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Literary and Religious.

JOTTINGS OF TRAVEL.

LONDON STILL.

The British Metropolis is said to embrace some 8,000 streets, lanes, etc. A six-mile radius, with Charing Cross for a centre, takes in nearly 3,000 miles of thoroughfare! We will start out on a short tour of inspection. Here is a bus, its rates are only a penny a mile. Mount to the top of it. There is no better point of observation. What shall we look at first? The seething multitudes below. Who are they? That depends on your locality. Just here we have butcher-boys with meat traps on their shoulders, women with baskets hurrying from the green-grocers, etc., with their day's supplies, lads in the uniform of the postal telegraph corps making their rounds, artisans, clerks. Yonder are six poor women in faded black grouped together; I take them to be applicants for outdoor relief making for the neighboring workhouse. It is 9.30 a.m. The 'busses and teams are crowded within and without as they go cityward. The business men who chiefly fill them read their morning papers en route. Carts, vans, traps, "hansom" through the roadway. Fruit and fish stalls on wheels thread their way amongst the vehicles, sometimes pushed by hand, sometimes drawn by a "Jerusalem pony," a London euphemism for "Jackass." The noise of the whole is as the sound of many waters. The names of the streets arrest you; Half-moon St., the Mall, Holywell St., Norton Folgate, Worship St., Birdcage Walk, Wellington Square, Trouton St., Mincing Lane, London Wall, Austin Friars. Wornwood St. runs into Cannon-st. Angler's Lane has neither stream nor other indication of water near it. There is Chalk Farm, but what has become of the "Farm"? The maw of London has devoured it. We are at St. Giles-in-the-Fields, but no fields appear. Let us look at the shop signs. To an American or a Canadian some of these read strangely enough: "Operative Chemists," "Mural Painting," "Church windows restored and relaid," "Thermo-Plastic Putty," "Sir W. A. Rose and Co., Wagon and Railway Grease Manufacturers," "Housekeepers' Repository," "Vanity Fair," "Uncle Tom's Cabin," "Tower of Babel," "Prismatic Ice Pyramids," "The Duke's Motto 'I am Here,'" "Bone, Bag, and Bottle Dealers," "Lucky Bob's Native Stout," "Evening Dresses Let on Hire," "H. Hemming, Performer of Punchinello and the celebrated singing dog."

Our English cousins make much account of precedent and patronage, so here are "Mineralogists to Her Majesty," "French Office Planter's Hall," "Hair Cutting Saloon, formerly a Palace of Henry VIII. and Cardinal Wolsey," "Chronometer Makers to the Royal West India Mail Packet Co., the Honorable Council of India, and the Portuguese Royal Navy," "Bell-hangers by appointment of the Honorable Society of Middle Temple," "Italian Warehouse to Her late R. H. the Duchess of Gloucester," and much more to the same effect. Of queer surnames, not to quote foreign ones such as Carlo Catti, Carracero, etc.; here are "Upt," "Tudge," "Bar," "Sillitoe," "Gannon," "Blatherwick," "Full-of-love," "Trickey." We have alliterations too, as "Frank Flower," "Halstaff and Hannaford." What does that large "D" mean in the front window of a neighboring four-storyed house? It is simply an intimation to the "Dustman" that his services are required. Near Carlton Terrace I hear the winding blast of a horn. Turning towards the sound, I see a scariet-uniformed "guard" mounted on a "drag." This drag is simply one of the old-time stage-coaches reproduced. The gentry of England, for want of something better to do, have lately revived the mail-coach arrangement of long ago, and as a matter of pastime, are running coaches regularly over some of their once well-known routes, as between London and Bristol. These coaches are well appointed and keep the best of time. Outside the "Old Bell" tavern, on one of the leading London thoroughfares, may be seen a notice to the effect, that every morning a coach takes its departure thence for Missenden, Amersham, Chalfont, etc. A little latitude is, perhaps, allowable to English mildreds in the gratification of their fancies, particularly as these aristocratic kinsmen of ours are willing as well as able to

pay for their indulgence. Some of these fancies, however, are odd enough sometimes, as where "Jeems" is required every day to smear his head with muckilage, and dust it over with the orthodox powder, before he can appear in the presence of his superiors. But even this is a source of revenue to the nation. The curled wig of the coachman, the powdered hair of the footman, the crest on the panels of the carriage, are all taxed by the government. Reaching the open space between the Bank, the Mansion House, and the Royal Exchange, I am told that more omnibuses assemble here than at any other spot in the world, whilst on either side the crowd surges and roars in ever restless flow. Enquiring the value of real estate in the centre of London, I learned that a short time ago the "City" purchased from St. Paul's Cathedral a few additional feet of roadway, measuring some thirty feet by ten feet—for which the enormous sum of \$120,000 was paid. Of rentals, it will be enough to state that an optician in Ludgate Hill has a strip of sixteen feet in length by six in depth—a shop frontage just, nothing more—for which he pays \$2,750 per annum.

The benevolent institutions of London are amongst its wonders and glories. Here is the Royal Free Hospital, with the announcement on its walls that "Strangers and the friendless poor are admitted without recommendation, so far as the accommodations of the charity will allow." Here is a Homeopathic dispensary, where advice is given gratis to the poor: "Christian Colportage Association," "Temperance Hospital," "Iron-mongers' Co. Almshouses." On Newgate Street is "Christ's Hospital," better known as the Blue Coat School, an establishment dating from Edward the Sixth's time, which supports and educates nearly 1,200 young people, and in the Great Hall of which, at a quarter to one every Sunday, visitors are allowed to see 900 boys assemble for dinner. Before meals a long grace is said, at the commencement of which all the boys, in lines at their respective tables, fall on their knees, their feelings the while being, one would judge, more gastronomic than devout. But to specify the charities of London would fill the GUARDIAN. Of Hospitals, Dispensaries, Infirmarys, Asylums, Almshouses, and other religious and benevolent institutions, it is estimated that there are between six and seven hundred in the British Metropolis, with an aggregate income larger than is given for similar purposes by all the other capitals of Europe put together.

Of visits to the more prominent attractions of London, St. Paul's, the India and Foreign Offices, the Crystal and Alexandra Palaces, Docks, Houses of Parliament, Albert Memorial and Hall, &c., it is not necessary to write. I went one Sunday to the 10 o'clock morning service at Westminster Abbey, and heard a sermon of the British aristocracy, Rev. Lord Alwy Compton, preach. The sermon, I am sorry to say, was sacramentarian, and the effort in other respects behind what scores of our Canadian Methodist pulpits can command. But the choral service was very fine; the boys' singing excelled, I thought, even that of York Minister. I heard no sweeter sounds in England than within its cathedral walls. Not to speak of the choral service, which visitors can enjoy twice a day, to sit in some quiet hour, as I did in the nave of Lincoln Cathedral on a hot July afternoon—hot without, but deliciously cool within—to be reached by the soft, rich, tender touches of sound, that steal from the seemingly far-off tower, as the clock chimes the hour of the day, filling the vast space within with mellow, dreamy, yet silvery tones that float off in wavy tremulousness amongst the groined arches far above and beyond you,—to me this was an experience of the mastery of sound over the soul, as novel as it was delightful and entrancing. But I have insensibly got away from London, and must close.

A New Chinese Sect.

A very extraordinary religious sect has recently sprung into life at a place called Saoushan Hien, in Che-kiang. Its headquarters are at a ruined temple near a small market village, formerly dedicated to a deity called the Wei-to-Pu-sa; in immediate proximity with which are a few houses, thatched with grass, but scrupulously clean, where some of the leaders of the society reside. The movement is said to have had its rise in the ecstasies of a couple of old women, aged respectively upward of eighty and fifty, who are the mother and daughter; these are the high priestesses, or sibyls, and at certain times become inspired by a particular Pu-sa or spirit, with whom they hold frequent intercourse, and whose utterances, through the medium of the women, are regarded as divine oracles. Passing by this neighborhood during the day-time, every thing is quiet; there is nothing whatever to attract attention. At night, however, the scene is said to be most remarkable. The place is crowded with people, all come to consult the Pythoness, or to hear what it is all about—people of every description, men and women, rich and poor, bad and good.

The interior of the temple is brightly lighted, and there is generally a deal of feasting and drinking—for this sect, unlike most of the others, encourages high living, and condemns vegetarianism. Seated upon a high dais are the two old women, with candles burning on either side of them; and the people worship them with incense and joss-sticks as incarnations of the

Pu-sa. Some of the ecstasies pretend to have visions of this deity, and all the oracles delivered by the priestesses are unswervingly obeyed. One of the peculiar regulations of the sect is the abjuring of all silken clothes. Nothing is worn but the simplest cotton. The initiated are firmly believed to be endowed with magical powers, and to be able to drive men mad with their incantations and the administration of curious poisons. The number of adherents is rapidly increasing, and though the sect has only been in existence a few weeks, it counts already upwards of 700 members.—From the Celestial Empire, Shanghai.

Church Bells.

BY EDWARD S. GOULD.

