenile Collectors. They will be dispatched to the Circuits not yet supplied with the least possible delay.

QUEBEC LIST-ORDINARY FUND. The following list for 1878-79 came to hand too late for the Annual Report. It will appear in the Report for 1880-81 :-

CASH RECEIPTS.

	The Treasurers acknowledge with thank	ss t	he
_	receipt of the following sums:— Castleton, per Rev. J. A. McClung Varmouth North, per Rev. J. Taylor Knowiton, per Rev. W. Scott Dungannon, por Rev. W. C. Henderson		
Уļ	Castleton, per Rev. J. A. McClung	\$17	5
5.	Yarmouth North, per Rev. J. Taylor	30	- 55
	Knowlton, per Rev. W. Scott	30	00
'ם	Dungannon, per Rev. W. C. Henderson	40	00

THE RELIEF MOVEMENT—FURTHER

The following circuit lists have been received

since our last announcer	nent :
TORONTO CO	NFEBENCE.
Cartwright \$00 50 Consecon 138 31 Duffin's Creek 28 50 Adjala 13 50 Huntsville 21 00	Yorkville, Yonge St. 1132 Wellington
	NFERENCE.
Jarvis \$354 50 Townsend 90 70 Simcos 476 50	Listowei

CTITIOOB *	ALO OO	TTOIS COTTS ***********************************		
Hamilton SimcoeSt.	47 50	Holmesville	100	Q
Caledonia	101 45	Petroles	31	2
Essex Centre	23.70	Ailse Craig	40	C
Hespeler	85 50	Walton		
MONT	REAL	CONFERENCE.		
Montreal, Dorches-		Beachburg	\$ 10	
ter Street	1410 00 !	Wilton	233	
Lyn	112 50	Inverness	317	3
Glen Tay	27 07	North Gore	16	0
Chelses	33 00	Huntingdon	211	0
Metcalie	40 00	Rawdon	32	ð
Manotio	27 00	Ormetown	6	Ĉ
NOVA 8	COTIA	CONFERENCE.		
Amhavet	1145 40	Hillsburg	113	7
Varmouth North	(I) 24	Canning	116	ä
Raywink	951 35	Parrsboro'	80	ñ
Granville Ferry	201 00	Laribboto	~	٠
Granting Porty	10.00	,		
NEW BRUNSWIC	K AND	P. E. I. CONFEREN	CE.	,
Dishmond	490 AA	I Tittle Verb	\$24	1

Berwick 251 35 Granville Ferry 10 00	Parrsboro' 80 00
NEW BRUNSWICK AND	P. E. I. CONFERENCE.
Bichmond \$80 00 Chatham 39 00 Newcastle 30 68 Richibucto 22 50 Bayhurst 22 50	Little York
RETURNS FROM C	IRCUITS TO DATE.
Toronto Conference 95	Circuits \$146.1
London " 138	7.50 7.50
Montreel # 69	2.50

'l	Toronto Conference 95 Circuits
. 1	London " 138 " 26.098
' 1	Montreal " 63 "
٠.	N. Scotia " 23 " 3.57.2
. 1	N. Brunswick " 15 " 557
۱:	Newfoundland" 6 "
Ί	
٠I	Total
١ı	From
ı	Total amount consider to Jake
	Total amount reported to date\$31,149
:	Cash received to date

Alfred Brown	\$1	0
BELLEVILLE DISTRICT.		
James Macfarlane, additional	10	(
HALIFAX DISTRICT.		
Byron C. Borden, Bermuda	20	1
		

MINISTERS' LISTS.

WHITBY DISTRICT.

GENERAL	SUBSCRIPTIONS-ADDITI	ONA
	SHANNONVILLE.	
Mrs. R. Wildn	an, pd \$1 00 Mrs Tuliocu, pd	\$0
	KERNE	

П	mis. E. Wildman, pd. St. of Mrs. 17 mioch, pd
'	Keene.
1	Duncan P. McFarlane \$1 00 Thomas Campbell
٠	Mary Ann Carr
,	David Esson 0 50
.	NORWOOD.
	Norwood Sabbath-school, paid \$20
	NEWMARKET.

NEWMARKET.
George Hawkin, pd \$1 00 Chas. Smith, pd
FERGUS.
James Eveleigh \$4 00 H. Hamlyn, pd , D. B. Hyatt, pd 2 00
erin.

PONSONBY. Mrs. Fyfe, pd \$3 00 | Thomas Lucket, pd.... \$2 00 DUNGANNON.

Joseph Kilpatrick, pd \$1 00 | Mr. Wallace, pd \$1 00 Cornelius Bear, pd ... 2 00 | James Whyard, pd ... 2 00 The foregoing statements give a clear idea of the present state of the fund, and present some points worthy of special note. From the London points worthy of special note. From the London
Cunference there are some good reports. Jarvis
heads the list. Three years ago this circuit gave
to the Mission Fund something over \$300. The
first year of Bro. Woodsworth's superintendency
the contributions rose to \$715; the second year to
\$836; and now comes in a list for the Relief and
Extension Fund amounting to \$854.50, exclusive
of ministerial subscriptions. Giving in similar
proportion would give us a fund of—well, we're proportion would give us a fund of-well, we're

fund last year. From the Montreal Conference one of the best lists yet received is that of Inverness-\$317, as against \$125 for ordinary fund last year. Bro. Lambly, a member of the Central Board, resides at Inverness, and contributes handsomely, Those who are most intimate with the workings and liberal in their donations.

afraid to say how much, lest it might be re-

garded as exaggeration. Simcoe also does well,

with a list of \$476, as against \$360 for ordinary

The Nova Scotia Conference sends some good lists. Amherst gives \$145, as against \$61 last year; Berwick \$251, as against \$70; Canning \$115. as against \$87; and Parrsboro' \$80, as against \$20.

From New Brunswick Conference two circuits report well: Richmond advances from \$44 to \$80; and Tryon, P. E. I., from \$91 to \$128 75.

EXTRACTS FROM LETTERS. "The above amount for Dover completes the

whole subscription from circuit—and a little A. W. Smith, Esq., pays the whole of his subthink, as good as the bank. "James GRAY."

"The figures for Burlington, not including ministerial subscriptions, are as follows :— "Total amount subscribed\$330 35

"Balance to be paid next year \$40 00 " GEO. H. CORNISH."

paid 290 35

"The inclosed \$277 from Sarnia is our part of the New Year's gift called for in last GUARDIAN

"Thornbury will be ahead in missionary money. Bro. Mahan reports \$275 Relief and Extension. I can almost guarantee that Collingwood will advance in Mission Fund.

" J. H. STARR." "Twenty dollars of the inclosed (\$90) are from the Norwood Sunday school, and they promise a second twenty dollars next year.

" Јамев Тном."

CASH RECEIPTS.

CASH RECEIPTS.

Rev. J. N. Lake, 1st instalment.

E. Hill, 1st

Cartwright, per Rev. E. Hill
Castleton, per Rev. J. A. McClung
Rev J. A. McClung, 1st inst
Markdale, per Rev. J. Anderson
Berlin, per Rev. B. Hillott
Rev. R. W. Williams, 1st inst.
Brockville, per Rev. Dr. Elliott
Lyn, per Rev. Dr. Elliott
Lyn, per Rev. Dr. Elliott
Lyn, per Rev. Dr. Elliott
Invernees, per Rev. Dr. Elliott, 1st inst.
Invernees, per Rev. J. Lawrence
Tryon, per Rev. J. S. Phinney
Rev. J. S. Phinney, on acct of 1st inst.
Salford, per Rev. W. Willoughty
Rev. A. E. Russ, M.A. 1st inst.
Picton, per Rev. J. Learoyd.
Cherry Valley, per Rev. J. Learoyd
Millord, per Rev. J. Learoyd
Harmony, per Rev. J. Learoyd
Harmony, per Rev. J. C. Se mour
Belleville West, per Rev. J. H. Locke
Sidney, per Rev. J. H. Locke
Bridgewater, per Rev. J. Tozeland
Madoc, per Rev. J. Macfarlane
Rev. James Macfarlane, 1st inst
Consecon, per Rev. Wev. W. Or month

Rev. James Macfarlane, 1st inst

Madoe, per Rev. J. Macfarlane
Rev. James Macfarlane, 1st inst
Consecon, per Rev. W. Tomblin
Hamilton, Simcoe St., per Rev. G. Erown
Delni, per Rev. J. Gray.
Rev. J. Guest, per Rev. J. Gray.
Rev. J. Guest, per Rev. J. Gray.
Ingersoll, per Rev. D. E. Brownell
Petrolea, per Rev. D. E. Brownell
Petrolea, per Rev. J. Ridley
Oakville, per Rev. J. Mc Alister
Yorsville, Bloor St., per Rev. Dr. Hunter
Holstein, per Rev. J. Deacon
Napance, per Rev. J. Deacon
Napance, per Rev. J. Deacon
Napance, per Rev. J. Deacon
Rev. J. Fowkes, per Rev. G. McRitchie, 1st inst
Rev. W. Summers, per Rev. G. McRitchie, 1st inst
A Friend, Forthill, per Rev. E. A. Chown
Yonge St. North, per Rev. J. W. McCallum
Rev. Aired Brown
Schannonville, per Rev. J. N. Robinson
Norwood, per Rev. J. Thom
Collingwood, per Rev. J. H. Starr
Rev. J. H. Starr, 1st Inst
Bracobridge, per Rev. W. J. Hewitt
Huntsylle, per Rev. W. J. Hewitt
Hamilton District, per Rev. J. Wakefield
Fenwick, per Rev. C. N. Mcrow

Huntsville, per Rev. W. J. Hewitt.

Rev. W. J. Hewitt, Istinst.

Hamilton District, per Rev. J. Wakefield
Fenwick, per Rev. C. R. Morrow

Rev. C. R. Morrow, Ist inst
Simcos, per Rev. D. L. Brethour

Essex Centra, per Rev. W. Godwin.

Thamesville, per Rev. W. W. Edwards
Fergus, per Rev. T. L. Wilkinson.

Monckton, per Rev. C. Deacon

Trowbriege, per Rev. J. H. Stinson

Rev. J. H. Stinson, Ist inst
Bath, per Rev. W. Briden

North Gore, per Rev. W. Smith

Rev. R. Wilson, lst inst

Rev. H. Pickard, D.D.

Ottawa Centre, per Rev. E. A. Stafford

Manotic,

Matcalfe.

Manotic, Metcalle,

Chesses,
Buling's Bridge,
"
Rev. F. A. Read,
Halifax North, per Rev. S. F. Huestis..... Newport, Rev. R. Brecken and wife, per Rev. S F. Huestis, 1st inst

Rev. J. S. Addy, per Rev. S. F. Huestis, 1st inst

Rev. E. R. Brunyale, per Rev. S. F. Huestis, 1st

instalment

Rev. W. H. Evans, per Rev. S. F. Huestis, let
instalment

Rev. W. H. Evans, per Rev. S. F. Huestis,

Nev. E. Botterell, per Rev. J. Taylor

Huntingdon, per Rev. J. Henderson

Mis. (Eev.) J. Henderson, let inst.

Knowlton, per Rev. W. Scott

St. Armand,

Dunbare. Dunhaen,
S. Stuketey,
Bey H. Myers,
" R. Robinson, per Rev. W. Scott...

