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Literary and Religious.

OUR PUBLIC SCHOOLS.

Rev. Joseph Cook, in his lecture at Boston on the subject of "Romanists and the Public 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 Empire of the South American. Ask Lower Canada, where I have myself been threatened with personal violence on the public highway for courtesies 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 Vaux, he has a costly tapestry representing King Henry 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 lowliness 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 Clement XIV., who in 1773 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 1807 from Spain, in 1820 from Russia, in 1826 from England, in 1873 from Germany, in 1878 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 is the reply?"

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 government.

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 world—into the seminaries and convents where the Ultramontane priest is formed. We have here no exaggerated romance; we know on certain authority that the author is in fact 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 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 Romish 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 Océan 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 carries 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 noble 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, so valuable on account of the fullness of his

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 Presse in International Review for January, 1880.*

EDISON'S MARVELLOUS DISCOVERY.

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, the paper is heated until all its elements are removed, except its carbon filaments. The latter (which are found to be "more infusible than platinum and more durable than graphite") 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 was the daughter of Marmaduke Gwynne, of Garth, Breconshire, South Wales. Mr. Gwynne was an upright, pious man, strenuously attached to the Church of England. Mrs. Gwynne was a worthy woman, endowed with a superior understanding, and distinguished for her benevolence to the poor. She was one of six daughters, each of whom had thirty thousand pounds for her portion, 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, intending to put a stop to such proceedings if he found them to be as he suspected; but "the sermon was so evangelical, and the preacher's manner so zealous and affectionate, that Mr. Gwynne thought he resembled one of the 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 also.

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 a pious minister. During the first years of their union Mrs. Wesley accompanied her husband in his travels, where their accommodations usually formed a striking contrast to the luxuries to which she had been accustomed 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 stature, she said "her insignificance secured her from insult;" but her friend, Col. Galatin's wife, a lady of majestic height and appearance, being taken for the wife of Mr. Wesley, was separated from her and greatly annoyed by the rabble. Four years after her marriage she caught the small-pox; for twenty-two days her life was in danger, and

when she recovered, the alteration of her features was so great that no one could recognize her; but never did a female less regret her loss of personal attractions than she did on that trying occasion. To Mr. Whitefield and Lady Huntingdon and her people she was strongly attached. Before her marriage, and when controversies rose high, she stipulated that she should be permitted to hear any pious gospel ministers of their persuasion; and often, in her latter years, did she express great pleasure in the belief that she promoted the continuance of that endearing 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 Staffordshire, 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 following 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." —*Jackson'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 unwilling admiration, is probably not far wrong in characterizing him as a small and ugly Jew. You looked on a man who was buffeted by an angel of Satan. And yet when you spoke to him; when the prejudice inspired by his look and manner had been overcome; when, at moments of inspiring passion or yearning tenderness, the soul beamed out of that pale distressful countenance; when, with kindling enthusiasm, the man forgot his appearance and his infirmity, and revealed himself in all the grandeur of his heroic force; when, triumphing over 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 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; it was Paul delivering to Satan the insolent offender of Corinth; it was Paul exposing with sharp yet polished irony the inflated pretensions of a would-be wisdom; it was Paul rolling over the subterranean plots of Judasizers 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 hundred and seventy souls in the driven dismantled bulk, 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 swaying 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 facing the lions" alone at Rome. When you 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 condemn that auricular confession, as a thing pestilent in its nature, and in many ways injurious to the Church, and desire to see it abolished. But if the thing were in itself different, yet seeing it is of no use or benefit, and has given occasion to so much impiety, blasphemy and error, who does not think that it ought to be abolished? They enumerate some of its uses, and boast of them as very beneficial, but they are either fictions or of no importance. One thing they specially commend, that the blash of shame in the penitent is a severe punishment,

which makes him more cautious for the future, and anticipates Divine punishment by his punishing himself. As if a man was not sufficiently humbled with shame when brought under the cognizance of God at his supreme tribunal. Admirable proficiency, if we cease to sin, because we are ashamed to make one man acquainted with it, and 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 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 devoutness 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 all-powerful 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 Nature is subject to unalterable laws, which express its properties; and that no created being can originate, alter, or destroy any of those 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 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 from him without breaking a single law of nature, "we are restored to the older confidence that he will, provided that such gifts are at the same time consonant with our spiritual good." We will quote the following illustrative paragraph:—"That even an impending rock should not fall upon us, would be a position involving no further disturbance of natural law. Had we appliances to enhance our force we could uphold it, without breaking natural law. God has superhuman force, and if he upholds it by an arm we cannot see, he will break no law."