It has been frequently remarked that Poe's famous poem, "The Bells," describes sleigh-bells, marriage-bells, fire-bells, and funeral-bells, but omits church bells. Those who have been "knolled to church by holy bells," and who delight in their Sunday tones, will be pleased to read our contributor's attempt to supply the "missing link" in Poe's popular verses.—Appleton's Journal.

Hear the holy Sabbath bells—
Christian bells!
What a world of consolation in their utterance dwells!
They commemorate the day
When the "stone was rolled away
From the Sepulchre," where lay
The Lord of Glory—slain for sin not his own!
There he burst the bonds of death
With Omnipotence's breath,
And, as he triumphantly rose,
Triumphant o'er his foes,
To the right hand of God—three in one—
Where he maketh intercession
For our manifold transgression,
Evermore!

Now the bells are loudly calling, bidding every one repair
To the sanctuary, where
We may offer praise and prayer:
Their reverberating echoes, through the circumambient air,
Are rolling, rolling, rolling,
They are calling, calling, calling,
In tones that are consoling
And in tones that are appalling—
To believers, consolation;
To the scornful, condemnation,
Evermore!

Still the bells are tolling, tolling,
And their echoing notes are rolling
Over vale and plain and mountain,
Calling all men to the fountain
Whence life and joy and peace are flowing evermore,
Evermore!

Now their tones grow louder, deeper,
They might wake the dulcet sleeper
On this peaceful Sabbath morning
With their world of solemn warning—
"Time! time! time!
Time! time! time!"

Their ponderous tongues reiterate, monotonously,
"Time!
Time! time! time!
Time! time! time!"

Till the ending of the hour ends the chime,
Thus each swinging Titan knell,
As his music peals and swells
From the tower wherein he dwells,
His final monosyllable of "Time."
Whose cadences fantastically rhyme
To the rolling and the tolling of the bells!

The Old Catholics.

This body of seceders from the Roman Catholic Church, to resuscitate, as their name implies, the earlier forms of Catholic doctrine and order, appear to be making some progress. It is also, year by year, showing more assimilation to genuine Protestantism.

It is now a well-organized body. Its third Synod has just been held at Bonn. There were present 31 priests and 76 delegates from Old Catholic communities. Dr. Von Schult read the report of the condition of the movement. There are now 35 communities in Prussia, 44 in Baden, 5 in Hesse, 2 in Birkenfeld, 31 in Bavaria, and one in Wurtemberg. The whole number of persons belonging to it is 17,203; in Bavaria, 10,110; in Hesse, 1,042; in Oldenburg, 249; in Wurtemberg, 223. The number of Old Catholic priests is in Germany 60. The rest of the meeting was devoted to the discussion of regulations regarding the ritual. Dr. Schult reported on the motions respecting celibacy. Many opinions were expressed, and it was agreed to pass over all motions on the subject to the order of the day. It was further agreed to leave it to the representatives to decide when the question should again be brought before the Synod. It was also decided that processions were no longer in accordance with the spirit of the age, and that, therefore, no new ones should be introduced, and that any proposals to change those already in existence should be laid before the representatives.

A correspondent of the Guardian gives the following account of the Swiss Old Catholics, who number 73,380. These are actually enrolled members, and therein, outside them, a large body of "Liberal" Catholics, who reprobate the Vatican novelties, but are not so openly aggressive toward Pappalism. The Canton of Berne contains the largest proportion of Old Catholics—22,600—and next to it comes Geneva, with 12,000. Only the northern and western cantons have been influenced by the movement, and in some there is but one town and congregation where any body of Old Catholics exists. Thus in Basel there is one congregation of 4,000 souls; in Zurich one of 8,000, and in the Canton of Neuchâtel one, in the manufacturing town of Chaux-de-Fonds. Besides Berne and Geneva, the Cantons of Aargau and Solothurn (Soleure) are those in which the Old Catholic movement has been successful—successful, that is, compar-

tively; for the Ultramontanes claim to have as many followers in the Canton of Geneva alone as the Reformers have in the whole of Switzerland. Still, this Canton has eleven Old Catholic congregations, and in Geneva three rectors and four curates are at work. It is curious to note that, of these, one rector and all four curates are married, the example of Pere Hyacinthe being too strong for them, although they now hold aloof from his circumcised work at Geneva. It is curious also to note that the title, "Eglise Chretien Catholique," which was at first the badge of the Old Catholic body, is now handed over to the following of the eloquent Parisian orator, and the epithet, "Eglise Catholique Nationale" is adopted instead. When the Bishop for this growing Church is elected and consecrated, in the person of Professor Herzog, we may hope that a greater impetus will be given to the Reform movement, and greater accessions be made to the Old Catholic Church in Switzerland.—United Presbyterian.

Literary Night-workers.

Moderate night-work, by the express testimony of experiment and experience, does no hurt to bodily or mental health; but rather the contrary. Mr. E. S. Dallas somewhere takes note how well and to what old age nocturnal toilers and watchers retain their strength and faculties. How vigorous-minded and strong-framed have eminent astronomers been. Copernicus lived to be seventy, Galileo seventy-eight, Flamsteed seventy-three (in spite of a disordered body, and of his persistence by night and by day in toil harder, as he said, than a corn-thresher's). Then, again, we are referred to Bradley, who did as much night-working, and yet ran out the allotted period of threescore and ten years; and Maskelyne, his successor, as astronomer royal, who told fourscore all but one year; and "grand old Herschel," whose daily labors and night-working lasted so long and were performed so well that he may be said to have done the work of three lives, and he reached the good age of eighty-four. His son, Sir John, renewed the tale of years and of toil. The practical advice offered to those who wish to rob the night to the best advantage is for the robber to sleep for two or three hours, then get up and work for two hours, and then sleep out the balance of the night; doing which, he is promised that he shall not feel the loss of the sleep he has surrendered. But constitutions and capacities vary, and some intending robbers may find the plan laid down for them a mockery and delusion, if not a snare.

Served him right may be the verdict of all staunch denouncers of night study, when told of Brutus seeing a ghost while so occupied—the ghost of Cæsar. For Brutus continued his studious habits amid all disquietudes, and limited his time of sleep to a period confessedly too small for the requirements of health and strength.

Pliny the Elder began his studies in summer as soon as it was light; in winter, generally at one in the morning, but often at midnight, and never later than two. "No man ever spent less time in bed; and sometimes he would, without retiring from his books, indulge in a short sleep, and then resume his studies." Sleep he accounted one of the infirmities of nature; *profecto enim vitæ sigil est*. Gibbon has his sneer at the Emperor Constantine, in the midst of the incessant labors of his great office, employing, or "affecting to employ, the hours of the night in the diligent study of the Scriptures and the composition of theological discourses," which latter the "unlettered soldier" would afterward "pronounce in the presence of a numerous and applauding audience." In subsequent volumes the historian records how Justinian, to the astonishment of his chamberlains, "after the repose of a single hour," would study till morning light. "He sits whole nights in his closet," testifies a curious authority cited by Procopius, "debating with reverend graybeards and running over the pages of ecclesiastical volumes."

How could Richelieu find time, amid the multitudinous cares of State, to write his memoirs and his miscellanies? Only by night-work. He slept scarcely at all, and his sleepless nights were given up to composition and study.

Archbishop Williams, England's last clerical chancellor, required from youth to old age, his sleep in the twenty-four to keep him in good health. "This we all knew that lived in his family. It would not quickly be believed, but that a cloud of witnesses will avouch it, that it was ordinary with him to begin his studies at six of the clock and continue them till three in the morning, and be ready again by seven to walk in the circle of his indefatigable labors." What the lord keeper got through, first and last, in the way of reading must have been a sight for sore eyes. It even makes the eyes sore to think on.

It was not until his severe application brought on a nearly fatal illness that Salmasius gave up his cherished habit of devoting the whole of every third night entirely to study.

Pareja, the painter, slave and color-grinder to Velasquez, would spend whole nights in drawing, and all but denied himself sleep altogether in presumed emulation of his great master.

John Selden is pleasantly pictured by Mr. Dallas in his little chamber in the Temple, poring over piles of black letter, adding another and another to his host of precedents,

and muttering a sneer against ecclesiastics and their times, while the faggot on his hearth has burnt itself out and the white ashes are blown by the night-wind about his cell and settle on his papers and fill the dim air with notes. Fontenelle describes his philosophic friend, Varignon, at the time of their lodging in the same house and pursuing the same researches, as the most laborious of students, glad to go on with what he was doing at two in the morning, under the pretext of its not being worth while to go to bed, because he usually rose at four. Dr. Hooke, the Gresham professor and associate of Wallis and Boyle, seldom went to bed till three in the morning, and frequently pursued his studies all the night through. Mr. Peppy took credit to himself, as well he might, in his reports to the Admiralty, that in his official labors in that department, involving brain-work as well as pen-work, toilsome and severe, he had made no distinction of hours between day and night, being less acquainted, during the whole war, with the closing his day's work before midnight than after it.—At Nightfall and Midnight.

The Authenticity of Genesis.