Burlington, per Rev. G. H. Cornish.... Jarvis, " J. Gray Cayuga,
Kev. T. R. Fydell, per Rev. J. Gray, 1st inst
Erin, per Rev. D. Rogers
Mitton, per Kev. J. Freston
Nassagaweya, per Rev. W. Williams
Rev. D. M. McKenzie, per Rev. W. Williams, 1st

Rev. D. M. McKenzie, per Rev. W. Williams, 1st instalment
Ponsonby, per Rev. W. Williams
Rev. W. K. Smith, per Rev. W. Williams, 1st inst.
Jas Mills, M.A., Guelph, per Rev. W. Williams.
Newmarket, per Rev. B. P. Rose
Rev. J. E. Allen, per Rev. B. P. Rose
Rev. J. E. Allen, per Rev. B. P. Rose
Rev. S. P. Rose, is instalment
Adjala, per Rev. G. Walker
Rev. G. Walker
Rev. G. Walker
Rev. F. Delong, balance of 1st instalment
Rev. Adjula Lucas, per Rev. R. Duncan, 1st instal
Rev. C. W. Hamilton,
Rev. C. H. Paisley, M.A.,
"
Point de Bute
Casttam and Newcastle, per Rev. S. T. Teed
Rev. S. T. Teed, 1st instalment
Rev. G. Gorge Steel, per Rev. S. T. Teed
Rev. Henry Penner,
Rev. Wan. Tippett,
Charlottebown, per Rev. H. P. Coyperthwaite
Schomberg, per Rev. D. Cattanach
Rev. Cottanach
Chatham 1st, per Rev. A. Langford
Dresden,
Harrow,
"

Chattam 18t, per Rev. A Labgrord
Dresden,
Harrow,
"
Rev. J. Turner,
"
St. George, per Rev. D. Chaimers.
Rev. F. B. btacey, per Rev. D. Chaimers, 1st inst
Rev. David Chaimers, 1st instalment.
Rev. J. Holmes, 1et instalment.
Ormstown, per Rev. J. Holmes.
Lachute, per Rev. E. Robsen.
Arundel, per Rev. J. Earl.
Rev. J. B. Clarkson, M.A., 1st instalment.
Toronto, Sherbourne St., per Rev. J. B. Clarkson
Rev. J. W. Annis, 1st instalment.
Rev. H. Sherin, per Rev. J. W. Annis, 1st instalment.
Rev. H. Sherin, per Rev. J. W. Annis, 1st instalment.

Rev H. Sherin, per Rev. J. W. Annie, 1st install...
Scarboro',
Allandale, per Rev. J. McCarroll
Rev. James Anderson, 1st installment
Stoney Creek, per Rev. W. Rigsby
Sarnia, per Rev W. C. Henderson
Rev. W. C. Henderson, 1st installment
Sombra & Courtwright, per Rev. W. C. Henderson
Adelaide, Adelaide, Rev. W. Shannon, Park Hill, Point Edward,

PERSONAL. -The young people of the Aurora congregation

recently presented the Rev. Chas. Langford with an appropriate address and a purse of \$31. -Bishop Haven, of the M. E. Church, United States, died at Malden, Mass., last Saturday

-On the 18th ult. the pupils of the Port Perry High School presented the Principal, Mr. D. of our Missionary Society are the most prompt McBride, B.A., with a handsome silver tea-

-Mr. J. F. Craggs, a class-leader and local preacher of the English Wesleyan Church, has been elected Mayor of Stockton-on-Tees, Eng-

The ladies of the Thorndale Circuit have expressed their appreciation of the labors of Mr. W. Hamilton Spence, by presenting him with a cutter and robe valued at \$57.

-Owing to the removal of the Rev. Geo. Young. D.D., to the North-west, the members of the Toronto Ministers' Meeting have unanimously over-payable this year. Our largest subscriber, passed a complimentary resolution expressing sincere regret at his removal, their appreciation scription this year-\$50. This leaves of the list of his services as President of the meeting, and useful life.

CURRENT NEWS.

-Mr. Parnell arrived at New York, on board

the Scythia, on Friday morning. -Famine has appeared in south-eastern Rus-

sia, and many people have already perished. -The sudden thaw in Austria is arousing apprehensions of a flood in Vienna and Pesth.

-At a Socialist Congress held at Pittsburg it has been decided to nominate a Socialist candidate. for the Presidency.

of silks, velvets, etc., have been discovered in New York.

two years' salary, amounting to \$1,200, to the city, for the benefit of the poor. -A safe was blown open with nitro-glycerine

at Omemee on Thursday night, and papers valued at \$25,000 carried off by the burglars. -It is stated that the Porte will send a special

of that place and Plava to the Montenegrins.

-The cattle plague continues to make great

it has attacked the deer. -It is reported from Constantinople that themediation of the Powers will be again declined.

-Gordon Pasha's reports of the negotiations between Egypt and Abyssinia are considered

satisfactory by the Khedive.

-The Maine Republicans regard the answers of the Supreme Court to Governor Garcelon's ques-

that Lord Beaconsfield will write the preface.

---Sir Garnet Wolseley states that there is great

-The fears of an outbreak at Augusta. Me... are so intense that reinforcements of State troops have been asked for the preservation of

stances. -Edison elsetric-light stock, which was selling a month ago at \$100 or \$200 per share, reached

overflowing their banks, owing to the channels being blocked with ice, and several towns are

-The famine in Persia is increasing daily, and unless relief comes from England and America it is said that great numbers of the population must perish. -General Wolseley will start for England some

the new cable line. -Brigadier-General Sir Evelyn Wood, one of the commanders in the Zulu war, by the Queen's

time this month. The fact is announced from

to Zululand in February. -It is now suggested that the Tay bridge dis-

31, that the country is quiet, and his communics -tions have been restored. Numbers of the people are returning to Cabul, and supplies are coming in.

-The British public are slow to believe in the success of Edison's Electric light discoveries. They have no faith in Edison, but an unbounded faith in coal gas. The timid ones who offer gas stocks meet with ready purchasers.

opened on Saturday, and, after the testimony of a number of witnesses was heard the accused was discharged, there being no evidence upon which to find a conviction. -A Constantinople despatch reports that the difference between the British Ambassador and:

convicted of being the author of tracts hostile tothe religion of the Koran, will be satisfactorily; arranged. -Diving in the Tay at the scene of the bridge disaster has been suspended owing to the bois-

there is little doubt that the bodies have been washed seaward. A boat expedition is being organized to search for them. -The whole of the county of Galway is in a very disturbed condition, and an extra force of constabulary have been detailed for the preserva-

the former, but fortunately no one was hurt. -The Department of Marine and Fisheries has issued an order releasing the fishery inspectors in Ontario and Quebec from the obligation o enforcing the laws for the protection of game in .. these Provinces. The game laws being provincial enactments, it is out of the sphere of a fed-

-M. de Lesseps has arrived in Panama, and on New Year's Day he inaugurated the work of . verifying the canal surveys. He adheres to the sea level plan, which he considers the only practicable one, and expects to be able to commence the work of construction in about six months. The Panama people have received De Lesseps . with the greatest enthusiasm, and are welcoming . him with a three days' holiday, a grand parade,

-Mr. Jacob Bongard, one of the class-leaders of the Church in Prince Albert, was surprisingly presented with a handsome copy of the "History of the Early Christians,' as a slight token of his untiring efforts in behalf of the members of his

-Extensive Customs frauds in the importation

-Mr. Plimsoll is about to inaugurate an agita-

tion for the prevention of loading vessels with —Mayor Lewis, of London, Ont., has donated his

-A drawback of one cent per pound on all malt imported into and used in manufacture in Canada is announced.

commission to Gusinje with the official transfer-

ravages in the island of Mauritius, and recently

in the Turco-Greek question.

—It is reported that M. de Lesseps has requested overtures for a fusion of the Panama and Nicaragua Canal schemes.

tions as a positive triumph to their cause. -It is reported that Col. Stanley is writing a. biography of his father, the late Lord Derby, and

want of unanimity among the Boers who are agitating for the independence of the Transvaal.

Government property. -The Irish Roman Catholic clergy of Montreal refuse to countenance the movement for obtaining relief for Ireland as unwarranted by circum-

\$4,000 per share on Monday, and at the close nothing was offered under \$5,000. -The rivers Rhine and Main, in Germany, are

inundated.

Capetown by one of the first despatches over desire will accompany the ex-Empress Engenie.

aster was occasioned by some of the last carriages of the ill-fated train leaving the rails and breaking through the lattice work of the bridge. -General Roberts reports, under date of Dec.

-The examination of Mrs. Robert Brown, of West Winchester tragedy notoriety, was re-

the Porte regarding the sentence of the priest terous weather. The railway authorities say

tion of peace in that region. On Friday anaffray occurred between some peasants and the police, in the course of which the latter fired on

eral officer to enforce them as a part of his strictly defined duties.

a bull fight, and a banquet.

have greatly benefited the membership of the ter tea, the pastor, Rev. Wray R. Smith, took the with an axe about two weeks since, is again able to be collected next year only \$37, which is, I wishing him and Mrs. Young a long, happy and class, on the evening of the 16th ult., at his own

SERMON

BY REV. T. DEWITT TALMAGE,

DELIVERED IN THE BROOMIN TABERRACLE. THE HERO OF THE AGES.

"Who is he that condemneth? It is Christ that died; yes, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans viii 34.

"This is the last sermon I shall ever preach." said Christinas Evans on the 13th of June, 1838. Three days after he expired. I do not know what his text was, but I do know that no man could choose a better theme, though he knew it were the last time he should ever preach, than the subject I present this morning. Paul flung this challenge of the text at the feet of all eccle sizatical and civil authority—synagogues and Neros. He feared neither swords nor lions, earth nor hell. Diceletian slew seventeer thousand under his administration, and the world has been full of persecution, but all the persecution of the world could not affright Paul. Was it because he was physically strong? Oh, no. I suppose he was very much weakened by exposure and maltreatment. Was it because he was lacking in sensitiveness? No; you find the most delicate shades of feeling playing in and out of his letters and his sermons. Some of his communications burst into tears. What was it that lifted Paul into this triumphant mood? The thought of a Saviour dead, a Saviour risen, a Saviour exalted, a Saviour interceding. All the world has sung the preise of Princess Alice. One child having died of a contagious disease. she was in the room where another was dying, and the Court physician said to her: "You must not breath the breath of this child, or you yourself will die." But seeing the child mourning because of the death of her brother, the mother stooped down, and in sympathy kissed the little one, caught the disease, and perished. All the world sings the heroism and the self-sacrifice of Princess Alice, but I have to tell you this morning, that when our race was dying, the Lord Jesus stooped down and gave us the kiss of his everlasting love, and perished, that we might live. "It is Christ that died." Can you tell me how the tender-hearted Paul could find any-thing to rejoice at in the horrible death scene of Calvary? We weep at funerals, we are sympa-thetic when we see a stranger die, when a mur-derer steps upon the scaffold we pray for his departing spirit, and how could the great hearted Paul find anything to be pleased with at the funeral of a God? Besides that, Christ had only recently died, and the sorrow was fresh in the memory of the world, and how in the fresh memory of a Saviour's death could Paul be exultant? Oh! it was because Paul saw in that death his own deliverance, and the deliverance of a race from still worse disaster: he saw the gap into which the race must plunge, and be saw the bleeding hands of Christ close it. The spear in his sight kindled into a torch to light him heavenward. The persecutors saw over the cross five words written in Hebrew, Greek, and Latin; but Paul saw over the cross of Christ-only one word, "Expiation!" He heard in the dying groan of Christ his own groan of eternal torture taken by another. Paul said to himself, "Had it not been that Christ volunteered in my behalf, those would have been

my mauled hands and feet, my gashed side, my crimson temples." Men of great physical endur-ance have sometimes carried very heavy burdens -three hundred pounds, four hundred poundsand they have still said: "My strength is not yet tested; put on more weight." But after a while they were compelled to cry out, "Stop! I can carry no more." But the burden of Christ was illimitable. First, there was his own burden of hun-ger and thirst and bereavement, and a thousand outrages that had been heaped upon him, and on top of that burden were the sorrows of his poor old mother, and on the top of those burdens the crimes of the ruffians who were executing him. "Stop!" you cry; "it is enough; Christ can bear no more." But Christ says: "Roll on more burdens; roll on me the sins of this entire Jewish nation, and after that, roll on me the sins of the inhabited earth, and then roll on me the sins of the four thousand years past, so far as those sins have been forgiven;" and the angels of God, seeing the awful pressure, cry, "Stop! he can bear no more;" and the blood rushing to the nostril and lip seems to cry out, " Enough! He can endure no nore." But Christ says: "Roll on a greater burden; roll on the sins of the next nineteen hundred years; roll on me the sine of all the succeeding ages; roll on me the agonies of hell, ages on ages, the furnaces, and the prison-house, and the tortures." That is what the Bible means when it says, "He bore our sins, and carried our God is satisfied with me, then what do all the threats of earth and hell amount to? Bring on all your witnesses," says Paul; "show all your force; do your worst against my soul; I defy you; I dare you; I challenge you. Who is he that condemneth? It is Christ that died." Oh, what a strong argument that puts in the hand of every Christian man. Some day all the past sins of his life come rushing down on him in fiery troop, and they pound away at the gate of his soul, and they say, "We have come for your arrest." Any one of us could overcome you, but we are ten thousand strong; surrender!" And you open she door, and, single-handed and alone, you con-send against that troop—you fling this divine weapon into their midst, you canter those sins as quick as you can think it. "It is Christ that ailed." Why then bring up to us the constitution of the constitution o Why then bring up to us the sine of our past life? What have we to do with those obso-lete things? You know how hard it is for a wrecker to bring up anything that is lost near the shore of the sea; but suppose something be Iost half-way between Liverpool and New York, - It cannot be found-it cannot be fetched up. "Now," says God, "your sins I have cast into the depths of the sea." Mid-Atlantic 1 All the znachinery ever fashioned in foundries of darkmess, and launched from the doors of eternal death, working for ten thousand years, cannot bring up one of our sins forgiven and forgotten and sunken in the depths of the sea. When a sin is pardoned, it is gone—it is gone out of existence. "Their sins and their iniquities will I remember no more," From other tragedies men have come away exhausted and nervous and sleepless; but there is one tragedy that soothes and calms and saves. Calvary was the stage on which it was enacted the curtain of the night falling at midnoon was the drop scene; the thunder of falling rocks, the sprohestra; angels in the galleries, and devils in the pit, the spectators; the tragedy, a crucifixion. "It is Christ that died." Oh! triumphant thought. If you go through the picture galleries of Ver-sailles you will find a great change there. I said to a friend who had been through those galleries this summer, "Are they as they were before the French war?" and I was told there was a great shange there: that all that multitude of pictures which represented Napoleonic triumphs had been taken away, and in the frames were other pictures representative of Germanic triumph and Oh! that all the scenes of Satanio triumph in our world might be blotted out, and that the whole world might be a picture gallery

