

Our Mission.

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had now become almost a confirmed drunkard, and upon the death of his wife and child he sank into a state of hopeless apathy. In 1842, in Worcester, at the close of a long debauch, he was one day met by a gentleman, who asked him to sign the pledge. This he promised to do, and on the following night did so publicly, making his first public temperance speech on the occasion. In his autobiography he has left a most vivid picture of the torture he experienced during the six days that followed, but he was supported by those who saw promise of good in the young man, and stood fast by him. He began speaking at once, although, as he himself says, he had to wear a heavy overcoat buttoned close up to the chin, in order that the raggedness of his clothing should escape notice. His talent was appreciated, and in a short time he became known as a temperance lecturer, and devoted his life to this work. He did not easily shake off the appetite for liquor, and broke his pledge in Boston a short time after he had first signed it, but he owned his fault before the temperance society of Worcester, and was publicly re-instated as a temperance worker. His fame increased with years, but during the first year or two of his work as a lecturer his life was hardly an easy one. He travelled 6,840 miles, and his remuneration was so scanty that six dollars was the largest sum he received for a lecture during that time. In 1843 he married Miss Mary Whitcomb at Worcester, although his wealth was small, and he was, indeed, in debt. His increasing fame enabled him to widen the sphere of his labors, his remuneration increased, and his name began to be widely known in connection with temperance. In 1850 he visited Canada for the first time. In 1852 he was again in Canada, and he himself relates with much gusto the manner in which he split his coat from top to bottom while speaking in Cobourg. For the honor of that town he said the Corporation gave him a new one. In 1853 he visited Great Britain upon the invitation of the London Temperance League, and delivered his first lecture in Exeter Hall, and so great was his success that for two years he continued his work there. He lectured in every part of the British Isles, and upon his return to America his place was assured. He was the first of American speakers, if not the first of popular lecturers, with a world-wide reputation. Mr. Gough had lived for many years at Boylston, in the vicinity of Worcester, Massachusetts. Up to within the last year or two his health had been good. He was the author of several works: "The Autobiography," "Ovation," "Temperance Lectures," "Sunlight and Shadow" and "Platform Echoes."

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[March 21.] Messiah's Messenger. [Mal. 3: 1-6; 4: 1-6.]

Nehemiah and Malachi were fellow helpers in reforming the abuses of the Jews at Jerusalem—Calling them to repentance, and pointing them to the promises of God concerning the Messiah—Thus the last chapter of Bible History and the last chapter of Old Testament prophecy are parallel to each other; and throw light on each other.

CAREFULLY READ BOTH CHAPTERS AT ONE SITTING: and you will rise with an intelligent view, that the people of the Prophet's day, and of our day—

HAVE ONE GREAT, PRESSING, NEED: viz.—A Saviour such as Jesus. And of such a Spiritual Kingdom as He came to set up in the earth. Not of meat and drink, but righteousness and peace, and joy in the Holy Spirit—On those of the Prophet's day we have made no advance. The moral necessity. Before Christ came! When He came! And after He has come is the same. "Ye must be born again."

MESSIAH'S MESSENGER, AND MESSIAH'S MISSION, are the vital points of this closing lesson, v. 1.

Malachi (means "my messenger") is the messenger pointing to the forerunner of the Messiah—John Baptist—and he in turn pointed to Jesus. Mark 1. 2.

Note, THE WORK OF THE MESSENGER. Prepare the way. Proclaim His immediate approach. Arouse the people to a fitting reception of the promised King, whom ye seek. Isa. 40: 3.

THE UNEXPECTED APPEARANCE OF THE EXPECTED PRESENCE. Isa. 53: 2; Matt. 11: 5.

THE MISSION OF THE MESSIAH.

THE THOROUGH TESTING OF CHARACTER. vs. 2, 3. This was apprehended by Simon as he held the babe in his arms. Luke 2: 34, 35. Separating the precious from the vile in society—or Classification; separating the dross of character from the saints—or Sanctification. These results appear in every stage of the ministry of Jesus.

SWIFT RETRIBUTION TO THE IMPENITENT. v. 5.

Find classes of sinners brought to judgment.

FAITHFUL WARNINGS. 4: 1, 2, 3.

Those who hear—repent—and obey—LIGHT, LIFE, LOVE, JOY.

[March, 28. First Quarterly Review.

THE UNCHANGING WORK IN REVIEWING.

1. All titles and golden texts of the course.
 2. Call for the places specially noticed in the lessons.
 3. The important persons and some prominent feature in their character.
 4. The special events that have entered into the history.
 5. Give in story form the decline and fall of Jerusalem.
 6. Tell the story of the Captivity at Babylon.
 7. The return from Babylon, rebuilding of the Temple, and the Walls of Jerusalem.
 8. Bring out the Prophets of the Period and their work.
- All heightening into the dawn, of the day of Jesus Christ.