You are invited to observe (and this is the one point which I propose to bring before you) that, although Moses wrote the first chapter of Genesis, it is certain that in the authorship of the Ten Commandments he had no share whatever. They were exclusively the work (as the two tables on which they were originally written were exclusively the workmanship) of God. The record on this head is altogether express and unmistakable: "The tables were written on both sides. On the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

You will have already anticipated all I would further say. In the Fourth Commandment God has seen fit to pledge himself to the historical truth of the first chapter of the Book of Genesis. This is a fact with which every child is familiar. The seventh day is to be kept holy, "for in six days the Lord made heaven and earth, the sea, and all that in them is." Here, then, God solemnly sets His seal to the Mosaic narrative of creation. He recapitulates the essential feature of it—viz., that the work was a six days' work, and, moreover, a work of precisely such a nature as in Genesis is described. The reference, in fact, to this first chapter of Genesis is unmistakable and undeniable. Here, then, we are presented with the extraordinary spectacle of Almighty God providing for the authority of the first page of His own Book by solemnly adding His seal to it; not by the hand or agency of another, but with His own hand or, at least, His own "finger." Jehovah (I say it for the last time) Almighty God, without any intervention of man whatever—the divine element, for once—and for once operating alone, so as to silence cavil and shut up unbeliefer effectually—the divine element, I say, without the slightest admixture of the human element, hath deliberately singled out the Mosaic history of the world's creation as the one passage supremely worthy (or else pre-eminently in need) of His own eternal and effectual sanction. No other part of the historical Scriptures is adverted to in the course of the Ten Commandments but this. But for this God comes down from Heaven. He singles it out. He makes comments upon it. He rehearses it. He draws practical inference from it. He intervenes with his imperishable law. And the result is solemnly deposited by God's own express command within the ark, beneath the mercy seat, under the shadow of the wings of the cherubim; reserved in the holy of holies, alike of the tabernacle and of the temple. For "the priests at the dedication of the temple brought in the ark of the covenant of the Lord into His place, into the oracle of the house, to the most holy place, even under the wings of the cherubims; for the cherubims spread forth their two wings over the place of the ark. . . . There was nothing in the ark save the two tables of stone which Moses put there at Horeb."—The Churchman.

The Intellectual Life.

The intellectual life should be a life of patience—patience in gathering knowledge, patience in drawing conclusions, and patience in waiting for results. It may be hard sometimes to reconcile enthusiasm with patience, but they may be reconciled, and they must be, if the best results are to be achieved. The patience of the believers in a cause is no less a presage of victory than their enthusiasm; indeed, of the two it is the fuller of promise. Let cynics or fatalists say what they will, the hope of a rational ordering of human society, the hope of some future harmony of human beliefs, does spring eternal in the human breast. And the life is one that maketh not ashamed; those who possess it must avow it, and must work towards its realization. Not only in the prophet-minds of every age has it asserted itself, but in the minds of the people at large there has ever been a dim foreboding of some great good in store for humanity. We see not as yet the outlines even of the future edifice of civilization; but we see errors and falsehoods which it is a manifest and immediate duty to combat, and the destruction of which we cannot but believe will hasten the advent of the better time. What

the world lacks is faith; it has long been taught that it is very evil, and the lesson has been learnt so thoroughly that it is hard now to make people believe that in themselves there are indefinite capacities for good, and that nearly all the good they do is done independently of laws or enactments of any kind. The persuasion of an evil often has as serious effects as the evil itself; a "malade imaginaire" may be the most hopeless of invalids. The world is at this moment, to some extent, a "malade imaginaire," but unfortunately the great multitude of its physicians are exerting themselves only to prolong its delusion. A great mark of the true intellectual life is simplicity. How can a man who is devoting himself with singleness of purpose to the discovery and diffusion of truth, or whose mind has in any way received the stamp of intellectual elevation, burden himself with refinements of luxury, affectations of pedantry, or any of the multiplied forms of vain-glorious pretence? The more closely a man's attention is concentrated on abstract or general questions, the more his own personality sinks out of sight. It cannot, indeed, be maintained that literary men and savans are always exempt from vanity; but it is undoubtedly true that this failing has very seldom been exhibited by the greatest among them. It is also true that just in proportion to a man's intellectual eminence, to his capacity for high thinking, are we struck by the incongruity of any exhibition on his part of vanity or affectation. It is satisfactory to note in this matter a marked advance in public sentiment. The literary men of to-day would be ashamed to indulge in personal quarrels such as their predecessors of a century or more ago paraded before the world. They studiously avoid (of course I speak generally) all personal issues, rightly conceiving that their proper business is to throw light on the questions they undertake to treat; not to demand attention for themselves.—Canadian Monthly.

The Tribes of Africa.

In the Chronicle, of the London Society, we find an interesting article on the "South African Races," taken from the Cape Monthly Magazine. The writer, having for years been brought into close contact with the South African tribes, gives a very clear statement of their present relations toward civilization and Christianity. The races referred to are four in number—the Hottentots, Kaffers, Zulus, and Bechuanas. Each of them is broken up into a great number of tribes, yet presents certain common features which distinguish it from the others as a separate race. The Hottentots have been longest under Christian influence, but have drawn the least benefit from it. Converts are won with difficulty, and when they have been won do not display much steadfastness. The Kaffers are an immensely superior race, both physically and intellectually. They are tall and powerful in frame, graceful in limb, intelligent in appearance, and proud in manner. Their tribal arrangements are superior to those of the Hottentots, and they seldom sink so deep in the moral scale as do their neighbors. The effect of Christianity upon them cannot, however, be said to be adequate to the labors which have been put forth in their behalf for the last fifty years. As a nation they have not received the Gospel. Their pride, aversion to change, and warlike spirit, have prevented them from regarding the Christian religion with any wide-spread sympathy. As yet they have been content to take up the vices of European civilization, rather than its virtues. At the present time renewed efforts are being made among them by such men as Dr. Stewart, of Lovedale, and Major Malan. They seem to have reached a crisis in their history, and upon the results of the Christian labors now being expended on them will depend their future of national life or death. The Zulus, who are very numerous, stretching from the southern boundary of Nabant to Zimbebe, are very similar to the Kaffers. They are not so powerful in frame, but are active, lithe, and enduring. In pride they equal their southern neighbors, and in quickness of intellect exceed them. They have not come into so close contact, as yet, with Europeans as have the Kaffers, and their reception of the gospel presents about the same lack of encouragement. The Bechuanas far outnumber the three races already referred to. They occupy the interior of South Africa, from the Orange River all the way up to the Zambezi. They are remarkably distinct from the other races. Their manners are mild and tractable. They prefer to cultivate the soil rather than rove about as nomads, and have strong religious tendencies. The Christian religion has produced better fruit among them than among their neighbors. This has been especially the case with the Bamutos, who stand at the head of their race. Their government is better organized and freer than that of other tribes. The poor man of the tribe may contradict the wealthiest chief in his face in the general assembly of the people. Recently they have applied to the Cape Colony Government for representation in the Legislature. As a nation they may be said to have received the Gospel—not that the vast majority are yet Christians, but the influence of the zealous missionaries extends throughout the whole tribe. This may be seen in the remarkable fact that throughout their country, among both heathens and Christians, no work is done on the Sabbath day. Nowhere else in South Africa will this be found to be the case. The Bechuana race will present what is brightest and best in the prospects of the South African native population.—Nashville Ch. Advocate.

The Family Treasury.

AT OAKLANDS.

BY C. B. H.

[On Saturday, July 16, 1876, John Macdonald, M.P., and Mrs. Macdonald invited the delegates to the International Convention of the Young Men's Christian Association, then convened at Toronto, Ontario, and other invited guests, in a most handsome and agreeable manner at "Oaklands." Mr. John Macdonald's beautiful and picturesque home in the suburbs of Toronto.]

That blessed day at Oakland! Bright was the sky above, And beautiful the landscape, And warm all hearts with love. The trees were gently waving, Their leafy banners there, And unto God the Father

Were raised all hearts in prayer. His Word was read and pondered, His precepts treasured up, His promises repeated.

Our theme, the Christian's hope, O, blessed that communion, When all hearts beat as one, In praise unto the Giver, And prayer unto His throne!

The songs of Zion sweetly Rose from the hearts, and fell From lips that sang of Jesus, And spoke His love as well. There, in that band of brothers, Was no harsh word to mar The harmony of kindred souls, Or dim our Bethlehem stars.

O may, in memory's chambers, Bright pictures of that day, Beam on our path and gladden Our upward pilgrim way! And may we all, up yonder, Again united, sing Our souls' eternal anthems, To Christ, our Lord and King!

And may we, O, dear Father, Show gratitude to Thee For this "blessed thine" that binds us In Christian holy bands, And as we, in Thy vineyard, Shall work, and wait, and pray, May with us abide the Spirit That moved our souls that day!

Detroit, July 20, 1876.

The Burial of Dead Sultans.