representing the triumphant Jesus! I must give you the second cause of Paul's exhibitanation. If Christ had stayed in that grave, we never would have gotten out of it. The grave would have been dark and dismal as the Conciergerie during the Reign of Terror, where the carts came up only to take the victims out to the scaffold. I do not wonder that the anpients tried by embalmment of the body to resist the dissolution of death. The grave is the darkest, deepest, ghastliest chasm that was ever opened, if there be no light from the resurrection streaming into it. But Christ stayed in the tomb all Friday night and all Saturday, all Saturday night, and a part of Sunday morn-, ing. He staved so long in the tomb that he might fit it for us when we go there. He tarried two whole nights in the grave, so that he saw how important it was to have plenty of light, and He has flooded it with his own glory. It is early Sunday morning, and we start up to find the grave of Christ. We find the morning sun gilding the dow, and the shrubs are aweed as the foot crushes them. What a beautiful place to be buried in! Wonder they did not treat Christ as well when he was alive as they do now that he is dead. Give the military salute to the soldiers who stand guarding th The soldiers fall back as though they were dead,

radiant, and as he steps out of the excavation of the rock, I look down into the excavation, and in the distance I see others coming, hand in hand, and troop after troop, and I find it is a long procession of the pious dead. Among them are our own loved ones-father, mother, brother, sister, companion, children coming up out of the excavation of the rock until the last one has stepped out into the light, and I am bewildered, I cannot understand the scene until I see Christ wave his hand over the advancing procession, and hear him cry: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And then I notice that the long dirge of the world's wee suddeply stops at the archangelic short of " Come Ol my friends, if Christ had not broken out of the grave, you and I would never come out of it. It would have been another case of Charlotte Corday attempting to slay Marat, herself siam. It would have been another case of John Brown attempting to free the slaves, himself hung. It would have been Death and Christ in a grapple, and Death the victor. The black flag would have floated on all the graves and mauso leums of the dead, and hell would have con quered the forces of heaven, and captured the ramparts of God, and Satan would have come to coronation in the palaces of heaven, and it would have been devils on the throne and sons of God in the daugeon. No! no! no! When that stone was rolled from the door of Christ's grave, it was buried with such a force that it crashed in all the grave-doors of Christendom, and now the tomb is only a bower where God's children take a siesta, an afternoon nap, to wake up in mighty invigoration. "Christ is risen." Hang that lamp among all the tombs of my dead. Hang it over my own resting place. Christ's suffering is ended. His work is done The darkest Friday afternoon of the world's history becomes the brightest Sunday morning of its resurrection joy. The Good Friday of bitter memories becomes the Easter of de-

"Ye mourning saints, dry every tear
For your departed Lord;
Behold the place; he is not here;
The tomb is all unbarred.
The gates of death were closed in vain;
The Lord is risen; he lives again."

I give you the third cause of Paul's exhilara-We honor the right hand more than we do the left. If in accident or battle we must lose one hand, let it be the left. The left hand being nearer the heart, we may not do much of the violent work of life with that hand without physical damage; but he who has the right arm in full play, has the mightiest of all earthly wea-In all ages and in all languages the right pons. hand is the symbol of strength and power and honor. Hiram sat at the right hand of Solo-mon. Then we have the term "He is a righthand man," and Lafayette was Washington's right-hand man, Marshal Ney was Napoleon's right-hand man, and now you have the meaning of Paul when he speaks of Christ who is at the right hand of God. That means he is the first guest of heaven. He has a right to sit therethe hero of the universe. Count his wounds—two in the feet, two in the hands, one in the side; five wounds. Oh! you have counted wrong. These are not half the wounds. Look as the severer wounds in the temples, each thora an excruciation. If a hero come back from battle, and he take off his hat or roll up his sleeve and show you the scar of a wound gotten at Ball's Bluff or at South Mountain, you stand in admiration at his heroism and patriotism: but if Christ should make conspicuous the five wounds gotten on Calvary, that Waterloo of all the ages, he would display only a small part of his wounds. Wounded all over, let him sit on the right hand of God. He has a right to sit there. In the grand review, when the redeemed pass by in cohorts of splendor, they will look at him and shout "Victory!" The oldest inhabitant of heaven never saw a grander day than the one when Christ took the right hand of God. Hosanna! With lips of clay I may not appropri ately utter it, but let the marters nuder the altar throw the cry to the elders before the throne, and they toss it to the choir on the sea of glass until all heaven shall lift it some on point of sceptre, and some on string of harp, and some on the tip of the green branches, "Hosanna! hosanna!"

Fourth cause of Paul's exhibitantion : After elergyman had preached a sermon in regard to the glories of heaven and the splendors of the scene, an aged woman said: "If all that is to go on in heaven, I don't know what will become of my poor head." My friends, there will be so sorrows." "Now," says Paul, "I am free; that times wondered it the Lord would not forget suffering purchased my deliverance; God never you and me! Perhaps Paul said sometimes: "I collects a debt twice; I have a receipt in full; it wonder God don't forget me down here in Antioch, and in the prison, and in the shipwreck. There are so many sailors, so many wayfarers so many prisoners, so many heart broken men, perhaps God may forget me. And then I am so vile a sinner. How I whipped those Christians with what vergeance I mounted that cavalry horse and dashed down to Damasons. Oh! it will take a mighty attorney to plead my cause and get me free." But just at that moment came in upon Paul's soul something mightier than the surges that dashed his ship into Melita, swifter than the horse he rode down to Damascus. It was the swift and overwhelm ing thought of Christ's intercession. We must have an advocate. A poor lawyer is worse than no lawyer at all. We must have one who is able successfully to present our cause before God. Where is he? Who is he? There is only one advocate in all the universe that can plead our cause in the last judgment. Sometimes in earthly courts attorneys have specialties, and one man succeeds better in patent cases, another in meurance cases, another in criminal cases. another in land cases, another in will cases and his success generally depends upon his sticking to that specialty. I have to tell you that Christ can do many things, but it seems to me that his specialty is to take the bad case of the sinner, and plead it before God until he gets eternal acquittal. We must have him for our advocate. But what plea can be make? Sometimes an attorney in court will plead the innocence of the prisoner. That would be inappropriate for us; ve are all guilty, guilty. Unclean unclean Christ, our advocate, will not dare to plead our innocence. Sometimes the attorney in court tries to prove an alibi. He says, "This prisoner was in some other place at the time." plea will not do in our case. The Lord formed us in all our sins, and in the very place of our iniquity. It is impossible to prove an alibi. Sometimes an attorney will plead the insanity of the prisoner, and say he is irresponsible on that account. That ples will never do in our case. We sinned against light, against knowledge, against the dictates of our own consciences; we knew what we were doing. What then shall the plea be? The plea for our eternal deliverance will be Christ's own martyrdom. He will say, "Look at all these wounds. By all these sufferings I demand the rescue of this man from sin and death and hell. Constable, knock off the shackles—let the prisoner go free," "Who is he that condemeth? It is Christ that died, ea, rather that is risen again, who is even at the right hand of God, who also maketh inter-

> But why all this gladness on the faces of these sons and daughters of the Lord Almighty? I know what you are thinking of : A Saviour dead, a Saviour risen, a Saviour exalted, a Saviour interceding. "What!" say you, "is all that for mo?" All, all. Never let me hear you complaining about anything again. With your pardoned sin behind you, and a successful Christ pleading above you, and a glorious heaven before ou, how can you be despondent about anything? "But," says some man in the andience, "all that is very true for those who are inside the kingdom, but how about those of us who are outside?" Then I say, come into the kingdom, come out of the prison-house into the glorious sunlight of God's mercy and pardon, and come now.

It was in the last days of the Reign of Terror, the year 1793. Hundreds and thousands had perished under the French guillotine. France ground under the tyrannies of Robespierre and the Jacobin Club. The last group of the sufferers had had their locks shorn by Monchotte, the prison barber, so that the neck might be bare to the keen kuife of the guillotine. The But hark to the crash—an earthquaks. carts came up to the prison, the poor wretches oldiers fall back as though they were dead, were placed in the carts and driven off toward

spins down the hill, flung by the arm of an the scaffold there was an outcry in the street, and then the shock of firearms, and then the into the suntight. Come forth, and breathe the cry, "Robespierre has fallen! Down with the perfume of Joseph's garden. Christ comes forth Jacobins! Let France be free!" But the armed soldiers rode in upon these rescuers, so that the poor wretches in the casts were taken on to the scaffold and horribly died. That very night these monsters of persecution were seized, and Robespierre perished under the very guillotine that he had reared for others, all France clapping their hands for joy as his head rolled into the executioner's basket. Then the axes of the excited populace were heard pounding against the gates of the prison, and the poor prisoners walked out free. Oh! my friends, sin is the worst of all Robespierres; it is the tyrant of tyrants; it has built a prison-house for our souls; it plots our death; it has shorn us for the sacrifice; but, blessed be God, this morning we hear the axes of God's gracious deliverance pounding against the door of our prison. Deliverance has come. Light breaks through all the wards of the prison. Revolution! Revolu-"Where sin abounded, grace does much more abound, that whereas sin reigned unto death, even so grace may reign unto eternal life through Jesus Christ, our Lord."

Correspondence.

"DISTRICT SCHOLARSHIPS"—REPLY TO W. R. PARKER'S LETTER.

For five weeks I have been engaged in religious services, attending them three times a day for the whole period. In the midst of these engagements there appeared a letter in the GUAR-DIAN on District Scholarships, over the signature of W. R. Parker, and seriously compromising me. I could not then turn aside to reply. This morning I have the first leisure hour at my command since the appearance of the letter on District Scholarships, and I embrace the leisure to do what I would have readily done earlier, had I been able to do so.

To me the letter was astounding as a thunderbolt from a clear sky. To others it must have been equally so—to members of the London Conference, who knew the paternity of the District Scholarship scheme, and to members of the Toronto and Montreal Conferences who heard from me, in a quasi-official way, an entirely different version from that volunteered by Mr. Parker.

It becomes, then, not a question of honor and loyalty, but of veracity. I could afford to let the former go by, but not the latter.

That no injustice may be done Mr. P. by the length of time that has passed since the appearance of his letter, and that his printed statement may be before the reader rather than a misty uncertain, and perhaps an inaccurate renembrance of its contents, I here reproduce it:

"DEAR DOCTOR,-It must be gratifying to all interested in the continued success of our valued University to see the new Scholarship scheme fully inaugurated and the fund specifically allocated by the Board. A legitimate means is thus furnished, supplemental to the long-established and widely recognized attractions of Old Vis.,' whereby inducements are extended to the young men of our country, such as other universities have had ample means and disposition to employ, and such as this practical age de mands.