ADVICE TO A YOUNG MAN.

My son, don't be in too great a hurry to accept "advanced" opinions. It is "the thing" to be "advanced" in this progressive 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 almost anything else? You will find men, my son, who turn with horror and utter disbelief of the Bible and joyfully embrace the teachings of Buddha. It is quite the thing just now, my son, for a civilized, enlightened man, 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 Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived two hundred years before Moses; another will tell you he brought letters from Phoenicia and introduced them in Greece; a third will tell you 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 Brahme 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 anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds 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 criticize, 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 your demolition the old one. If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us. —*Burlington Hawkeye.*

Mission Work.

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 convert 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 members.

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 Wesleyan 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 Christians, 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 heathendom.

The *Presbyterian* might have filled up every column on its editorial page with such evidence if necessary.

MISSIONS IN INDIA.

A very interesting report is given in the December number of the *Church Missionary Intelligencer* of the third Annual Conference of the Native Church in the Punjab, at Umrut-sur. The missions of the Church Society in this province are scarcely more than a quarter of a century old, but important results have been obtained. There are upwards of a thousand communicants in connection with the mission. The attendance at the conference or council over which Bishop French, of Lahore, presided, was almost exclusively of natives. The Bishop preached the opening sermon, but native clergymen conducted the services and the discussions. The most important of the discussions was that relative to the organization of a native Church for India. Mr. Sher Singh read a paper, in which he endeavored to show that the impression which some have that the native brethren are in a position of disunion and dissent was groundless. "Native brethren of all denominations," he said, "consider themselves to be one among themselves, as there is no difference in matters connected with salvation." The source of this impression was undoubtedly the differences among the foreign bodies sending the natives the gospel. But these differences have not extended to the native Christians, possibly because of "their not being thoroughly acquainted with Church history." If the missionaries, he continued, "who have given us the blessings of salvation are anxious to spread this disease of disunion among us," it will be incumbent on the native ministers 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. Ralla 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 corporate and federal union" of the native churches of the Punjab. All the members of the Presbyterian Conference, except Mr. Newton, were natives. The letter was received with great interest. One native member who attended the Presbyterian Conference said the feeling seemed to be that epis-

copacy was the right form of government provided the bishop were no pope. There was perfect willingness to accept Bishop French, and there was no opposition expressed to the Book of Common Prayer, the use of which by those who preferred it would be cheerfully tolerated. Says the *Intelligencer's* report of the reception of Mr. Newton's letter in the Umrut-sur Conference:—"Joy and hope was the prevailing feeling, mixed with 'the fear that our *buzurgs* (honored 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 wisdom of attempting 'to bind up mission work with the ecclesiastical establishment,' 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 Colombo 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 members in Ceylon, where Bishop Coplestone has been little else than a troubler."

MISSIONARY WORK IN BURMAH.

Mrs. Thomas, a missionary under the Baptist Board in Burmah, in a report of a "jungle trip" gives an interesting account of her meeting with a native Christian woman who had preserved her faith for many years, though alone among her heathen surroundings. Perhaps eighteen or more years previous to a woman heard the gospel preached and believed. Her husband and children died before her conversion. At the time Mrs. Thomas met her she was living with two widowed sisters, both heathen. Mrs. T. says: "I climbed the notched log which serves for a staircase, and sat down by her side. She is about sixty-five, very feeble, hard 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 on these days. At the time of her conversion she learned to read, and until her eyesight failed, found great comfort in her hymn-book. She says she prays mornings and evenings as well as she knows how, but is not sure that all the words are right. She wished me to hear the prayer, that I might tell her if I thought it suitable. Our eyes filled with tears as we listened to the simple appropriate words of the poor blind woman's prayer. There was humble confession of sin, pleading for pardon, asking for help and strength to lead a Christian life, a desire expressed that others might serve the Lord, and that the Master would be with the preachers of his word, and help them. There were suitable variations for morning and evening, and all was presented 'for Christ's sake.' She is so fond of Christian hymns that we sang several with her. Then too we read a portion of Scripture and prayed, and we bade farewell to this dear aged sister, promising if our lives were spared to visit her again next year." —*The Foreign 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."

The scheme of the Rev. Dr. Crawford to establish a Baptist College in the Prairie Province is attracting considerable attention in that denomination.

The Family Treasury.

The Child that looks upon Another's Pain.