A correspondent at Constantinople reports a conversation with one who has long been a resident there, and who has an intimate acquaintance with Turkish life and manners. He says: "And how are the sultans buried?" I asked, "I will tell you," was the reply, "what was told me by a Turk among Turks—one who knew and would tell the truth. The dead sultans have always been buried like dogs. The great thing is to get rid altogether of the idea of a dead sultan; for never was there a people among whom is so literally carried out the idea that *Le Roi ne meurt pas*." When it is quite certain that a sultan is about to die, those around him hardly wait for the breath to leave the body. Most of them run away to be ready to do homage to the new occupant of the throne. Then follows an odd arrangement: All homage is due to the living sovereign; nothing must interfere with that, not even the corpse of the late sovereign. So one or two of the old servants only remain with the old body, and when it is quite dead they roll it up in straw matting and prop it up behind the door of his room, to be as much out of sight as possible, and when night falls it is carried out of the palace, and buried very quietly. No train of mourning coaches here, you see—but, then, they never are used in Turkey; no elaborate preparation for the last resting-place of one all-powerful a few hours before. With us, in fact, a dead sultan is nobody—his sacredness has descended to his successor. To him we turn our thoughts. We Osmanli could not do you Frank do—have a grand lying-in-state. We should bewail at the sight, and that would be incongruous with the rejoicing demanded of us on the accession of our new sovereign, and would be displeasing to him. Therefore, the custom of burying the sultan in this manner has never been interfered with; and it is best."

Charles the First's Death and Burial.

In January, King Charles was taken to London, and there was tried and beheaded, as you know. You and I have not the time to enquire (and perhaps, between ourselves, are not clever enough to decide) how far this could have been helped, or what excuse they had who did it. The only thing we can be sure of was, that Charles was not a bad man, nor Cromwell an ambitious hypocrite, though I do not think the one was a martyr, nor the other a spotless peer. It was on the 30th of January, 1649, that this terrible event took place, and after that occurred the saddest scene that old Windsor ever saw. Four of the King's faithful servants (and his faithful servants all through his career) the Duke of Richmond, the Marquis of Hertford, and the Earls of Southampton and Lindsey, requested leave to bury him, and carried the body back to the castle. They took with them that Bishop Juxon who attended the King on the scaffold to read the service over him now. But the Governor of the Castle, who was a certain Colonel Whitcott, would not allow the burial service. He told them that the "Common Prayer-book had been put down, and he would not suffer it to be used in that garrison where he commanded." You will see from this that persecution was not all on one side, but that whoever was uppermost in these violent times did his best to crush his neighbor. You could not fancy anything more heartless than the Puritan's refusal to allow these heart-broken men to say holy prayers over their king's and their friend's grave—except, indeed, the refusal of that same king to let these Puritans live along with him in their native England; which had room for them all! When the faithful lords found it impossible to change this decision, they went sadly to St. George's to find a place to lay him, but found the chapel so bare, so naked, so altered, that it was only with hard ado that they found a vault in the middle of what had once been the choir, where they could lay the King. Here they found a little space for King Charles, close by the great leaden coffin where Henry VIII. lay peacefully, unwitting who was coming. The Duke of Richmond marked out roughly upon "a scarf of lead" the letters of his name and the date. Then, all in silence, at three o'clock in the

January afternoon, when it was no more than twilight in the cold and naked chapel, they carried the coffin, then covered with a black pall, of which "the four lords" carried the corners, with a forlorn attempt at state. As they came down the Castle-hill towards the chapel with their burden, it began suddenly to snow, and the snow fell so thickly and fast that soon "the black pall was all white." Was there ever a more mournful sight? In the dim chapel that snow-covered coffin would be the one spot of wintry lightness. "The Bishop of London stood weeping by to tender that his service, which might not be accepted." Thus they laid him in the dark vault to molder with the other royal bones, dropping the whiteness of the snow-covered pall (an emblem, they said, of his innocence) into the black gulf with him—not a word said, not a prayer except in their hearts, the Puritan governor of the Castle standing by to see his orders executed. When all was over, he looked up the empty echoing chapel and took the keys away. Windsor has seen weeping and sorrow like every other old house where men for generations have lived and died, and more than most, for in the old days suffering and sorrow were apt to follow in the paths of kings; but never has our venerable Castle seen so melancholy a sight.

If the story of the Stuarts had been a drama, a great tragedy such as Shakespeare could have made, no doubt it would have ended here.—St. Nicholas for September.

Tender Memories.

The following lines will touch a sympathetic chord in many hearts: I saw my wife pull out the bottom drawer of the old bureau this evening, and I went softly out and wandered up and down until I knew she had shut it up and gone to her sewing. We have some things laid away in that drawer which the gold of kings could not buy, and yet they are relics which grieve us until both our hearts are sore. I haven't dared look at them for a year, but I remember each article. There are two shoes, a little chip hat, with part of the brim gone, some stockings, pants, a coat, two or three spoons, bits of broken crockery, a whip and several toys. Wife, poor thing, goes to that drawer every day of her life, and prays over it, and lets her tears fall upon the precious articles; but I dare not go. Sometimes we speak of little Jack, but not often. It has been a long time, but somehow we can't get over grieving. Sometimes, when we sit alone at an evening, I writing and she sewing, a child in the street will call out as our boy used to, and we will both start up with beating hearts and a wild hope, only to find the darkness more of a burden than ever. It is still and quiet now. I look up to the window; whirrs his blue eyes used to sparkle at my coming, but he is not there. I listen for his pattering feet, his merry shout, and his ringing laugh; but there is no sound. There is no one to search my pockets and tease me for presents, and I never find the chairs turned over; the broom down, or ropes tied to the door knobs. I want some one to tease me for my knife; to ride on my shoulder; to lose my axe; to follow me to the gate when I go; and to be there and meet me when I come; to call "good night" from the little bed now empty. And wife, she misses him still more. Here are no little feet to wash, no prayers to say, no voice teasing for lumps of sugar, or sobbing with the pain of a hurt toe; and she would give her own life, almost, to awake at midnight and look across to the crib and see our boy there as he used to be. So we preserve our relics, and when we are dead we hope that strangers will handle them tenderly, even if they shed no tears over them.—Bochester Union and Advertiser.

On Woman's Sphere.

She makes no pretence to any brilliance. She never has written a piece for the poet's corner in the local newspaper. She has no ambition to vote or hold office, except the office which she has held in her native village for over half a score of years. She never attended a Woman's Rights' Convention; and if she had any property of her own, she is not so imbued with the principles of the Revolution that she would refuse to pay taxes without representation. She has probably graduated somewhere at some time, but her only recognized diploma is her own 'cass of infant scholars. She does not read Virgil for recreation; and any member of the senior class at Vassar could puzzle her with problems from Euclid. Her knowledge of political economy is confined to that which makes her queen in her own realm; this she knows as only they know whom experience teaches. There is one book, and only one, in moral philosophy which she has much studied; that is the Bible, and to it she holds with an old-fashioned faith and love that modern skepticism has done nothing to weaken. She is not a society girl. She does not know how to waltz or polka; she was probably never inside a theatre, and never heard an opera; she has no skill in the valuable art of small talk; she cannot flirt; a fan, nor toss her head, nor smile a false smile while the heart frowns with disgust. She is no "fisher of men," and counts no long line of captives waiting in her train. She has never married. That sphere which all the good books praise is not her sphere. She has neither husband nor children to care for, and neither to care for her. She is in a comfortable home, with competence and comfort secured to her by those who would take no other recompense than her unstinted love, and she might easily, and without reproach, join that quite too large body of women who have "nothing to do." But she would look at you with an amused and incredulous surprise if you were to tell her, in no spirit of flattery either, that she is quite the most useful and important member of the community. Perhaps you would never tell her so. The lawyer who is now in Congress playing at law-making, or the minister, who preaches with a fidelity which a noble life makes eloquent to a more than an admiring, a loving congregation, or the manufacturer, whose mills down in the valley feed a hundred families, would perhaps fill a larger place in your vision. But there are at least eighty little voters who would put her first in the village—and no one second. They

are the eighty members of her Sabbath School infant class. Last week she had them all under the trees in a summer picnic, and never a helle rejoiced in the glory of a midnight ball as she did in the delightfully unconscious glory of that afternoon party. They are hers by a triple right—as a teacher in the primary department of the common school, as a leader in song and study in the infant department every Sabbath, and as a loving Christian friend through all the week. How many there are in the village, growing up to manhood and womanhood, who have received their first lessons from her lips and life! How many more there will be ere her work is done, if the good Father leaves her to complete it! For years make no impression on her; in the sympathies of childhood she has found the famous and long-sought Elixir of Life, and, drinking daily of it, seems to endow herself with a marvellous immortality. And though every year her charge changes—every year new applicants come to take the place of graduates—she is unchanged, and the stream of life runs by her, instead of bearing her on its course, as it does most of us. Completed her work will be, however, by-and-by; and when it is, and she enters through the door which she has opened to so many hearts and lives, and goes up the shining way, towards which she has directed so many little feet, no one will be more surprised than she to find, in the choral welcome of an outpouring host, the full meaning of the promise made to the faithful follower of the Lord—the promise, "An abundant entrance" into the heaven whose light is the Lamb, and whose glory is that of the full fruition of a self-sacrificing love.—Christian Union.