"While full credit should be given to the mem bers of Conference for maturing and endorsing, and to the several districts for practically adopting the scheme, the name of the good brother who suggested and initiated a movement new so popular should not be forgotten by the denomination, nor unknown to the industrious candidates who may reap the benefits in the coming years. A noble man of the loyal group of fellow-students of twenty years ago, Rev. Thomas Stobbs, of Mount Pleasant Circuit, must be honorably accredited. Last spring, when attending his Quarterly Meeting, he gave me the earnest and anxious thoughts of his heart on this question, embodying substantially the scheme that has since taken form. I though it most desirable if practicable, and recom-mended him to submit it formally to the forthcoming May meeting of the Brantford District. Subsequently, at said meeting, he and his Honor Judge Jones, who, I am pleased to notice, shows his practical appreciation of Victoria by sending a son there, formulated a resolution on 'District Scholarships' which was presented to the London Conference, and originated the basis of the formal discussions and decisions. "On the plea, Henor to whem honor,' I sub-

"On the plea, HUMON W. R. PARKER." The snapper is at the end of the lash. The "loyal group of twenty years ago" and Mr. Parker's own thoughts and recommendations, &c. may be allowed to pass unchallenged, and be left to achieve for himself all the honor intended. But the statement—the entire gist of the article —that a ministerial member, and a judicial member of the Brantford District, "formulated a resolution on District Scholarships, which was presented to the London Conference," not be permitted so to pass. As a member of the Brantford District, I presume, and also a member of the London Conference, he ought to have known the falsity of this statement, and should not have made it; or not knowing the truth, he should not have volunteered a state ment which was untrue, and which impeached

the truthfulness of another.
Instead of the gentlemen named by Mr. Parker "formulating a resolution on District Scholarships which was presented to the London Conference, ' a simple proposition came from them through the Brantford District to the Conference for the establishment of "One Scholarship," each minister in the Conference contributing fifty cents annually to form such scholarship, and the laymen of the Conference to contribute a like sum to form "another scholarship !" (Vide Resolution at close.)
The writer of this article submitted to the

London Conference a scheme, long deliberated by him, that the ministers of each district in the Conference should establish a District Scholarship, and suggested that if each district in the Toronto and Montreal Conferences would also found a District Scholarship, that would give us an aggregate of nearly forty scholar-ships annually for competing students of our

The scheme thus proposed was hailed by the London Conference as one just meeting the neces. sities of the case, and Dr. Rice, as well as others, promptly and heartily expressed great satisfac-tion with the District Scholarship scheme thus

The writer furthermore moved a resolution-not. be it understood, as an amendment to the proposition from the Brantford District for the founding of a single scholarship by the ministers of the London Conference, and possibly another one by the laity of the said Conference, but as a comprehensive and an original scheme. The Conference adopted the resolution, submitted and every_district in the Conference, through its chairman, pledged itself to establish a District Scholarship—the value of such District Scholarship, ranging from twenty-five to a hundred dolars each, to be decided by the Financial District Meeting, when also the amount would be subcribed by the ministers then present. (See Reso-

The London Conference appointed Dr. Rice to visit the Toronto and the Montreal Conferences in the interests of the Relief and Extension Fund. and it was further suggested that he should, at the same time, also lay before the Conferences the District Scholarship scheme. It was immediately proposed by a member of the Conference, that as Dr. Sanderson was the author of the District Scholarship scheme, and understood it better than any one else, he should be appointed to visit these Conferences, lay the scheme before them, and invite their co-opera-tion. This proposition was accepted, and Dr. S. was appointed to visit the Toronto and the Mon-

treal Conterences.
Visiting these Conferences, according to appointment, in company with the Rev. J. Grey, it seemed natural, in introducing the District Scholarship cheme, to refer to his relation to the scheme in order to account for his presence before each of the assembled Conferences. It did not strike him then, nor does it now, that in making such reference he was either immodest or vainglorious. On another occasion, at a meeting of the Senate of the University, he made a similar referencethe only three references, if memory serve, to and the stone at the door of Christ's tomb the scaffold; but while they were going toward this subject since its happy inauguration.

The letter of Mr. Parker—unintentionally, of ourse, and with no personal reference to mealthough it is hard to conceive that he did not know what transpired at these Conferences exbibits me as parading myself, dishonest to Rev. Mr. Stobbs and Judge Jones, and as a falsifier of fact!

I leave the reader to form his own opinion as to where the falsity is, and to draw his own conclusions, if so disposed—for I am not—as to the motive and object of Mr. P. in thus voluntarily seeking to gibbet me before at least two Confer ences, and many intelligent persons who had not the opportunity of knowing the facts that Mr. P.

I leave the matter here. I have neither time nor inclination for a wordy newspaper warfare. I freely confess my conscious inability to cope with Mr. P. in this domain of literature. The memory is still fresh with me of his achievements in this line—achievements which won for him at least notoriety, if nothing worse. I let the question rest on the preceding statement and the accom-

panying resolutions.

The following, anent the Brantford "District Scholarships," scheme (!) is taken from the Journals of Conference, page 226, and is the resolution Mr. P. describes as the resolution formulated by Mr. Stobbs on "District Scholarships," and presented to the London Conference :--

BRANTFORD BESOLUTIONS.

The Rev. W. W. Carson presented the following resolution from the Brantford District meettouching the question of scholarships in

Victoris University:

Moved by Rev. Thomas Stobbs, seconded by his Honor Judge Jones, and Resolved, "That this meeting considering the present state of educational interests in our country and the inducements held out to students by other Universities and Colleges, view with regret the with-drawal of all scholarships hitherto offered to matriculante at Victoria University; and believing matriculants at victoria Oniversity; and Delieving it to be a great loss to the University, beg leave to submit the following scheme for deliberation at the approaching Conference, viz: That each minister of the London Conference contribute the sum of fifty cents annually to form a scholarship in order to meet this want, and that the laymen of each Circuit be requested to contribute jointly a like sum to form another scholarship; furthermore, that the same scheme be recommended to the consideration of the other Confer-

No Conference action, I believe, was taken on this recommendation, and it fell to the ground. MINUTE FROM THE CONFERENCE JOURNAL.

"The Rev. Dr. Sanderson introduced a conversation on the subject of District Scholarships for Victoria University. After deliberation it was moved by Rev. J. S. Ross, seconded by Rev. T. M. Campbell, and unanimously Resolved, "That Dr. Nelles and Dr. Burwash be requested to issue circulars to the Chairmen of Districts in the London Conference, containing information respecting the needs of the College, and giving suggestions as to the best way of appropriating scholarships. Each of the Districts, through their Chairmen, guaranteed a scholarship for the ensuing year of not less than \$25. London District guaranteed \$100." [Extracted from the Journal of Conference, printed Minutes, page 103.]

conference resolution on district scholarships. Moved by Rev. Dr. Sanderson, seconded by Rev. Dr. Rice, and Resolved, "That this Conference cordially approves of the proposition for the establishment of District Scholarships, or Bursaries, in connection with Victoria University, each District Scholarship to be of not less value than twenty-five dellars, and to be awarded to such class, or subject, as the District shall name; and the scholarship to bear the name of the District instituting it. This Conference as cordially recommends this subject to the several Districts of the London Conference for adoption, hoping that at the ensuing Financial District Meetings the plan may be initiated in each District, and thus scholarships be offered simultaneously with the commencement of the present collegiate year and continued annually for the future." [Journal of Conference and printed Minutes, page 103.] G. R. Sanderson.

IS THE PAPACY A DECLINING POWER?

(Continued.)

3. In America, the new world, she is striving o make up for what she has lost in the old. On this continent she is unwearied and enthusiastic in her efforts to secure separate secular instruction for her children with State support; and threatens to destroy the noble institution of the common schools. Here, in Canada, she has had too much of her own way in this direction. It that the Government of the country should have consented to divide the rising generation, and thus foster the prejudices and jesiou sies which exist between the two denominations, which, under the happy influence of union in the common schools, would be considerable toned down,

The system of convent colleges, whatever else it may be, serves as an admirable trap to catch the daughters of Protestant parents. In these eminaries it is reported that there are 35,000 Protestant girls; and the Romanists boast that one out of every ten of these is converted to their The cheapness of the board and education given is the bait employed to lure. It is found possible to open the doors of these convent warding-schools to Protestant young ladies at a low figure, because of the vast supply of "sisters" who must be kept on hand, and who will have little to do if they do not teach. They have sold themselves to the Church as perpetual servants without pay. The teaching staff at these semi-naries, then, entails upon the Church little or no expense. But the teaching given is not worthy of being called an education. The mere rudi-ments of an English education are given (which might as well be obtained in one of the common, or at least in one of the high schools of the coun try), with a good deal of fancy work, a smattering of French, perhaps, and a winsome presentation of the order and ritual of convent life, while through it all, such as it is, the subtle inflaence of proselytism is made to do its work. When: young lady informs a thoughtful friend, or is careful to tell it out in company, that she has received a convent education, she seldom gets credit for knowing much, and the wisdom of her parents, if she has any, is put down at rather a ow rate. The cheapness of an education is an irresistible best to many, especially when it carries with it a little of the college smack or flavor; but then, like any other article, if it be very cheap, we instinctively mistrust it.

4. The Church of Rome is full of political wariness, and improves every passing opportunity for extending her influence, and of increasing and consolidating her power. No sooner Tate the slaves of the Southern States proclaimed free fren than she began the most strendous efforts to gather them into her fold, and thus secure their votes. She employs among them 750 missionaries, and expends on this mission \$600,000 annually.

Nowhere, perhaps, is there a more compact and domineering Romish Church than in the Lower Province of our own country. There the system towers above everything. Of long standing, it has taken deep root and flourishes. But not content with her supremacy in Quebec, Rome has invaded every place of importance in Protestant Ontario; and here on virgin Protestant soil she is no despicable rival of the strongest sect. In fact, wherever Protestantism lifts up its head she hastens to show her colors too; and in some places, even in Ontario, is in advance of all her Protestant competitors. The insatiable and restless spirit of the *Propaganda* pulsates to the very last extremity of the system. We are impressed with a sense of its greatness by a large and gorgeous display in the centres of population; and the missionary zeal of the Church commands our admiration as we find her agents on the confines of civilization following the settler to his distant home, and far beyond the confines of civilization exercising a religious charm upon the minds of savages. Here in this new land we are confronted at our very doors by a powerful and aggressive organization which, while we sleep, threatens the stability of the Constitution, the prosperity of our towns and vil-

lages and the peace of our homesteads.

To make light of Popery as an antagonist of Protestantism argues at once either ignorance or affectation. The ecclesiastical empire over which Leo XIII. reigns is one on which the sun never sets. And all parts of the vast dominion can be brought into a compact unit of thought and action with the rapidity of electricity, or, at amounts to £32,000.

least, with the rapidity of the steam engine. Ireland, France Spain and Portugal, Italy, Belrium, Hungary, Bavaria, Poland, the Rhenish Provinces of Russia, Christians in Palestine and Syria, the Philippine Islands, all the countries which once formed part of the Spanish domin-ions in America, Brazil, the Islands of the West Indies which belong to Spain or France, numerous Indian tribes, Lower Canada, and large numbers in all Protestant lands acknowledge, one and all, supreme allegiance to be due to the Pope of Rome as head over all. The Government of the strongest military power in Europe finds itself fairly matched when brought into collision with the Court which can sway and direct all these communities at will. The straggle with the Romish Church into which Germany entered at the close of the late war with France has proved a much more tedious, and apparently more difficult, one than the carnal warfare with the French troops.

ALCOHOL-ITS TRUE CHARACTER.

Sir,-In Saturday's Globe is an account of the fight against drink" in Chicago, which is interesting to our people for the purpose of comparison. While we are far behind that city in the progress made in the demoralization and of the active business portions of the city. These are only the festering ulcers in our social system, that afford us an intimation of the condition of the social current generally. There are always two parties to a transaction, and, if there were

I am very well aware that it is much pleasanter to speak hopefully of the progress of tem-perance work than to look on the dark side; but we can ill afford to shut our eyes to the facts in this matter, though unpleasant they may be. In order to properly understand the reason of the continued prosperity of those who are promoting the liquor traffic, while temperance work often lags behind, we must trace the relation between cause and effect. While this monster evil often snatches away our promising youths and de moralize them at a single embrace, the majority are drawn very gradually towards the maeistrom that is to prove their destruction at no distant day. In many instances, fathers and mothers, who would contemplate with horror the idea that their sons and daughters would be offered as a sacrifice upon the altar of this Moloch, are planting the seeds of intemperance by using some one or more of the various alcoholic pre parations that are so freely offered in our markets. The social glass and its moderate use as a beverage are often disclaimed against by temperance and pulpit orators; but the sacra-mental and medicinal use of these same vile mixtures are indulged in by almost everyone to a greater or less extent, and scarcely a word is uttered against such use of them. That such is the case is sufficient proof that they fail to see any harm in the practice.