The child that looks upon another's pain
May glaze in his clear eyes
Some quiver of the nerves. True sympathy
With others underlies
The heart-ore that has ached till every thread
Is as a tingling wire;
We do not fold the pained and quivering face,
We find it in desire
On our wide open arms, we kiss its cheeks.
O, clear eyes like a lake,
Sometimes the pure bell-flowers of perfect love
On your still marga may shake.

With clearer dew than those two beaded 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 or three, and be
In sympathy so keen
With him who weeps; we cannot weep at all,
Save tears that fall unseen,
And leave their dust in hearts, as raindrops leave
Their impress in the snow.
Only the soul that has known suffering
Can feel love's perfect three.

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Teachers and Juvenile Literature.

If our teachers would employ a little of their leisure in visiting the newsrooms, scanning 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 leisure. 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 then, some lovely girl vanishes into the black abyss that yawns beneath our choicest social life. If the history of the drunkenness, lewdness, 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 of Education.*

Bring out the Rope.

The Swiss guides are heroic men. Tremendous 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 passes.

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, "Courage, gentlemen, there is danger here; we must tie the rope, around each man, and protect each other!" It is a deceitful snow-bridge over an abyssal 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 dangerous 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 stronger for having been exposed. They may be ruined in the discipline. Then, instill into their infant minds good principles: teach them to fear God and keep his commandments; impress on them the beauty and reward of virtue; the hatefulness and punishment of vice; its consequences in the present and future life. Having done all this, with constant prayer for preserving, renewing and saving grace, an anxious, believing mother 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 should be harmed.

Mothers forget that it is as truly their duty to be patient and hopeful, trusting in God, as it is to pray and watch and teach. Line upon line they must give; morning and evening and always they are to pray; but when their duty is done, they should be cheerful in the promises. There is an over anxiety, a fretfulness in doing, a perpetual spying into the ways of a child, that spoils his temper, sets him against good, and makes him more greedy 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 found 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.—*Transac. in N. Y. Observer.*

Not for Ourselves Only.

That sort of religion which ignores the obligations of Christian philanthropy, and shuts itself up in a cloister to "count its beads and pater 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 FARNINGHAM.

"He shall not be afraid of evil tidings: his heart is firm, trusting in the Lord."
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 prayer.

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 angel with gifts of new blessings,
A friend with soft beams 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 evil are heard in the soul?
Our Father is loving and mighty,
And He the fierce strife will control.

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

So we wait in the bush for what tidings
May come over 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 shall be given;
And triumph songs 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 Fitzwilliam 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 hunt. 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 friend,' said the Earl, 'I am aware that you have frequently met in that field, and that we have done considerable injury; and if you can procure an estimate of the loss you have sustained, I will repay you.' The farmer replied that, anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought that as the crop seemed entirely destroyed, £50 would not be more than repay him. The Earl immediately gave him 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 wood.' Lord Fitzwilliam immediately recollected the circumstance. 'Well, my friend,

did not I allow you sufficient to remunerate you for your loss?' 'Yes, my lord, but I find that I have sustained no loss at all, for where the horses had most cut up the land, the crop is most promising, and therefore I have brought the £50 back again.' 'Ah,' exclaimed the venerable Earl, 'this is what I like!—this is as it should be between man and man.' He then entered into conversation with 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 effective 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 eyes.

"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, "thanksgiving 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 latter.

"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 she might have said, but it was what she did—her consistent example—which was the means of her niece's conversion.

And so a young man, who gave clear evidence 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." "What, 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 Weekly.*

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 captive eyes his high prison walls, to curse

the man who built it, and envy the little bird that, perched upon its summit, sings merrily, 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 aesthetic 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 England," 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 life the physical food of children can't well be too simple, provided only it is healthy and nourishing.—*Charles F. Adams, M.D.*

"Where's Papa?"

An incident occurring in connection with a runaway team, and the upsetting of a wagon opposite Wainwright & Erickson'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 sea-faring 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 as 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 wagon 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 plaintive 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.

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 jail 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, "it is possible that you never heard of St. Paul?"

"St. Paul?" he replied. "Certainly, sir, I have heard of him. He was very much of a gentleman."

"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 to pay all the expenses of a full training for their future wives merely for the greater good they would receive from them. In these days we pity the ignorant mother. Six years of hard study are well invested, if for nothing more than to be able to answer a thousand questions which curious youngsters will be asking in a few years.—*Church and School.*

Good Words 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 least 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 week.