A Sister's Tears.

A young man, not very long since, was on examination for ordination. In relating his Christian experience and call to the ministry, the question was put to him: "What first led you to see yourself a sinner, and to feel your need of Christ?" His simple reply was, "A sister's tears!" He said he had been thoughtless and wicked, using the name of God profanely, and giving himself up to infidel sentiments. He had a pious sister, and he would argue with her on the claims of the Christian religion, the genuineness of the Scriptures, and argue her down; but the sister would not yield. She was in earnest in seeking the salvation of her brother. So she brought in her minister. But the young man would be infidel disposed of the minister as easily as he did of his sister, and came off victor.

At length, on one occasion, he sought an argument with his sister, but she was silent; she had nothing to say. But he only stormed the more. Still she said nothing; and when he spoke ill of her God, her Saviour, her Bible, her religion, she made no reply, but burst into a flood of tears. "And those tears of my sister," said the young minister, "reached my heart and melted it. I then saw myself a sinner, and fled to Christ for help."

What a lesson of encouragement is this to those who are striving for the salvation of the souls of beloved friends! Jesus wept over sinners, and when we are so earnest for the souls of our loved ones that we weep over them, then they will be won to Christ. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

How a Bird Flies.

The most prominent fact about a bird is a faculty in which it differs from every other creature except the bat and insects,—its power of flying. For this purpose, the bird's arm ends in only one long slender finger, instead of a full hand. To this are attached the quills and small feathers (coverts) on the upper side, which make up the wing. Observe how light all this is: in the first place, the bones are hollow, then the shafts of the feathers are hollow, and, finally, the feathers themselves are made of the most delicate filaments, interlocking and clinging to one another with little grasping hooks of microscopic fineness. Well, how does a bird fly? It seems simple enough to describe, and yet it is a problem that the wisest in such matters have not yet worked out to everybody's satisfaction. This explanation, by the Duke of Argyll, appears to me to be the best: An open wing forms a hollow on its under-side like an inverted saucer; when the wing is forced down, the upward pressure of the air caught under this concavity, lifts the bird up, much as you hoist yourself up between the parallel bars in a gymnasium. But he could never in this way get ahead, and the hardest question is still to be answered: Now, the front edge of the wing, formed of the bones and muscles of the fore-arm, is rigid and unyielding, while the hinder margin is merely the soft flexible ends of the feathers; so when the wing is forced down, the air under it, finding this margin yielding the easier would rush out here, and, in so doing, would bend up the ends of the quills, pushing them forward out of the way, which, of course, would tend to shove the bird ahead. This process, quickly repeated, results in the phenomenon of flight.—Ernest Ingersoll, in Scribner for September.

Reading by Subjects.

But perhaps you don't know how to read by subjects. Let me tell you. Suppose you see an allusion to something that interests you—say Sir Walter Raleigh look for his name in an encyclopaedia or biographical dictionary (which you will find in every tolerable village library). Reading of him, you will become interested in Queen Elizabeth; look her up, in the same books, and in English history; observe the noted men of her reign, look them up, read their lives; read historical novels and poems of her times; look at the table of contents of magazines and reviews, and read essays on the subject. You see the way open before you. Once make a start, and there is scarcely an end to the paths you will wish to follow. If you have no special subject of interest, take up an encyclopaedia, slowly turn the leaves, and read any item that attracts you, not forcing yourself to read anything. If you have any life in you you will find something to interest you; then you have your subject. If it is some historical person or event, proceed as I have

already indicated; if scientific, overhaul the dictionaries of science; lives of scientific men, discussions of disputed points, etc.; if geographical, turn to a gazetteer, books of travels, etc. One book will lead to another. Right here let me say, I hope you have access to these works of reference, either in your own house, or that of a friend, or at a public library. But if your case is the very worst—if you have none, cannot buy them, and have no public library in your neighborhood, let me advise you to drop everything else, and make it your sole and special mission to start one, either by influencing your parents and older friends, or by getting up a club of your mates. A strong will and earnest effort will accomplish wonders, and all older people are willing to help younger ones to useful tools.—St. Nicholas for September.

A Winter's Tale of the Sea.

It was December. The wind had been blowing tempestuously several days, and our steamer (one of the Cunarders) could scarcely buffet the great waves that mounted high above her side. In the midst of anxieties for our own fate, the stirring report reached us that a wreck was discovered at a distance with living beings aboard. Our captain was inclined to make an effort to save them. "Who will venture out in a life-boat?" he cried, pointing to the signa's of distress. "His voice had no tone of command; but seven sailors came forward at once and offered their services.

"Too heavy a sea," murmured the captain, while the men were proceeding to man the life-boat.

I had a great desire to see the countenances of men that showed such bravery. They were standing in the clear sunshine of midday, just as they departed. Their faces were white as death, and each feature was stamped with an expression of desperate resolve. They put out to sea and they reached the wreck safely. There they found eight Norwegian men who had been trading at the West Indies, and their cargo of sugar had been sunk with everything on board. About all that was left was the sky-light, on which they were standing, and which rose two feet out of the water. They had subsisted entirely on salt pork hauled from the hold. With scarcely any hope they had hailed our vessel, which looked too stately to stop for so poor a little craft as theirs, even if she observed them. They made a proposal to try their own shattered life-boat, but the sailors would not consent, well knowing she could not live in the water.

One by one they were hauled from the ship with a rope tied round their waists. The worst part was to get them in safety from the boat to the steamer—the billows were rolling so fearfully high. But it was all finally accomplished, while the Cunard passengers looked on in a state of suspense, as the frail bark rode the great waves or sank below, apparently to rise no more.

Two dogs had survived the shipwreck, whom the sailors had no heart to leave behind. One planted himself firmly on the spot, refusing to move. But the other, seeing his friends venture out to sea tied with a rope, placidly followed their example and was received on shipboard. He instantly shook off the briny fluid, and began promenading the deck at his ease, as if it were the old ship, and he the master.

The excitement among the passengers was increasing, and their liveliest sympathies were awakened. A purse was raised for the Norwegians, but their gratitude was of such a nature that they would not accept it, and begged it might be transferred to their benefactors. There was another brief consultation, which ended in the raising of a second purse. In the ladies' cabin eight little packages of gold were formally presented to the Norwegians, who by the storm had been deprived of everything they possessed on earth, and yet who could not in their own sufferings forget their generous friends.—Christian Intelligencer.

How to "Enjoy Poor Health."

The continual depression of a low condition is one of the trials that come to many. Children show it in a perpetual fretfulness and crying; and their elders sometimes envy them for their power, of indulging in tears. It is a very bad sign when every one seems to be unhappy. A clever old lady once said: "If one person is cross, I suppose he is out of temper; if two people are cross, I still think it may be their fault; but if everybody is cross I go to my medicine-chest." Probably it is the lot of more than half the world to go about and get their work in life under the pressure of undefined or defined ailment, needing a continual exertion to keep good-tempered and active. In most cases resolution and an endeavor not to be disagreeable to others is the best remedy. It is much better and wiser not to give way, unless we know that serious consequences will result from disregard. There are symptoms not to be neglected. But if we give way to the unimportant indisposition, and nurse and make much of it, we give it an advantage over us, we magnify it in imagination; and, besides the immediate duty left undone, we disqualify ourselves for future exertion, by promoting languor, laziness and nervousness. Moreover, often the very exertion, by turning the course of the thoughts, actually works a cure. Remember, too, it is a very suspicious circumstance when an ailment makes a duty seem intolerable, but shrinks into nothing on the announcement of a pleasure. It is quite true our nerves and our wills are so mixed up together that, even when we hate ourselves for it, we get well for what we like, and the only revenge we can take is to force ourselves to do the thing we don't like whether we feel up to it or not; and if we once begin to do it heartily it will be as good a cure as the pleasure. This is not advising any trifling with health. No one has a right to do that. It is too precious to be sacrificed to carelessness, willfulness, fashion, or amusement; though sometimes there are higher services that require it to be disregarded. A child nursing a sick parent, a wife accompanying her husband, and again, those who are called to work for God's service often have to put their personal risk of damage health out of the question. It is all a matter of compassion, duty, and obedience.—Charlotte M. Yonge.

For the Young Folk.

On the Threshold.

Standing on the threshold, with her wakening heart, and mind, and soul, Standing on the threshold, with her childhood left behind, The woman softness blending with the look of sweet surprise For life and all its marvels, that lights the clear blue eyes. Standing on the threshold, with light foot and fearless hand, As the young knight by his armor in a minister nave might stand; The fresh red lip just touching youth's ruddy rapture wine, The eager heart all brave, pure hope, O happy child of mine!

I could guard the helpless infant that nestled in my arms, I could save the prattler's golden head from petty baby harms; I could brighten childhood's gladness, and comfort childhood's tears, But I cannot cross the threshold with the step of ripen years.