The smallest use of alcohol, for whatever purpose, is a fruitful source of demoralization to the vital nerves. For the first few times, those who have not inherited or cultivated a taste for this poison will find it unpleasant. Its causticity arouses the nervous energies to such a degree that the disturbance is unpleasant; but after a slight acquaintance by contact on a few occasions, the exhibitantion or stimulation becomes pleasant, and a desire for it is thus gradually formed, and it is not long before the individual is found de-fending its use by plausible arguments. This often obtains with persons who are or have been members of temperance organizations and Church members. The commencement of the difficulty is in allowing it to enter the sytem for any purpose or on any occasion. Those who do not deflie themselves with it will not debase their moral or religious status by this deceiver. Its sacramental use is not desired by scarcely any of the ministers of the great Methodist body, but the trouble of once making a change has deterred almost all of our churches from instituting the new order of things. It is also apparent that a large number of lay members in this influential body are strongly impressed with the belief that the wine made at the first miracle, on the occasion of the wedding feast at Cana of Galilee, as well as that used at the last supper, and also that recommended by Paul to Timothy, was alcoholic. This is not to be wondered at when we consider that all Christendom at one time and that not more than fifty years ago-entertained this view; and also, that occasionally we hear our ministers alluding to or preaching sermons on these subjects, and stating that they do not know whether the wine used on these occasions was unfermented or not.

An examination of the laws that govern the

growth of grapes and the production of alcohol, together with the laws that were instituted to vern us, is sufficient to convince anyone as to he fact of its being unfermented wine that is referred to. On the occasion of the last supper wine is not mentioned, but the "true fruit of the vine," which most certainly points to the conviction that grape-juice was indicated. Under the influence of a favorable soil, moisture, and sunlight, the elements of growth are sucked by the rootlets of the vine, and, in process of time, elaborated into ripe and luscious fruit, the juice of which contains living cell structures; and Christ, by his divine power, accomplished instantaneously what is usually brought about in course of time under natural laws. These cell structures are competent to nourish the bodies of those who partake of this kind of wine; and are also typical of that living principle embodied in the religion which it was Christ's mission to establish. Does alcoholic wine stand in any such relation? In order to produce alcohol, this living juice must undergo fermentation, which is a process of death, decomposition, decay, and rottenness. The vitality with which the fruit-juice was endowed must first be destroyed. The product of God's creating hand must first be resolved back into the simple elements of which it was composed, each one of which constitutes a poison. The food elements must be converted into two deadly poisons, alcohol and carbonic acid gas, which are competent to go out on their mission of converting intelligent human beings

into fiends and lunatics.

Were the stimulating effects of alcoholic wine properly understood, no intelligent person would allow their sick friends to be destroyed by it. The dispensatories of all nations declare that alcohol is a "caustic and irritant poison." This to strive manfully to overcome, so that the is shown by the effects of pure alcohol when kingdom of Christ should be established. The applied to the back of the hand. The vital forces direct the circulation to the point of contact, for the purpose of taking it away by absorption, to be thrown out through the depu rating organs. But as this cannot be done—it being outside the vital domain—the method of warfare is changed, and a barrier of serum, or water, is thrown up for the purpose of separat-When taken into ing it from the living tissue the system, either as a medicine or for any other purpose, the vital forces are aroused—the heart beats more rapidly and vigorously. The absorbents on the surface of the stomach were offended by its presence, and they have precipi tated this vile poison into the general circulation where it is murdering the living corpuscles, and burning the membranes of the heart and arteries. A special war is inaugurated against this offensive intruder, and the vital nervous energy thus weated is mistaken for a production of needed strength. These are the facts in this connection, as established by the closest scientific research; and it is the imperative duty of us, as editors, ministers, physicians, and temperance orators, to post enreelves, and inform the general public, who are looking to us for informs. tion on this momentous question. If they ask for bread, shall we give them a stone?

ISAIAH RYDER, Cor. Secretary T. R. Society.

-The Bishop of Achonry, Sligo, and Mayo states that he fed 300 starving people on Christmas Eve out of his own funds. He reserves money sent by charitable persons for "a darker but not distant day." He gives an appalling picture of approaching misery, and consures the callous conduct of the Government, who, while they cannot spare money to avert the Irish famine, can waste millions in wars of equivocal morality.

—The Duchess of Marlborough's Irish relief fund

Our Church Mork. CHURCH DEDICATION.

Our people in the vicinity of Ventner who had there acoustomed to worship as Shanly, about three miles away, invited my predecessor, the Rev. William Pearson, to give them preaching. Soon after he complied with their request they saw the propriety of building the Lord an house. Bro. Alfred Adams gave a suitable late of lar if for a site and atoms of the large and atoms. asite, and steps were taken to carry out the project. By the kind providence of God the building has been completed, and was on Thursday, December 18th, dedicated to the worship and service of Almguty God. Rev. James Ellion, D.D., our highly-esteemed Chairman, preached an excellent dedicatory sermon from Gal i. 8, and we all felt that we had heard the same gospel that Paul preached, and that the same gospel that Paul presched, and that the prescher enjoyed in no small degree the unction that rested upon the holy apostle. At the close of the sermon, the Cuarman, assisted by Rev. T. G. Williams, Secretary of the Montreal Con-ference, read the beautiful dedicatory service of our Courob, and thus formally set apart the uilding to the service of God. After dinner the audience was addressed by Rays. W. Rilance, J. Scaulon and T. G. Williams. The addresses corresponded in apirit with the sermon, and ruin of our people caused by the saloons, we are naking rapid progress in the same direction, as may be noticed by the very large number of new ones opened on our corner loss in places that are out the priceless value of the glorious gospel of of the glor Christ, and also to show the necessity of shunning those practices which tend to hinder its efficiency in the world.

the social current generally. There are always two parties to a transaction, and, if there were no buyers of the wares offered, the shops would soon be closed.

I am your wall arrange that it is made and the statement of the shops would be soon be closed. gave the first address, which was highly apprecisted. The chairman then called upon Rev. T. G. Williams, to whom had been entrasted the task of raising funds to tree the church from debt, and he soon demonstrated, as he has often done before, his competency for such an under-taking. His appeals for subscriptions were interapersed by racy aneodotes, and interesting incidents, which made his address, independent of financial results, highly pleasing and instructive. The financial results were all that could be desired, and in view of the small membership at this appointment and the hardness of the times. were a grand success. About \$550 were raised including the collections of the following Sabbath, which covers all the liabilities of the Tru. t Board, including interest. The Rev. William Pearson was then called upon, who briefly addressed the audience; all were glad to hear his voice once more. Bro. Pearson gave a beautiful Bible for the pulpit.

On Sabbath, the 21-t, three aermons were preached to large congregations. In the morning, Rev. A. Hardie, M.A., preached upon Revenue. lation i. 17,18. His sermon was an admirable exposition of the text, and a forcible and heart-cheering presentation of the conquering Son of God. In the alternoon, Rev. W. Rilance preached upon the "Armour of God." The subject was appropriate, and was handled with ability. It was well calculated to show the necessity of maintaining a Christian character, and of advancing against the strongholds of the great foe. Rev. J. M. Hagar, M.A., discoursed in the evening upon the lessons taught in the conversation between our Lord and the penitent thief. The lessons were clearly deducable from the text, and were presented in forcible and eloquent lansand were presented in forcine and enoquent inauguage. The services throughout, both on the Sabbath and on the week day, were eminently spiritual and edifying, and were greatly aided by the excellent music furnished by the choir. The church is brick, with tower and spire nicely proportioned and attengly built. The windows are called in the coupled along and

windows are gothic, with enamelled glass and stained borders. The pews and wainscoting are of black ash, oiled and varnished. The walls are finished in plaster paris and with heavy cor-nice moulding, and mouldings over the windows and in rear of the pulpit, of the same material.

The church throughout is built with the very best material, and the work reflects great credit upon the committee and the gentlemen who filled the various contracts. It is also a maryel of cheapness-its cash cost being only \$1,500, er, including gratuitous labor, about \$2,000.

May it be the "gate of heaven" to many souls!

J. H. CHANT.

EMERSON, MANITOBA

Since my former letter, our mission work in Emerson has fairly begun. The Rev. George Young arrived on the 19th ult., and was metat the railway station by a number of the brethren was accompanied by Mrs. Young and by his son's wife and family, who went on to Winnipeg, the Doctor remaining here to begin work as once. We had a meeting of the Trustee Board within a few hours after his arrival, and decided to have service both forencon and evening on Sunday, 21st, and to have a fellowship meeting in the after-noon. We rented the Library Association Hall and had it fitted up with seats and desk, and put up an extra stove. Our forenoon service was well attended, and notwithstanding that the building was a mere shell and the weather intensely cold, we were very comfortable. The hall was nearly full. With a good organ and an excellent choir we sang the songs of Zion in a strange land. The service began as though we were an old-established congregation. We felt we had at last a home centre, around which we all could rally, and where, though distant from friends and old associations, we yet could find comfort and consolation in our dear old Metho-

The text was Psalm xx. 5: "In the name of our God we will set up our banners." The preacher showed that there was a Loyal Standard under which all Christian denominations moved—that standard was the Word of God. and the fundamental truths of Christianity seknowledged by all; that each corps d'armes had separate banners with mottoes peculiar to each, and although distinct in organiza-tion, yet all moved in harmony with the orders of the commander-in-chief. So the various denominations of evangelical Christianity, alof the commander-in-chief. though apparently disconnected, were yet working under the same Commander and for the same object, viz., the glory of God in the salvation of souls. In a new country, where the restraints of society were not so much feit as in older communities, there was work for all to do. The foe was sin, and we were exhorted sermon closed by a fervid appeal to all to come to Jesus.

The fellowship meeting took place at 2.30 p.m. We telt that God was with us; our hearts melted under the warming influence of his love, our isolated position drawing us closer to each other, and having been so long without our own ministration, we were hungry for the bread of life. Before closing, our minister took down the names of those who desired to enrol themselves with us, and some twenty-six names were recorded; six more have been added since, and no doubt in a few days, when all can be een, we will have a society of fifty or sixty

In the evening the hall was full; the text was Is nat land. 1: "Who is this that cometh from Edom?" &c. The preacher had a good time. We cannot trespass upon your space by giving even an entome of the sermon. After the close, a short out warm prayer-meeting was held, after which we separated, feeling that we had had a "day

of feasting."
On Monday another trustees' meeting was held, when it was decided to erect a tabernacle in which to worship until we could build our church. To purchase the site and build the tabernacie, as well as a small parsonage, will require about two thousand dollars. We propose to borrow one shousand and to raise the other as best we may. We are all but new comers, our means being fully employed in establishing ourselves in our various lines of business, so we are not able to do much; we will, however contribute all that we are able. We appeal, the refere, to the Christian generosity of our brethren in comfortable circumstances in all parts of the Dominion to assist us by contributions. Any sums remitted to the Rev. George Young, Emerson, Manitoba, will be thankfully acknowledged and faithfully applied to the pur-We are all hopeful, and pose designated. with the blessing of God, our banner will remain erect.

The weather during the past four weeks has been extremely cold—the thermometer touch-

ing forty degrees below zero almost every night, and last night it registered fifty six! In the recent blizzard" several people were frozen to death. A woman went out to get her cow and lost her way; a man travelling on the prairie also lost his way, and both were frozen to death. It is now ascertained that two gentlemen who went out from Emerson towards the Pembina River hunting elk were lost. Their remains were recently found so torn by welves and disfigured as to be scarcely recognizable. They were, no doubt, frozen during the great storm.

W. McKrceniu.

ST. MARYS.