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 she had such a slovenly son; and I thought that, however poverty-stricken they might be, water was plenty, and soap not very 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 them were literary curiosities. The spelling 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 warrant, in several cases going in person to their homes to see what kind of parents they had, how they had been brought up, and what were their surroundings. I saw some very nice boys, and homes which were a 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 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 boy 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 headless. If 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. 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 headless streak the best way I could. I would talk to him the best I knew how, and tell him the mischief which would result if he allowed himself to grow up a headless man. All in vain.

One afternoon a leather satchel was sent to my house, and that boy was to take it. Often had he taken packages there before, 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 mouth with editorials, sermons, contributions from writers, music, memoranda, books, lesson work, and a little of most everything else. Alas! alas! My nice boy, who was neat and tidy, who was prompt and punctual, who lived with his parents, and did not use tobacco, left that priceless package on board the ferry-boat! He had 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 advertisement I put into the papers ever brought the bag back.

A month or two after I discharged that boy, he had the assurance to come to me asking 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 headless, 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 Clamater.*

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, thinking.

"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 spring-house,' 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. It wasn't Lion, for he had gone off with father to the mill. Something rubbed against the door and made the latch rattle. I felt afraid, and went to the door and fastened the bolt. I stood still, listening, with baby in my arms—he had stopped crying—and could hear my heart go thump, 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 to have 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 the door, which shut like a collar 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 over so many things on top of these. How savagely he did growl and snarl! But I was safe.

"And now I thought about my mother. If she should come back from the spring-house the wolf would hear her to pieces. There was only one window or opening in the loft, and that did not look toward the spring-house; and so there was no way in which I could 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 down the stairs. He moved about in the 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 heart did leap for gladness! Then came Lion's heavy bark, which grew excited, and I soon heard him yelping 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 chest 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 reached 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 calf. The alligator had the cow and calf between itself and the river. He made a dart 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 her horn under the throat, and threw it over 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 splash, 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 wood for home, looking back occasionally to see if she was pursued."

JANUARY 7, 1880.

Our Sunday School Mark.

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.

M.—Jesus and John the Baptist. Matt. iii. 1-17.
T.—The Baptist foretold. Mal. i. 1-5.
W.—The Baptist announced. Luke i. 5-33.
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 him, toils 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, fulfil his office. Over the head of the newly-baptized Saviour the heavens are rent; the glory streams, the Dove descends, and the 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) *Evangelia*—Isaiah. The voice, etc.—The proper punctuation here is, "The voice of one crying. In the wilderness 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 no substitute for godliness on our part. God 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 forbids 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 baptismal formula.

ILLUSTRATION—"It becometh us to fulfil all righteousness."—"He that is faithful in the least, which is least, is faithful also in much; and he 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 or 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 guilty 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 ever leads to misery, evil, hell; the right way of duty leads to safety, honor, happiness, usefulness, and heaven.

I tell you, brethren, be honest in your dealings; take no advantage even of a child. Be conscientious in your bargains. Have a single 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 1,606,837, 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 \$63,689,990, 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 158,000 less than the total church membership. The number of pastoral charges left to be supplied during the year was 1,337; local 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, 214,693; 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 Railway Temperance movement, which was started in 1875, has been continued from year to year with most satisfactory 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 experiencing 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 interests of our fellow-servants and the Company. 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 partisanship 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, among 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 rumored that the wives are being pulled to secure the support of the Democratic party in hindering adverse legislation. However that may be, the fact is that, according to *Zion'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 sympathize with the efforts of the President to remove this evil, and we think he is on the right track. Disfranchised Mormonism will soon expire.

The United States Government has shown its anxiety to remove the lottery evil and other species of fraud. It seized as unlawful matter a large number of lottery tickets belonging to a State lottery in Louisiana. The question 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 cure 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 raffish, which was carried on at a recent Old South Church fair. Some denunciations 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, socials, &c., tread closely on forbidden ground. A writer in the *Advance*, speaking of the same evil in the West, says most discursively: "Churches hold swindling festivals 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 he 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. Fergusson. It seems that the lecture he delivered to the young men of his congregation in October, 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 no reason to doubt that a resolution was come to by a majority to take steps to test the soundness of Mr. Fergusson's views. A deputation from the congregation has since waited on Mr. Fergusson to express their sym-

pathy with him, and at the same time to request him to have nothing to do with private conferences, or questions put to him in an ostensibly private form. The rev. gentleman, 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. Fergusson 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. Fergusson on his statement that 'the eternal co-existence of evil and good, under any conceivable conditions, was impossible.'"

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 us a letter on this subject, which, although 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 personal 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-Millennialism we protest.

We just name a few 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 Saviour.

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 world is growing worse, and will continue to grow worse, till Christ comes—vexen 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 to-morrow. 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 argument.