For hopes, and joys, and maiden dreams are waiting for her there, Where girlhood's fancy had and bloom in April's golden air, And passionate love and passionate griefs, and passionate gladness lies, Among the crimson flowers that spring as youth goes fluttering by.

Ah! on those rosy pathways is no place for sobered feet: My dear eyes have sought of strength such fervid glow to meet, My voice is all too sad to sound amid the joyous notes of life, Of the music that through charmed air for opening girlhood floats.

Yet thorns amid the leaves may lurk, and thunder-clouds may lower, And death, or change, or falsehood blight the jasmine in the lower, May God avert the woe, my child; but O, should tempest come, Remember, by the threshold waits the patient love of home!

—All the Year Round.

The Turning Point.

Two young men were walking through the streets of London, when contrary to their usual habit, they entered a house of God. The preacher's subject was "Life." He spoke to the hearts of his hearers with earnestness and power, and the attention of the two young men was arrested. On leaving the service they walked along some distance in silence; both were reflecting on what they had heard. At last one said to the other, "What did you think of the sermon?" "It was all 'quite true,'" replied the young man with deep sincerity. "The picture of 'Life' which the preacher had painted they knew from experience to be true. 'I shall go there again,' said one. 'So shall I,' said the other. Happy resolve! Oh, that the thousands of young men in our great cities would thus resolve and pray to God for strength to carry out their resolutions!

The next day, at the house of business where the young men were engaged, an excursion to the sea-side was proposed for the following Sabbath. One of the two young men, named Thomas, was asked to join the party. He respectfully but firmly declined. "Ain't you well?" "Yes; I am well, but I cannot go." "Are you religious?" asked his tempter, with a sneer. "Yes; besides which I never enter a train or a boat on the Lord's day," was the reply. For a time Thomas was the butt for the jeers of his godless companions. His friend witnessing the persecution he might have to endure by adhering to his resolution to go to the house of God on the Sabbath, yielded to the tempter, and joined the Sunday excursion, although against his convictions. When on the sea in a boat he pulled away at the oars, but at every stroke he took there seemed to be a sound of reproach in his ears. His conscience was ill at ease; but on his return to the hotel he speedily drowned these convictions, at all events for a time, in the intoxicating cup.

The keeping by the one, and the breaking by the other, of their joint resolve to attend the house of God, was the turning point in the history of these two young men. The tide with both of them had flowed and ebbed. "The one it carried on to victory, the other to ruin." A few years passed away. Thomas became a useful and respected Christian; his companion, step by step, sin by sin, hastened along the broad road which leads to destruction, and rapidly became steeped in crime and misery. Oh! young men and young women, watch with an eagle's eye the turning point in your history. Your whole happiness, for time and eternity, may depend upon your decisions at this critical period. Those strivings of God's Spirit with your spirit, if stifled by you, or allowed to pass away unheeded may never—no, never—come again.—Your Paper.

The King and the Peasants.

Gustavus III., king of Sweden, who perished by the hands of an assassin in 1792, one day, after reviewing his troops, rode through a village in the garb of a common traveller, and there saw a young barefooted peasant girl drawing water from a well. On asking her for a drink, she replied, "Most readily, sir," and then handing him the water in the most touching, innocent, and polite way, she added, "but you will pardon me for not staying with you long; my mother wants my services, and I cannot be back too soon."

"Your mother then is living?" "Yes, sir, happily for me; but my mother is poor and has nobody to wait upon her but myself."

"Where does she live?" "Down yonder, sir." "That's our dwelling, sir."

The king dismounted and led his horse by the bridle. "Well, my dear child, I will accompany you, that I may be introduced to your mother, to whom you are so cordially attached."

"Oh, I love my mother from my inmost soul; it could only be so happy as to afford her a proper evidence of my love!"

Having reached the wretched cabin, Gustavus, who had already heard the mother's groans outside, entered with the girl. She, approaching a poor coted, said: "Dear mother, here is a gentleman from whom I gave a drink of water, who

wishes to see you." The king, already affected by all the appearances of helpless poverty, was still more wrought upon by beholding an aged woman, tortured by pain, stretched on a miserable pallet of straw.

"Poor mother," he exclaimed, "how I pity you!"

"Ah, sir," replied the patient, "my condition would be far more deplorable if God had not given me this tender-hearted daughter, who labors by all the means in her power to alleviate my miseries. Would you believe it? she works day and night, and to her industry I am indebted for my continued existence. God bless her!" she added, with tear-streaming eyes.

"A worthy daughter, truly," cried Gustavus, being himself melted into tears. "Listen, my dear child; would not you like to go with me to Stockholm? There I will make you happy, and procure a good husband for you."

"Oh, sir, I shan't leave my mother, though I were made a queen there." The king, smiling at her sharp reply, said:

"Well, then, my good Miss, since you insist on staying here, and refuse to be separated from her to whom you owe your life, I will, notwithstanding, reward your fidelity—here, take this purse."

"Money, sir! Shall I accept it, dear mother? Don't be afraid, dear child, but take this feeble token of my esteem."

"Oh, that's designed for my mother," and immediately she handed the purse to her.

"You need not hesitate to take this money," continued Gustavus, "I have the right to assist and support you; I am your king."

"Our king!" exclaimed both mother and daughter, in one breath. While the former was about attempting to fall at the monarch's feet, the latter was already on her knees before him, Gustavus, hastening toward the bed, compelled the patient to remain there.

"Stay, good mother. Yes, I am your king, your father, and will furnish you with proofs of my love." Then addressing the girl, he said: "Continue thus to care for your mother;" and taking a condescending leave of them he said:

"Dear, good souls, you have caused me once more the luxury of being a king, and I will afford you substantial evidence of my approbation of your integrity." The king, when he arrived at Stockholm, settled an annuity on these two noble characters.—Christian at Work.

Ada's Evening Prayer.

I heard a very pretty story the other day, and I thought that some of the dear little children whom I love might like to hear it too, so I wrote out the story, and they can read it here and tell what they think of the matter. It is about a little girl named Ada Barnett.

Ada is only six years old. She is the sunlight and joy of her parents. They love her the more because they have buried several little ones. Sometimes, indeed, they tremble when they remember that God may take their precious Ada too. Ada has pious parents, and their hearts desire and pray for her is, that she may be saved at last through the merits of the Saviour, whose blood "cleanseth from all sin." She has been taught every night and morning to offer her own simple prayer at the throne of grace, asking the favor and protection of our Heavenly Father's love.

One night Ada knelt, as usual, at her mother's knee, and prayed that God would watch over her through the darkness, and "keep her safe till morning light." Then rising from her knees, she said:

"There, mother, I have said my prayers, and asked God to take care of me in the night; but I shall not have to say any prayers in the morning."

"No prayers in the morning, Ada! Why not?" asked her mother.

"O," said Ada, "because I can take care of myself in the daytime. I shall not want God to take care of me when I am awake, and shall see to things for myself."

Ada's mother then took her little girl into her lap, and smoothing back the pretty curls from her forehead, began to tell her of our Father in Heaven, who allowed her to live and to breathe, who gave to her her home and her parents, who fed and clothed her, who watched over her by day and by night, who makes the sun shine and the showers, and who makes the grass upon the mountains, and the flowers in the meadows.

Ada listened earnestly, and the tears filled her bright eyes as she said:

"Does God do all this, mother? I thought that you gave me my dinner, and dressed me, and made me warm, and that you once got me well when I was sick?"

Her dear mother answered her—"No; all comes from God, Ada. If He should leave you one moment you would become like the dust of the ground. He loves you and He cares for you just as tenderly as if you were the only little girl in the world."

"O then, mother dear, I ought to keep saying my prayers all the time, and to keep asking and asking God to please not to stop taking care of little Ada."

The mother's heart was filled with thankfulness that her little Ada was beginning to look up to the great and holy God as the guide of her youth, and to feel that from Heaven, His dwelling place, He designed to watch over and protect a little girl as she was.—Selected.

Curiosities of literature increase. Another has been added in the shape of a microscopic prayer-book, from the Oxford University Press. This rival of Pickering's charming minute editions of the classics is warranted complete. It measures three and a half inches in length and two and one-eighth in breadth. As it has been printed on India paper, they have managed to make it only a quarter of an inch thick, and to barely weigh an ounce.

"Rock of Ages" has earned the right to be called the Centennial hymn. It was written a hundred years ago. Toplady wrote it in March, 1776.

Still they come! Letters of inquiry, and directions for self-measurement, come daily from all parts of the globe. Perfect Fitting Shirts, to 55 King Street West, Toronto. E24-25-26

Our Sabbath School Work.

Sabbath, September 17th, 1876 (THIRD QUARTER) INTERNATIONAL BIBLE LESSON— No. 12. A Godly Life.—Ecc. xii. 1-14. GOLDEN TEXT.—"Godliness is profitable unto all things."—1 Tim. iv. 8.

Topic.—Man's Danger and Duty. HOME READINGS. M. Eccl. xii. 1-14.—Man's danger and duty.