The following description of the new church is taken from the St. Marys Argus:—

The church is of the Norman style of architecture, with a tower on the west corner, surmounted by a spire whose total height is 140 feet. In the centre is a three mullioned window with unique tracery, forming a circular top, filled with stained glass of varied and beautiful pattern. To the east of this is an octagon tower with lofty pinnacle and finial, reaching far above the roof. A porch on the corner opposite the tower gives entrance to church and gallery. The two fronts on Church and Elgin streets, with labelled windows and ornamented sash, bold buttresses and large entrance doors, produce a fine impression, and as a piece of architecture would compare favorably with any structure of the kind in the country. The instructure of the kind in the country. The interior of the church presents a plain yet rich appearance. The audience room occupies the whole body of the church, the entrances being by the tower on the west, and gallery entrance on the east, giving 147 pews, capable of seating 730 persons. A galery twenty feet deep across the end will accommodate 170 more. The pews are in three ranges, access to them being by two wall and two centre aisles. The ends of the pews are metal, and bronzed, with heavy, carved scroll arms of walnut. The wainscotting of the scroll arms of walnut. The wainscotting of the wails throughout, the backs of pews, and the platform are of chestnut capped with walnut. The ceiling is ornamented by a centre piece of beautiful design, the workmanship of Mr. W. Williams.

and in keeping with the other parts of the church, completes the whole. The desk is the handiwork of Mr. W. T. Jones, of this town, and reflects great credit on his taste. In looking over the church, one is atruck with the inside entrance doors, made of chestnut, evincing great excellence in design and construction, while the windows ever call forth expres-sions of admiration for the great taste displayed in the blending and harmony of colors by which they are distinguished, and they will be a lasting a radit to the skill of Mr. Elliott, of Toronto, by whom they were supplied.

Williams. The communion rail is of walnut, supported by pillars of chestnut and bracketed.

A platform at the end, extending nearly across the church, makes provision for the choir as well as the pulpit. A deck of beautiful design,

THE LIGHTING.

The lighting of the church is a somewhat novel feature, as, though there are no gas works here, yet the church and class rooms are lighted by gas. Saunders, of London, supplied the gas fittings and coronas, which display great taste. The gas is supplied by the "Alpha" gas machine, made by Muller, of Birmingham, England, and the only one of the kind in Canada. So far it does its work excellently, while we are assured the cost of gas so made will not exceed \$1 per 1.000 ft. It certainly gives a brilliant and steady light, and if it prove to be what it now promises, it will be a great boon to country

THE FURNISHINGS AND BEATING. The church and the class rooms have been neatly furnished by the ladies, the floors being carpeted and the seats cushioned with scarlet covered cushions. Three immense furnaces in the basement supply heat for the church and class-rooms.

THE CONTRACTORS.

The contractors have to be congratulated on the excellent work they have put out of their hands. Though we do not pretend to be skilled in building, we are confident no one can look at the brickwork on the front without saying that such work adds greatly to the beauty of the exterior, and must ever recommend the Cook Bros. as thoroughly competent, reliable, and careful men. And, indeed, no matter whother one examines the work as performed by Cook Bros., or by the carpenters, Messra-Craig & Hamilton; the fron work by Mr. Cliff, or the painting by Mr. Willard, the feeling is that all intended to do and have done their work well and in excellent taste.

The church, from its position, crowning the crest of the hill on Church Street, will long be landmark for many miles around, and an object of attraction to all lovers of the beautiful. The town and Methodist Church of St. Marys are much indebted to Mellish & Son for this beautiful structure. Mr. Mellish, sen., has superintended the work from the beginning, and we understand that the Building Committee are greatly pleased with his ability and fidelity.

RELIEF AND EXTENSION FUND. LISTS RECEIVED.

TWEED CIRCUIT—BELLEVILLE DISTRICT.	^
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,		Henry Albertson, pd 200
		MIDDLE ROAD,
' '	F. Betnel, pd 5 00	Thos. Alton, pd \$5 IO O
1	J. A. Williams 5 00	David Alten, pd 40 5 00
ı	Wm. Wardell 5 00	
		J. E. Mathewman &
٠	Dr. C. H. Lusk 5 00	
	C. Bellwood, pd 2 00	Wm. Bumby, pd 2 0
	Philip Pardy, pd 2 00	John Wood, pd 20
	E. B. Steel 2 00	PARSONAGE.
	J. C. Gentzler 2 00	Miss Kaiting, pd 2 00
		M. L. Biggar 10 0
	Nancy Thomas 1 00	
	Jenu Potter 1 00	
•	Mrs. Titherington 1 00	senjamin Freeman,
l	A Well-wisher, pd 1 00	paid 0 5
	Henry Husband 1 00	HARRISON'S,
•		J. Stewart 0 5
٠	Mrs. J. Alton. pd 1 00	· —
	Collections at Oak-	Total\$226 7
	ville, paid	1
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ST. CATHABINES CIRCUIT—NIAGARA DISTRICT.

ı	DIT VIEL	
ı	Peter McCarty\$25 00	Mrs. McGregor 8
Ì	EH Higgins 10 00	James Meadows 2
	B. C. Fairfield 10 00	W. D. Smith 2
	Noah Pheips 10 00	Philip Degear 2
	Mrs. W. H. McClive. 10 00	Mary Drake 3
	J. R. Benson 10 00	L. Cleamp 2
	George Burch 1; 00	
	James sishopric 10 00	C. C. Badgley 2
	B. Couinson 10 00	T. H. Taylor 2
	J. Shuttlework, pd 10 00	
	Lacretia Gross 5 00	Walter Swa, 20 1
	Waiter Mctaibhon 500	A. Letty 1
	W. Edmonds & fam. 500	W. H. Bunting 1
		E. Brailtord 1
	Dr. Downey 600	Hattle Youmans 1
	W. R. Burgoyne 500	John Rose 1
	W. J. Robertson 5 00	Mrs. Dennis 1
	George Boyle 4 00	A. M. Rawley 1
		B. A. Notman 1
		W. D. Smith, jun 1
	J. S. Biggar 2 00	
	Mr. Tewsley 2 00	
	C. Sherwood 2 00	
	Wm. corbin 2 00	
	Mrs. J. Gillet 2 60	busan Junkin 1
	James Guisland 2 00	P. Hengershot 1
	Gordon Bros 2 00	Mrs. J. H. Bessey 1
	John Foreyth 2 3	Thomas Odlum 1
	Mrs. W. B. Gilleland 2 00	Matilda Murray, pd 1
		Mrs. Garaner, pa 1
	Kate Smith 20;	Mrs. Fitzimmons 2
	John Falkner 2 00	Collections 23
	John Charman 200	·

θ.	Total			52	1
1	THOROLD CIRCUIT	r—:	NIAGARA DISTRICT.		
7	THORLD.		A. Gilebrist	1	
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ā :	John H. Wilson 20		J. W. Simpson	1	1
		00	Jonathan Copeland,	_	
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		00∙j		22	\$
e		00	ALLANBURG.		
	Wm. Cornforth 5	00		10	
	W. Bull 5	00		10	ţ
e	Geo. A. McArthur. 5	00 j	B. Tucker, jun	10	(
8	L. A. Armstrong 5	001	Wm. Ware & wife.pd	5	(
t	George Cowan 5	00		4	
-	Thomas Darnen 5	00	B. Tucker, sem, &wife,		
8	Minnie Galbraith 5	00	paid	£	1
e	Nessou Theal 5	00	Mrs. B. Williams, pd.	2	(
i-	Jennie Campbell 4	001	Rnoda Williams, pd.	1	1
- 1-	John McLean and		Emily Williams, pd	ī	1
_	family	00	Laura Williams, pd	ī	1
е	M. E. Boyle 2	00	Frederick Lay	ī	
æ	M. Warrington 2	00	George Thomas, pd	ī	
	Lizzie Broau, pd 2	00	D. Piumsteel	ī	
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	James E. Millar, pd	2 00 [
	Annie E. Boyle	2 00 1	Wellington Smith 10
1	Wm. Martin	1 00	Thomas Detlor 1
1	George Mable	1 00	
- (John Miles, pd	1 00	Total
ı	COLL LLLOW, Parrier		
1	KELVIN CIECU	ITB	RANTFORD DISTRICT.
	KELVIN.		John Wallace, pd 4
	Chas. Midwinter	\$1 00	Mrs. W. Freeman, pd 1
י	Emme Walker, pd	1 00	Small sums, pd 75c 1
)	Mrs. W. H. Fire, pu	2 00	HARLEY.
)	A Friend (Thank-of-		John Hawke, pd 1
)	fering)	10 00	Walter Dean, pd 1
	Smail sums, pd. \$1 70	7 45	Wm. Marshall, pd 1
)	NORTEFIELD.		A. C. Cornell, pd 1
)	Wm. Peart and fam.	2 00	Esther & Alice Cle-
)	Wm. Lee and wife		
)	W. Stuart, pd		Collections 1
)	Wm. Cornell		NEW DUBEAM.
)	F. H. Caldwell		0. W. Bailey 1
)	D. M. Lee, pd	9 00	Wm. Poole 1
)	Urastus Utter	4 00	J. F. Middlemiss 1
)	Judson Willet		James Martin 1
,	Ephraim Bowman	1 35	A. Smith 1
)	A Friend, pd	ຳ ຄິດ	Mrs. Whiting 2
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)	BERLIN CIRC	uit—	GUELPH DISTRICT.

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o j	BERLIN CIRCUIT-	GUELPH DISTRICT.	
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Û	BEBLIN.	Mrs. W. DeKay, pd	0 50
0	P. F. W. Moyer\$10 00		8 50
00]	Miss H. Eberlin, pd 5 00		10 0
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. '		A. L. Bowman	100
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8	Anna Simpson 5 00		1 0
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ĸ	M. A. Baer 100		1 00
	R. a. Weaver 1 00	W. T. Wilson	10
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'n	W. Washburne 1 00		1 5
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ñ	Ephraim Bricker 1 00	<u>-</u>	20. 4
•	Justin W. McEachern 200	Total ,\$	83 6
10	FORDWICH CIRCUIT-V	VELLINGTON DISTRIC	Т.
ŏ			
ŏ		Samuel McLelland	10
Õ	family\$20 00	James Woods	10
~	Robert Fallis 4 00		20
10		Bamuel Patterson, pd	10
~	James Hargraves 2 00		50
	James Ros 2 00	Richard Bride	4 0
	Richard Ros 2 00	Ephron McComb,	20
ю.	George Mee 1 00	James Rec. pd	100
ю	John Tupham, sen., pd 2 00	Tromas Wallace	20
ю	John Topham, jun 3 0)	Edward Cooper	100
- 1	Samuel Gowing 2 00		10
0	Adam Fletcher 2 00	James Follis	10
i	Wm. Fletcher 1 00	John McDermott, pd	20
	Elic Maggie Husband 10 00	W. S. Mossop, pd	10
0	Thomas Downey, pd. 100	B. S. Cook	10
ő	James Downey 1 50 Wm. Stinson 1 50	Small sums, pd. \$1 50	20

James Downey 1 50	B. S. Cook
Wm. Stinson 1 50	
KIRKTON CIRCUIT—	TRATFORD DISTRICT,
KIBETON.	David Creighton 2 50
Wm. Switzer, pd\$10 00	Abram Johnson 200
David Kirk 10 00	
Thomas Tuft, pd \$3, 10 00	Mrs. Anderson 1 00
Harris Roadhouse 10 00	WOODHAM.
Wm. Haziewood, pd 5 00	Jos. Stevens & ram.pd 10 00
Nicholas Shire, pd 5 00	Benj Beavers, pu. 5 00
Wathera (Marshall, pd 500	Famuel Ford 4 00
A Friend. pd 5 00	Fletcher Switzer, 181. 3 00
Mrs. Wm. Doupe, pd. 4 00	J. W. Wilkinson 2 00
Alex. Kirk, pd 4 00	i Jonathan Shires, par 2 00
John Irvine 4 00	John Eesterbreck 100
John Callender 3 00	David Brethour 1 00
Adam Shire, pd 2 00	Amos Popplestone 0 50
Mrs. A. Beetty, pd 2 00	SALEM.
Wm. Beatty, sen 2 00	Chas. B liamy, pd\$10 20 00
C. C. Switzer, pd 1 00	Joseph Beavers, pd\$5 10 00
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Chas. Dickenson 10 00	Wm Beavers, pd 2 00
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Augustus Sparling 5 00	Miss Cameron, pd 100
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The Righteons Bead.

MRS. ANNIE WATSON (London).

Rarely, if ever, has a profounder feeling seen awakened in the Wellington-street Church been awakened in the Wellington-street Church than that caused by the recent and unlooked for death of Mrs. Annie Watson, only surviving daughter of Mrs. Annie Watson, only surviving daughter of Mrs. Watson was a beautiful Christian—beautiful alike in mind, in spirit and in person. Yet in the morning of her days she has been called away from friends and church and world, when a prolonged life seemed to be so desirable, and so full of promise both of happiness and usefulness.