PUBLIC LIBRARIES.

The *Toronto 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, if their education is to be arrested by lack of matter whereon to feed. The public libraries of Toronto are practically shut against the working classes of the people. There can be no question that literature, in the form of papers, magazines, and books, is

the greatest educational agency of our times. If so, it is consistent and wise to spend large sums of money on the machinery and agencies 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 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 devised by benevolence more certain to be remunerative by its moral and intellectual fruits than such a one as this. We complain of brutishness and sordidness among the working-classes; why has not the experiment been tried here which has proved so successful 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 Methodism 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 calculations of "Beza" were incorrect; and that a comparison of the census of 1851 with that 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'! Canst 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 1871 give for the whole Dominion: Church 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, inasmuch 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 contrasted 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 prevented the astonishing growth of Methodism 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 mighty energy in missionary work and education and every department of religious activity of the great M. E. Church of the United States,

the largest denomination in the Republic? How 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 English was as follows:

Anglicans.....	5 per cent
Roman Catholics.....	8 "
Presbyterians.....	16 "
Methodists.....	31 "

Coming nearer home, how is it that in this Province of Quebec, in 1871, there was about 100,000 Anglicans less than in 1851; 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 our aid and blessing and heaven, delights our hearts by his success."

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 Spirit—and 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 xxi. 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. 39.) 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, nevertheless, "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 discontinue some of the monthly collections for the principal charitable institutions, to make way for local 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 he has been severely criticised and misinterpreted.

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 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 Cook. 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 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 publish the present version, the Society is "circulating the word of God substantially

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 Episcopalians, Presbyterians and Congregational ministers, of whom Canon Farrar is chief. We have just received a pamphlet by the Rev. G. J. Low, of Merriekville, 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 any future point of time would be something 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, Rev. 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 by us as a body with the disabilities under which Methodism labored fifty years ago, which he illustrated by the fact that a minister 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 ministrations more acceptable, while Sister 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 him the *GUARDIAN*, because it ridicules his faith, which he avows is "Calvinism." Now, of course, we are very sorry that this friend has deprived himself and family of the *GUARDIAN* for 1880; but we cannot admit that his reason is a good one. First, because we have not ridiculed the peculiar tenets of Calvinism. We have certainly condemned these tenets as contrary to a right interpretation of Scripture, and a sound philosophy of human responsibility; but have always given what we deemed a good reason for our views. One difficulty with such persons as our correspondent is that they call all the truth preached by Presbyterian ministers 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 responsibilities of a new year, with this number the *CHRISTIAN GUARDIAN* enters upon its 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 *GUARDIAN*, 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 Prospects 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 *GUARDIAN* and *Magazine*. Others, of whom we have not heard, may have remembered our papers. We hope so. The pastoral addresses all spoke strongly on this subject, and we hope the pastors will remember that "in co-operating with the Editors and Book-Steward you are holding up a strong arm of the Church's power."

Cuba is becoming an expensive island for the Spanish Government to hold. It has long been in a state of rebellion and turbulence, like that of Ireland, and requiring a much larger military force to keep it in subjection or even in possession. It is becoming inevitable 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 same 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 \$100,000,000 annually, three-quarters of it coming to this country.—*American Paper*.

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 expected that many of the turkeys will be despatched to the Parisian markets.

An Old Irish Paper.

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 1838, and for many years it was a familiar and flourishing "institution" in Ireland. In the days of our grandfathers no breakfast table was complete in Ireland that didn't *Saunders's* on it with 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 rise resolutely and make a general, rapid and voluntary movement in defence of their beliefs. 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 favorite method of sowing the bad seed; 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 but suavity of demeanor when dealing with their tenantry. They have not only given remissions of rent, or time to pay it, but have actually learned to be kindly and affable. All the tenants throughout the South Riding, we are informed—though we take the statement subject to correction—have had the greatest satisfaction in dealing with their landlords or the agents. There is one solitary case, we are told, in which this rule does not prevail; but in this the exceptional party is neither landlord nor agent, but a middleman. Here the last penny is screwed, or threatens to be screwed, out of tenants. Fortunately his 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 vexed question which is now occupying all men's thoughts as mutual forbearance and consideration."

Missions in Central Africa.

We regret to hear that the Church Missionary Society have received discouraging news of the condition 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 their number 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 of 'Fatiko,' in Egyptian territory, forwarding a letter from Mr. Wilson, dated June 26, from which it appears that he and four chiefs were on their 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 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 bring letters back.—*Academy*.

We call the attention of our friends who are about building a moderate-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.

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