Outline.—Man's danger and duty are set forth in this lesson, and an exhortation is given to commence in youth to lead a godly life. We may conveniently make the following divisions:— Verses 1-8, Early Piety Demanded; verses 9-12, Divine Wisdom Commended; verses 13-14, Final Judgment Assured. There are three great reasons which render the injunction contained in the first verse of infinite importance, viz., the shortness of life, the nearness of death, and the certainty of a future judgment. Life is not only short at most, but death is always near, and the judgment is sure to follow.

Notes.—(2) The clouds return after the rain: In youth, after the short rain of trial, there is long sunshine of joy; but in old age the clouds quickly return and the rain constantly falls. (3) Keepers of the house: The house is the body, and the keepers are the hands and arms. The strong men shall bow: The strong men of the body are the feet and legs. The grinders cease: The teeth. Out of the windows: The eyes. (4) The doors shall be shut: The lips represent the doors. Sound of the grinding is low: The old cannot eat their food with satisfaction. Rise up at the voice of the bird: The old are sleepless. Music shall be brought low: The old are little for song, and their own musical powers become exhausted. (5) Afraid of that which is high: That is, of high hills and steep places. The almond-tree shall flourish: The white almond-blossom represents gray hair. The grasshopper shall be a burden: That which once rested upon man as imperceptibly as a grasshopper, or a locust, became burdensome. To his long home: See Job. xvi. 22. (6) The silver cord: The thread of life. The golden bowl: The lamp in which the oil of life is burning. The pitcher, the wheel: The vital powers by which we draw continued existence from the fountain of life. (8) Family of varieties: A suitable conclusion from the life of a sinner protected to old age, and sending an unsaved spirit to God. (11) Masters of assemblies: Inspired leaders. (13) The whole duty of man: A work, in the performance of which faith in Christ and the presence of the Holy Spirit are absolutely necessary.

The Physical Benefit of Sunday.

Sunday is God's special present to the working man, and one of his chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it works like a compensation pond, it replenishes the spirit, the elasticity and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as in the economy of income is answered by a savings bank. The frugal man who puts away a pound to-day, and another pound next month, and who in a quiet way is putting by his staid pound from time to time, when he grows old and frail gets not only the same pound back again, but a good many pounds besides. And the conscientious man, who husbands one day of his existence, every week—who, instead of allowing Sunday to be trampled and torn in the hurry and scramble of life, treasures it up—the Lord of Sunday keeps it for him, and in length of days the hale of age gives it back with usury. The savings bank of human existence is the weekly Sunday.—North British Review.

Unquestioning.

A teacher was explaining to her class the words concerning the angels, "ministers of His who do His pleasure," and asked, "How do the angels carry out God's will?" Many answers followed. One said, "They do it directly." Another, "They do it with their heart." A third, "They do it well." And after a pause, a quiet little girl added, "They do it without asking any questions."

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"John the evangelist, John the revelator, and John the beloved," answered the little ones.

"Why the Beloved?" said the teacher.

"Because Jesus loved him best," was the reply.

"And why did he love him best?" asked the teacher.

The answer came promptly from the scholar: "Tos he was a Baptist."

As we must render an account for every idle word; so must we likewise, for our idle silence.

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HUXLEY IN AMERICA.

The visit of Prof. Huxley to America naturally attracts attention to that phase of scientific thought which he represents. We are not disposed to join with those who violently denounce Mr. Huxley and call him hard names, though we do not agree with the conclusions to which his speculations point. We believe that Christianity is not helped by fierce and unreasonable denunciations of heresy and skepticism. Many errors are sincere though mistaken; and neither they, nor those whom they influence, are likely to be brought to a knowledge of the truth, by intolerance or bitterness. The defenders of Christianity are bound to point out and refute their errors, and present such objections as will have weight with reasonable and thinking men. The time when heresy could be suppressed by dogmatic ecclesiastical authority has long since passed away. Men who are accustomed to examine independently the theories of science, politics, and sociology received from the great men of the past, will not in the region of theology renounce that independent spirit of enquiry, and accept with unquestioning faith all dogmas promulgated by churchly authority. It is the great weakness of Rome that she requires her adherents to do this. As Protestants, we must concede the right of free enquiry, and be ready to give a reason for our faith.

Prof. Huxley received a very cordial welcome from the American Science Association, which recently met at Buffalo. In his address on that occasion, he was very friendly and complimentary in his reference to the United States. He praised the beauty of the scenery, the appearance of the men and women, and the interest taken in scientific research by Americans. He maintained that before the collections and observations of Darwin and other naturalists had been made, evolution was only a matter of speculation, yet those scientists who held this theory had good grounds for their belief. But now it is a matter of fact and history, and there only remains the subordinate question of how it happened. It would be futile to dispute these statements, unless we knew exactly what he means by the term evolution. Everything depends upon the sense in which this term is used. None can deny that there is such a thing as evolution, or development in nature. No one of intelligence believes that all things remain as they were since the beginning of the world. Changes and developments have taken place in the material world. "First the blade, then the ear, after that the full corn in the ear." We see around us lower and more imperfect forms developing into higher and more perfect types. That such evolution is one of the modes by which the creative Mind accomplishes His wise designs in nature, we freely admit. But the term evolution has different meanings to different persons. It is the doctrine that evolution is sufficient to account for all that exists—that matter is the primal cause of all things, possessing in itself power to evolve from its primary atoms all the phenomena of life and thought, to which we object. Development, according to this theory, supersedes creation. Mind is no longer regarded as the primal cause of all things; but is itself the crowning product of the forces that exist in matter; and these forces, taken in connection with the theory of evolution, are deemed amply sufficient to account for all the phenomena of being. Some Christian writers maintain that all that is claimed by the most advanced disciples of Darwin may be admitted, without surrendering the doctrine of a personal Creator. And they say, in proof of this, that Darwin, Huxley, Tyndall, and Spencer deny the charge that they are Atheists or Materialists. We do not think it wise to hastily arraign the deductions of scientists, as being antagonistic to the essential truths of religion. But, with all deference to Christians who are liberal enough to accept in full the theory of Darwinian evolution, we must believe that this theory, as expounded and applied by the advanced thinkers of that school, is not in harmony with the views of God's personality and man's responsibility, which are presented in the Christian Scriptures. What the advocates of evolution may profess to believe or not believe, is nothing to the point. We have to consider the logical consequences of their theories. Nothing is more common than that men, educated in Christian principles, recoil from the natural, but extreme results of their skeptical theories. But this inconsistency on their part does not prove their skeptical theories harmless to those who accept them as true, and believe and act accordingly. Beyond all question, no theory that recognizes nothing higher than matter and its products can successfully repudiate the charge of materialism; and assuredly any theory that maintains that we can account for all the phenomena of the universe, without recognizing the agency of an intelligent Creator, and which, although it may remain the fact of the existence of such a Being to the region of the "unknowable," wholly ignores His existence, is essentially atheistic, whatever fine name its advocates may give it. We have not space to give at length the reasons why we reject this materialistic philosophy. We reject it because it is utterly inadequate to account for all the phenomena of the universe. Because, by assuming that men-

tal operations are the necessary results of physical causes, it overthrows the freedom of the will and human responsibility, and logically lands us in fatalism. Because, it unwarrantably assumes as true, certain theories respecting the origin of life, which neither have, nor can be proved. Because, by ignoring and excluding the action of a personal God, this theory of materialistic evolution overthrows the only authority of all moral duty, and the only giver of spiritual strength and consolation. It recognizes for men no higher law than self-interest and human passion; and no higher source of inspiration and consolation than our own imperfect reasonings.

AMERICAN METHODIST FRATERNITY.