Mrs. W. was born in Cornwall, England, in 1852, and with her parents came to London Methodist Church. A worthy citizen, a kind

Ont.; and on the 12th of October, at the side of the mother's unclosed coffin, in the presence of a weeping multitude, he baptized the motherless infant, and then committed all that was morcertain hope of a glorious resurrection to eter-

To know Mrs. Watson was to love her. For or three years was also a missionary collector. She was a numble and an unobtrusive Christian. She was also a thoughtful Christian, as her well-written and ample diary and oft-marked Bible evince. Her Bible was her companion and counsellor. Her inflexible rule was to consult it each morning and evening of her life. She loved the house of God and its ordinances, never failing in attention to either when health permitted her to share in the advantages of the one or the other. Swift was the coming of Death after the first

intimation of his probable approach. But he found not an unprepared subject. "Death loves a shining mark." He had one in Mrs. Annie Watson. In the presence of father and mother and husband and infant child, with their maniand husband and infant child, with their manifold and strong, loving cords to bind her to earth, how serenely she spoke of death; and how sweetly she talked of Jesus and of her home above! "I shall soon be in heaven and be with Jesus," she said but a few hours before "mortality was swallowed up of life." "The arms of Jesus are my refuge—they are underneath and around me. All is well! I have no fear of death—I rest in Jesus—Jesus saves me." More than once she said, humbly but confidents." "More than once she said, humbly but confidents." than once she said, humbly but confidently, "I have gone before. am cleansed by the blood of the Lamb." It was, indeed, to those present, a benediction to listen to the words of holy triumph from the lips of one so sensitive, so retiring and so gentle. She kissed her loved ones and tranquilly fell

asleep. A praying mother, in the hush of the death-chamber, calmly watched and silently and answered, for no struggle or groan or sigh marked the soul's transit from its earthly tabernacle to its heavenly mansion l Well may her dear mother say: "We miss her in everything and in every place. Home was cheered by her smile, and sorrow was softened by her love." A sympathizing multitude

3 00 attended her funeral—not least noticeable the Sabbath-school teachers and scholars so much endeared to her—and a tearful audience listened to the sermon preached on the occasion of her

May preacher and hearers meet her where sorrow and parting are alike unknown ! G. R. SANDERSON.

was such that his name is as "cintment poured

In 1835 he became united in marriage to Miss Welthy Caswell, who proved a helpmest indeed,

Mrs. W. was born in Cornwall, England, in 1852, and with her parents came to London | Methodist Church. A worthy citizen, a kind when she was but ten years of age. Four years subsequently she was converted to God in the Queen's avenue Church, consistently maintaining her connection with the Methodist Church was improved by the writer, speaking from Heb. iv. 9; and a large concourse of dist Church till called to join the Church tri- if friends and neighbors followed his remains to unphant. A little more than a year of the Reid's hurring ground where there are the second of the church tri- in the umphant. A little more than a year ago, the writer united her in marriage to her now sorely-bereaved husband, Mr. Jno. Watson, of London, ed are the doad that die in the Lord." WILLIAM PERLY.

LYDIA JANE BISSELL,

Youngest daughter of the late Henry Bissell, died tal of the mother to the grave, in sure and suddenly on Sabbath night, September 7th, 1879. From infancy she was a person of delicate health Her mind, however, was very vigorous, and her To know Mrs. Watson was to love her. For nineteen years, in England and in Canada, she was connected with the Sabbath-school, first as scholar and then as teacher; and for two or three years was also a missionary collector. She was a humble and an modification of the problem ville, and, against great disadvantages, prepared herself for teaching, in which, as health would permit, she was engaged for several years. Last winter she concluded to take a rest, never fancying that the eternal rest was so near.

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E. FALCONER.

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Borth-Steward's Actices.

The following publications have just been received:-LAMPS AND LIGHTERS. Sunday afternoon Half hour Lectures for the Masses, delivered in Birmingham by Rev. Charles Leach, F.G.S. 18mo, cloth pp. 224 50 cents.

"These lectures are of an entraordinary character delivered for an extraordinary purpose."
SIX LECTURES ON QUESTIONS INDICATIVE OF CHARACTER, delivered in Camberwell by Rev. W.

Barris. Paper: 15 cents. SERMONS-PAROCHIAL AND OCCASIONAL. By J. B. Mozley, D.D., Professor in the University of Oxford. 12mo, cloth, pp. 355. \$1.75.

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OUR NEW SUNDAY-SCHOOL PAPERS

The demand for PLEASANT HOURS and SUNBEAM has been so unexpectedly large, that the entire edition of both was soon exhausted. Second editions have, however, been printed, and we are now ready to fill all order; and to supply specimens free to all inquirers. We have received many congratulations on their improved character. The Rev. T. M. Campbell, of Windsor, Ont.,

"I have taken considerable time during this month to compare our Sunday-school papers and BANNER with other Sunday-school matter, and I find PLEA-Elliott.
Dundela—10,30 a.m., Rev. Dr. Elliott.
Brick Church—230 p.m., Rev. R. Whiting.
Wesley Church—230 r.m., Rev. Dr. Elliott,
Dixon's Corners—630 p.m., Rev. R. Whiting.
2nd Concession, Lower S. H.—1030 a.m., Rev. A. A. SANT HOURS, SUNBRAM, and the S.S. BANNER the best and the cheapest for our schools. In this comparison I have examined those of Canada, New York, Philadelphia and Chicago." Address .

Methodist Book-Room, Toronto.

WILLIAM BRIGGS,

CANADIAN **METHODIST MAGAZINE**

For 1880.

The prominent feature of the year will be twelve articles on Erocus of Canadian Methodism by the Bev. Dr. Ryerson, of which the following is an outline:-I. Its Loyal Origin; II. Its Benevolent Character; III, Its Supernatural Characteristics; IV The Phenomena and Philosophy of Methodist Revivals of Religion; V. Marvellous Success of Canadian Methodism; VI. Methodism the Pionoer and Promotor of Religious Liberty in Upper Canada; VII. Methodism and the Clergy Reserve Controversy; VIII. Ryanite Division: IX. First Union with the English Conference; X. Methodist Episcopal Division; XI; Re-union with English Conference; XII. Present State and Pros. pects of Canadian Methodism.

This is the History of Methodism Written at the request of the three Western Conferences, and is the work for which the public have been so long waiting. It will be the most important series of articles ever published in this Magazine.

In addition to these will be a Berial Story, of great interest, of Early Methodism in Canada; a series of sketches of Great Reformers ; paper on our New Hymn Book, and other matters of Connectional importance;

ILLUSTRATED ARTICLES on Mission Life in Many Lands, Recent Travel in Europe, Historic Scenes in Great Britain, The Land of Knoz, Picturesque Canada, Historic Scenes of Methodlam, Canadian Portra t Gallery, Pictures in Bible

Lands, etc. The Magazine will contain considerably more reading matter than heretofore, and is exceeedingly cheap reading—1200 pages for \$2, or, when taken with the GUARDIAN, for only \$1.50.

CLUBBING ARRANGEMENTS. The Magazine and Guardian together, \$3.50.

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Magazine and Littel's Living Age,\$8.75—full price, \$10. Almost any English or American periodical can be furnished with this Magazine at about 20 to 25 per cent. below publishers' retail price.

*N.B.—New subscribers to Harper's Magazine for 180 will receive the four numbers for 1879 gratis, being

OPINIONS OF THE PPESS "This Magazine should be taken by every Methodist family for Dr. Ryerson's Articles alone."—Kingston Daily News.

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WILLIAM BRIGGS.

Connexional Actiees.

TO MINISTERS STATIONED CONTIG-UOUS TO THE NORTHERN RAILWAY. DEAR BRETHREN.—Please send me your railway cer-tificates within New Year's week, and thus enable me to get them promptly exchanged.

Sunderland, Dec. 22, 1879.

SIMCOE DISTRICT.

Will the Superintendents of Circuits kindly forward to me immediately all unpaid belances due this year, on account of the Relief and Extension Fund? And also the amount their circuits are to pay to Scholarship scheme. All these amounts ought to be paid at once, so as not to interfere with the regular income of other Connexional funds.

James Gray, Chairman.

DEDICATION-THOROLD MISSION. The new brick church at Evans will (D.V.) be dedicated to the worship of God on Sabbath, 11th inst. Opening tea on Monday evening, 12th. Tickets, 25 conts.

Revs. Dr. Sanderson, Hunt, Stringfellow, Ross. B.A., and others may be expected to take part in the above.
D. W. Thompson, Supt.

NEWMARKET CIRCUIT-CHURCH OPENING.

The new Methodist Church, Newmarket, will (D.V.) be dedicated to the service of God on Thurs lay evening, the 22nd of January, 1880, by the Rev. John Potts, D.D. On the Fritary and Saturday following the laties D.D. On the Friday and Saturday following the ladies will hold a bazaar in the Lecture Room. Opening services will be continued as follows:—Sunday, January 25th, 11 a.m., Rev. Dr. Rose; 7 p.m., Rev. Dr. Sutherland. Sunday, February, 1st, 11 a.m., Mr. John Macdonald; 7 p.m., Rev. John Bredin. On Monday evening, February 2nd, a tea meeting will be held under the auspices of the Ladies' Aid Society, at which addresses are expected from the Revs Dr. Hunter, of Yorkvike, and John Bredin, Chairman of the Bradford District.

8. P. Rose, Sup't.

STRATHROY CHURCH OPENING. :-

The new church in the town of Strathrey will be opened for divine worship, on Sabbath, the 11th of January, 1880. The her. E. Rysson, D.D., LL.D., ex-President of the General Conference will preach at 10 30; Rev. W. C. Henderson, M.A., Chairman of the Sarnia District, at 230; and Rev. W. S. Griffin, President of the London Conference, at 6.30.

A grand supper will be served in the besement of the church on Monday evening, January 12th, after which addresses will be delivered by the above-named ministers and others.

addresses will be delivered by the above-namea inniters and others.
The opening services will be continued on the 18th of January. Rev. R. Scoole, of St. Andrews Presbyterian Church, will breach at 10.30, and flev. J. Vanwycke, H.A., of the M. E. Church, at 8.30. A collection will be taken up at each presiding service in aid of the Building Fund.

A. Andrews.

INNISFIL.

Rev. Elder Hawkins and his Jubiles singers will visit this circuit January 18th and three following eveniogs. Mr. Hawkins will preach January 18th—at Strand 10 a.m., and Belle Ewast 6 p.m. Concerts: Strand, January 19th; Belle Ewart 30 h; Cherry Creek, 21st.

Tickets, 25 cents—in aid of parsonage funds. Concerts begin at 7.30 each even.ng.

J. W. Totten,

JARVIS CIRCUIT-MISSIONARY MEETINGS.

Missionary anniversary sermons will (D.V.) be preached on the Jarvis Circuit on Sabbath January 18th, 18th, by Rev. James Gray, chaliman of the himcoe District, and Rev. Alex Burns, D.D., Ll.D., Principal of the Wesleyan Fema & College.

Mestings: Jarvis on Monday, the 19th; Nanticoke, Tuesday, the 2th. Deputation: Rev. James Gray. and Rev. Leonard Gaets, of Hamilton.

Meetings: Cheapside, Wennesday, the 21st; and Jennings. Thursday, the 23th. Deputation: Rev. John Wakefield, of Hamilton, and Rev. D. L. Brethour, of Cimmon.

Marional Card House, Ingersoll, Ont

MEETINGS OF THE METHODIST CHURCH EXTENSION SOCIETY OF TORONTO FOR 1880.

ANNUAL MEETINGS.

Missionary Anniversaries, 1880.

MATILDA CIRCUIT.

Sermons will be preached on Sabbath, January 18th, as follows:—

Kecks -6.30 p.m., Rev. A. A. Smith.

Great St. James, Montreal.

Meetings:— Iroquois, Monday evening, January 19th. Brick Church, Tuesday evening, Jan. 20th. Dandela, Wodnesday evening, Jan. 21st.

Deputation; Revs. Dr. Elliott and R. Whiting.

lectiogs:—
Westey Church, Monday evening, January 19th.
Dixor's Corners, Tuesday "20th.
Lower 2nd Con., Wednesday evening, Jan. 21st.
Kecks S. H., Thursday evening, Jan. 22nd.

Deputation: Revs. J. H. Chant, J. Robinson, and I. C. Sanderson.

The meetings will commence at 7 p m.; and a col-lection will be taken up at the close of each service in aid of the funds of the Missionary Society of the Meth-odist Church of Canada.

SUPERANNUATION FUND.

The Treasurers thankfully acknowledge the foowing remittances:—

Odessa
Mrs. Patience W. Whitcomb
A Friesda—Donation on Annuity
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Rev. Charles Lavelle, M.A..
Wellington
Castleton
Richwood

Thomasburg
Maxwell
Utterson
Demorestyllie
Meiborne
Rev William D. Brown
Parry Sound
Wey James Woodsworth
"Thomas Williams

Urgent applications for aid from several, beyond the leans of the Treasurers to meet.

Births, Marriages and Deaths.

BIRTH.

On the 15th ult., at the Methodist parsonage, Walton, the wife of the Rev. W. Baugh, of a son.

MARRIED.

On Wednesday, October 6th, by the Rev. W. E-Smith, at the Methodist parsonage, Flinton, Ont., Thos. Fennell, Esq., of Eichmond, to Miss Mary J. Scott, daughter of Robert Scott, Esq., Reeve of Barrie.

On October 15th, by the Rev. W. Bangh, at the Methodust Parsonage, Walton, William Bray, to Miss Eliza Jane Shiels, all of McKillop township.

On the 8th ult, by the Rev. W. Baugh, at the residence of the bridegroom, Andrew Merrison, Esq., to Miss Eliza Jane Roe, eldest daughter of Thomas Roe. Esq., all of McKillop township.

On the 10th ult, by the Rev. W. Baugh, at the residence of the bride's father. Thomas Dennis, Esq., of McKillop township, to Miss Frances Pierson, of Brussels, Grantographic

On the 17th ult., by the Rev. W. Baugh, at the residence of the bride's father, John William Tyerman to Miss Mary Elizabeth Hunnerston, all of McKillop township.

On the 17th ult., by the Rev. T. Jackson, brether in-lew of the bride, at the residence of the bride's father Mr. James Thornton, JP., Providence. Co. Lambton, Mr. Walter Neal, to Miss Jennie T. Thornton.

On the 24th ult., by the Rev. James H. Barkwell, B.A., brother of the bride, at the residence of the bride's father, Robert Smith Ferguson, Esq., of Clarke, to Miss Mary Ann, aldest daughter of Stephen Barkwell, Esq., of Hope.

By the Rev. E. Fessant, at Hawkeville, the residence of the bride's father, Mr. W. A. McKay, of Milverton, to Miss Arilia Tanner.

On the morning of the 31st ult, by the Rev. John L. Kerr, at the residence of the bride's father, Sunnvaide, P. E. Harding, teacher, to Annie, eldest daughter of Samuel Huston, Esq., all of blanshard.

On the 31st ult., by the Rev. A. Brown, at the residence of the bride's fatuer, George Randall Mercill of Watertown, United States, to Maggie, voungest daughter or George Johnston, Esq., Duffin's Creek, Ontario.

On the 31st ult., by the Rev. Alfred Andrews, at the residence of the bride's father, Mr. Gideon Adams to Miss Minnle, second daughter of James T. Vokes, Esq., all of Strathroy, County of Middlesex.

On the let inst, by the Rev. Austin Potter, at the residence of the bride's father, William John kimer, of East Gwillmbury, to Alexandra, eldest daughter of John Moore, Esq., Queensvile.

On New Year's Day, at the family residence Binbrock, Out. by the Rev. J. W. Holmes, nucle of the bride, Feujanin Swenerton, Esq. grain merchant, Exter, to Emma Henrietta, third daughter of the late Charles Wright. Ex

DIED.

On the 20th ult., at Gorrie, Mr. John B. Williams, Editor of the Howick Enterprise, brother of the Rev. William Williams, of Gueiph, and brother in law of Rev. Robert Walser, of Tweed.

Begin the New Prayer Meeting Manuel, Year With The Prayer Meeting Manuel, Convenience at the week in the year. 72 Puges. Price, it cents; or \$1 per dozen. Mailed free. P. GARRETT & Co., 708 Chestaut St., Philadelphia, Pa.

Rev. John Douse, Barrie, Hon James C. Airins, Toronto, Treasurer

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TORONTO FOR 1880.

Don Mount, 1st Tuesday, February. Deputation: Messrs. Young & James. Richmond Street, 1st Wednesday, February. Deputation: Messrs. Rutledge and Wingfield. Parkdale, 1st Wednesday, February. Deputation: Messrs. Cotaran and Lake.

Elm Street, 2nd Wednesday, February. Deputation: Messrs. Potts and Brown.

Bloor Street, 2nd Wednesday, February. Deputation: Messrs. Sanderson and dicCae. Berkeley Street, 2nd Wednesday, February. Deputation: Messrs. Workman and J. J. Withrow. Dundas Street, 2nd Thuraday, February. Deputation: Messrs. Clartson and Mason.

Sherbourne Street, 3rd Wednesday, February. Deputation: Messrs. Toyell and H. E. Clarke Queen Street, 3rd Wednesday, February. Deputation: Messrs. Toyell and Pearson.

Yonge Street, 3rd Wednesday, February. Deputation: Messrs. Toyell and Pearson.

Seaton, 3rd Wednesday, February. Deputation: Seaton, 3rd Wednesday, February. Deputation: Messrs. Watson and Simpson.

Seaton, 3rd Wednesday, February. Deputation: Messrs. Watson and Simpson.

Seaton, 3rd Wednesday, February. Deputation: Messrs. Ock'ey and Earla.

Spadina Avenue, 4th Wednesday, February. Deputation: Dr. Hunter and Kennedy. TORONTO MARKETS. FARMERS MARKET, STREET PRICES. Wheat, fall, per bush - Wheat apring, do -

Peas do
Bye do
Dressed hogs, per 100 lbs...
Beet, hind quariers ...
Mutton, per 100 lbs...
Ohickens, per pair ...
Ducks, per brace
Geese, each ...
Turkeys ...
Butter, lb. rolls ...
Butter, large rolls ... Butter, large rolls ... Butter, tub dairy ... Butter, store-packed Eggs, Iresh, per dozen Eggs, packed... Apples, per bri. Potatoes, per bag ANNUAL MEETINGS.

The annual meeting in the Metropolitan Church, will be held on the first Wednesday in March.
Deputation: Rev. W. J. Hunter, D.D., Kev. J. B. Clarkson, M.A., E. Coatsworth, Esq., and W. Kennedy.
All these meetings to be held at the usual hour of service in each church, and notice to be sent by the minister in charge to the deputation about ten days before the meeting. Subscriptions of 31 and upwards to be taken at each meeting, and the list placed in the hands of collectors. The representatives of each church, with the pastor, to be the Committee of management, and to be responsible for the collection of subscriptions. All amounts collected to be sent to the Treasurer, J. R. James, Esq., with list of names.

JOHN N. LAKE, Secretary.

Figure 1. Constitution of the constitution of FLOUR, f.o.c,
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E

Iroquois-10.30 a.m., Rev. R. Whiting; 7 p.m., Rev. Dr. Elliott. Peas Corn Butter, first-class, per lb... round lots of medium of interior

Cheese, in lots of medium

of interior

in small

Receor's Royal Arms and Stilton

Fork, mess, per bri

Extra prime, per bri

Bason, long clear

Cumberland cut

Smoked

Spiced roll

Hams smoked

sugar cured and canvassed in pickle

Lard in tinnets

in tierces

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limed

Dressed hogs

Live hogs

Hops, 1876

Candon picke

Candon pickle

Lard apples

Medical.

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Dear Sir—Having been troubled with a bad akin disease, breaking out into little scree over my face, etc., I was recommended to take VEGE fine. I am happy to inform you that it has completely cured me after taking three bottles. I can highly recommend it TORONTO, July 25, 1879.

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> FIVE DOCTOR DID NOT CURE. TORONTO, ONT., Sept. 19, 1879.

MR H. B. STEVENS:

Dear Sir — I hereby certify that I have been sick for three years, urable to get any relief whatever. I have been under the care of five of the best physicians, each one giving my illness a different name. The first said General Debtity; the second, Female Debtity and impoverished blood: the third, Liver Complaint and Dyspepsia; the fourth said I was in Consumption; the fifth said, Neuralgia on the lungs, and was certain I would never enjoy good health, so I concluded to give up doctors and commenced taking Patent Medicines. At this time I was very weak. I had pain in my side, back and chest, slert very little, and the food I are caused me pain. I was a butden to myself and friends. I was persuaded to try Vegetime. A friend gave me a bottle to try, not thinking it would do me any good, as I had no hope of ever getting any better. After using the first bottle my head was better and I could sleep better. The next two, my appetite came, and I was abe to enjoy my food. I have no v taken five bottles. I have a good appetite and sleep well, have no pain, and am able to do most of my own work. I pronounce your Medicine far shead of any other, and can cheerfully recommend it to any one in reed of such a medicine.

MRS. E. ALLIEN.

VEGETINE. RHEUMATISM CURED Toronto, March 29, 1879.

Mr. Watter Neal, to Miss Jennie T. Thornton,

On the 23rd ult., by the Rev. J. A. Jewell, B.A., of Woodville, at the home of the bride's father, near Glenarm, Mr. Drew, of Broak, to Miss Amanda. second caughter of Mr. Perry.

On Christmaseeve, by Rev. J. A. Jewell, B.A.; brother of the bride, assisted by the Rev. J. Howell, M.A., of Newcastle, and Rev. William Walsh, of London Conference, brother of the bridegroom, at the home of the bride's mother, at Centre View Farm, Clarke township, David, second son of James Walsh, Esq., of Clarke, to Miss Mary E., fourth daughter of the late William Jewell, of Clarke.

On the 24th ult., by the Rev. James H. Barkwell, R.A. TORONTO, March 29, 1879.

MR. H. R. STEVENS:

Dear Sir-1 was troubled with Rheumatism in my knee and hip joints for nearly a year.

I tried a number of medicines to effect a cure, but none gave me any relief. A friend recommended me to try your Vegetine, which I did, and after taking two bottles of it i found relief. I took four more bottles, and the pains completely left me. I feel satisfied it is a cure for Rheumatism.

Yours respectfully, M. ALLEN, 6 Rossin House Block, Toronto, Ont. of Hope.

On the 25th ult., by the Rev. James C. Seymour, at the residence of the bride's father. Mr. John Jerman, to Misss Mary Ressor, both of Markham

On Friday, 26th ult., by the Rev. W. E. Smith, at the Methodist parsonage, Finton, William J. Black, Esq., teacner of the Model School, Napa.ee, Ont., to Miss Flora C. Bott, daugnter of Geo. Bott, Esq., Barrie, Ont. By the Rev S. C. Edmunds. B.D., at the residence of George McIlmoyl, Esq., Lakedeld. John McIlmoyl, township of Smith, to Susanna Probert, of Bobcaygeon. By the Rev. E. Fessant, at Hawkeyille, the residence

VEGETINE.

CONDUCTORS TAKE IT. MONCTON, N. B., Sept, 24, 1879.

MONCTON, N. B., Sept., 22, Acros.

Ahout a year ago I was very much troubled with pains in my side, back and limbs, and my appetite almost entirely falled me. Having tried other remedies in vain, I was induced to try Vegetime; after using one bottle the pains entirely left me, and my appetite returned; have enjoyed good health ever since, which I consider entirely due to your "Great Blood Purifier." Have recommended Vegetime to my friends with equally good results. Respectfully yours.

MALCOLM CUMMINGS,

Genductor I C. E. R.

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Dear Sir-I have used Vegetine for Dyspensia, and think it is a good medicine for that disease, and know of others who have used it with good effect. It is a great blood purifier.

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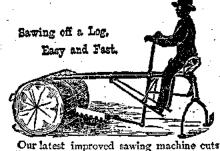
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The above comprise watches of English, Swiss, American and Canadian manufacture of the most eminent makers, and are all marked in plain figures, warranted as represented, and also thoroughly reliable time-keepers. Price Lists of Watches, Clocks, Jewellery, Flated Ware, Spectacles, &c., sent free on application. N.B.—Watch Repairing a specialty. Parties who have had difficulty in getting their watches repaired and adjusted to their satisfaction, by leaving them at our establishment will have them put in thorough order, by the most skilful workmen, and warranted. 166 Yonge Street, Toronto,

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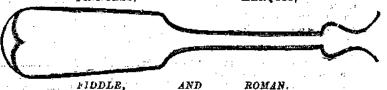
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