There is joy in the tabernacles of our American Methodist brethren, both North and South. It is over thirty years since the separation between Northern and Southern Methodism took place. We need not here dwell upon the causes of that event, which divided the M. E. Church into two independent denominations. A good deal of antagonism of feeling has since existed between the two bodies. Those Churches that are most nearly one in doctrine and discipline are often the farthest apart in feeling, when they exist as rivals and antagonists. As the original separation chiefly arose out of the relations of one of the bishops of the Church to the question of slavery, it is easy to see that the great Southern secession, which led to the protracted civil war between the North and the South, would naturally increase the antagonism between the M. E. Church, South, which was nearly wholly in favor of secession, and the M. E. Church of the Northern and Western States, which, in the opinion of so good a judge as President Lincoln, most largely contributed to save the union. Since the close of the war, Northern Methodism has also extended its operations over the ground that the M. E. Church, South, regarded specially as its own; and there have been occasional interchange of recriminations in papers, periodicals, and books, between the representatives of these branches of Episcopal Methodism, which could not but cause pain to all who desired to maintain the unity of the spirit in the bond of peace. After the interchange of friendly messages, by deputations representing the two Churches, the spirit of unity and fraternity was greatly strengthened; but there still remained some unsettled difficulties, which were causes of irritation between the two bodies. The M. E. Church, South, has always been dissatisfied, that it should be stigmatized as a secession from the original M. E. Church of America. And, besides, there were church edifices, which, though occupied by one denomination, are claimed as the rightful property of the other. These were the main grievances. During the last year, a committee of five members was appointed by the authorities of each Church. These were to constitute a joint commission, clothed with full power to adjust all existing difficulties, and to remove all obstacles to fraternity, between the two churches, which the Commission represented. Men of known strong views and feelings were represented on the Commission, such as Dr. Fuller, of the North, and Dr. Myers, of the South. Yet, the conclusions, which have been agreed upon and embodied in their report, have been adopted with the utmost unanimity. The Commissioners met at Cape May, N. J., August 16th, and continued in session seven days. The Commission announces its conclusions to the two Churches in a lengthy address, signed by each of the ten Commissioners. They say:—"We have arrived at the settlement of every matter affecting, as we suppose, the principles of a lasting and cordial adjustment." In coming to an "unanimous agreement for fraternity," "no principle of honor on either side has been invaded." The first question encountered, which "seemed to overshadow all others," was "the relation of the two Churches to each other and to Episcopal Methodism. The Southern Methodists have always resented the charge that they were seceders from the Methodist Episcopal Church. They have claimed that the consent of the General Conference of 1844 to a plan of separation made their organization perfectly regular. This question was settled by the adoption of the following declaration and basis of fraternity:—"As to the status of the Methodist Episcopal Church and of the Methodist Episcopal Church South and their co-ordinate relation as legitimate branches of Episcopal Methodism, each of said Churches is a legitimate branch of the Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church South was consummated in 1845, by the voluntary exercise of the right of the Southern annual conferences, ministers, and members to adhere to that communion, it has ever since been a separate Church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, in distinct ecclesiastical connections."

The question of Church property had caused much irritation and litigation between the two Churches in the past. Shortly before and during the late war numerous congregations in Virginia, West Virginia, Maryland, Tennessee, and other Southern States changed their ecclesiastical relations, some going over from the Northern to the Southern Methodist Church, and others from the Southern to the Northern. They could not, of course, carry with them the title to the houses of worship which they continued to occupy. In all these cases the Commissioners recommend that legal decisions of State courts be carried out by both parties in good faith, that any society of either Church now occupying disputed property shall not be disturbed except to give possession to a larger society of the other Church in the same place which has hitherto claimed it; that contesting claims shall be amicably settled according to "Christian principles and the equities of the particular case"—falling in which, arbitrators are to be called. The Commissioners recommend weak societies to consolidate, and that fraternity be cultivated between the ministers and members of the two Churches.

We sincerely congratulate our brethren, of both Churches, upon this important step towards allaying unkindly feeling and promoting unity of spirit and action. Though it may

never lead to organic union, true Christian unity of spirit is more important than organic union. No doubt, it will lead to the adoption of a policy, in many cases, that will conduce to a more economical use of the resources of both Churches. The N. Y. Christian Advocate rejoices at the result, and considers the fact "that these ten Commissioners, reflecting in their daily conferences the views of every department of their great Churches, should reach the most perfect unanimity on every point considered in their discussion, in the highest degree suggestive and gratifying."

EMPLOYMENT FOR WOMEN.

The majority of women do not need any one to find work for them. But the question of how to find remunerative and suitable employment for single women, who are compelled to earn their own living, is one of great practical interest. In most countries, the female population is largely in excess of the masculine portion. A very considerable proportion of the males, from one cause or other, count for nothing as bread-winners and fathers of families. When the idle, the sickly, and the vicious are counted out, the number which may be reckoned upon as eligible material for husbands, is largely reduced. And even of these a considerable number obstinately refuse to wed. A considerable number of unmarried females, to say nothing of poor widows, must, therefore, exist in every country, who are without fortune or friends, or any means of support but their own industry. How can this class find healthy employment, that will enable them to provide for their own wants, and render them useful to society? The difficulty of the problem is increased by the hindrances which women find in pushing their way into any new sphere of industry, from which prejudice or social custom has previously excluded them. Yet the practical solution of this grave social problem is intimately connected with the welfare of an important section of society, and the utilization of powers of usefulness, which may be lost and wasted by not finding their proper sphere.

We say nothing here of factory-work, needle-work, or teaching. These are already fast overflowing. Neither need we speak of female clerks, telegraph-operators, and workers in the lighter forms of industry; as the tendency towards these departments of work is already sufficiently strong to supply the demand. Women should not be debarred from these forms of industry, nor from any artistic or professional work for which they are adapted, and which they may pursue without destroying the delicacy of womanhood. There is still room for extension in this direction, though beyond all doubt, women are, from several causes, at a great disadvantage in competing with men in the spheres of professional work. We wish here briefly to refer to three spheres of work for women.

1. Domestic Service. Several considerations invest this branch of female industry with importance. It is a department in which the demand is large, and not subject to fluctuation; as well as not likely to be invaded by modern inventions. So much has been done, that we must express our doubts modestly. Still, artificial substitutes for cooks and housemaids will not probably be perfected before the close of the next century. Household work is not only suited to the capacity of women; it is the ability to do such work well must always be of great use to those who have acquired this art. Some kinds of employment leave girls without either the taste or ability to keep their own houses properly, in case of their being married. But domestic service is, on the contrary, a suitable training or apprenticeship for girls, in the very things that, in case of marriage, they will need most to know. Domestic servants receive, on the average, a remuneration as nearly adequate to their wants as any class of workers. Their necessary expenses are small. A home and all the most numerous and essential wants of life are supplied, in addition to the stipulated wages, without costing them any anxiety. Where the family is in good circumstances, the domestic servants share to a considerable extent in the advantages of its position. The average servant in a good family works no harder than many a wealthy farmer's wife, and has generally much more of the comforts of life than the wife of a poor mechanic or laborer. There must, however, be some drawbacks, which cause most single women, who are permanently thrown upon their own resources, to prefer sewing or being saleswomen, or almost anything, to being a domestic servant. Domestic service is not socially respectable, and people place a high value upon anything that lifts them up in the scale of social respectability. Besides, the greater number of those who employ domestic servants, either from inability or indisposition, do not give their female servants a home so comfortable as to be attractive as a permanent residence. Mistresses greatly stand in their own light when they do not do all in their power to make the lives of those who live in their households pleasant and agreeable. They should not be treated as mere working machines; but as fellow-beings, with social instincts and human feelings, similar to those of their employers.

2. Skill in sick-nursing. This is a sphere of useful and remunerative employment for women of a higher grade of intelligence than the ordinary domestic servant. It is recently attracting a good deal of attention in England, because in many diseases the recovery of patients depends much more upon intelligent nursing than upon the prescriptions of the physician. This is work that requires intelligence, firmness of purpose, and kindness of heart. It is employment for which the natural tenderness of women specially fits them. Miss Nightingale and her band of assistants, during the Crimean war, taught us what inestimable service women can render in the sick hospital. This lesson was also effectively illustrated by the heroic devotion of female nurses, during the American civil war. As long as there is so much sickness and physical suffering in the world, there must be a large demand for competent nurses; and only those who have been tossed upon the couch of pain can know what balm and blessing there is in the soft touch of a woman's gentle hand, and the kindly, hopeful words of a tender woman's voice. A recent

article in *Chambers' Journal* presents some striking thoughts on this subject. Miss Florence Lees, the friend and assistant of Florence Nightingale, was the first student in the art of nursing at St. Thomas Hospital, London. Since then she has had a great deal of experience in the hospitals of the continent. She is now superintendent of the Metropolitan Institution for providing trained nurses for the sick poor. In an address recently given before the National Health Society she strongly urged the importance of trained female nurses for the sick. She tells us that nursing the sick is by no means a cheerless or depressing employment. She is anxious to induce gentlemen to join her staff of nurses, and to qualify themselves by the prescribed training for the work. One thing is certain, such work must develop the kindest sympathies of those who engage in it.

3. Missionary Work. There are many foreign fields of labor, in which the employment of intelligent Christian ladies as teachers and workers is recommended, both on grounds of efficiency and economy. A great proportion of the missionary work of the different churches does not consist in eloquent sermons by popular preachers to large audiences. There is a great deal of slow, painstaking dealing with individuals. In countries like Turkey, India, and China, where social custom shuts up the females in seclusion, women have such access to the female portion of the population as men cannot have. In many of these fields a female missionary may be just as useful as a missionary of the sterner sex, especially where she can work in connection with an established mission. Such a laborer costs far less than what is necessary to support a married missionary and his family. We think in seeking out spheres of employment for intelligent unmarried ladies, it is well to have regard to the peculiar fitness of women for such employment as demand sympathy, tact, delicacy, gentleness, and other qualities of womanhood. Some women may succeed as well as men in some masculine employments; but in selecting departments of labor they should choose those in which there is good reason to believe that they will succeed better than men.

TURKISH DIFFICULTIES.

Turkey has a new Sultan, Murad Effendi, who had become insane, has been deposed, and Abdul Hamed reigns in his stead. It is amazing that so much power should be placed in the hands of persons so ill qualified to use it wisely. Men of effeminate and selfish lives, who have wasted their energies in luxury and licentiousness, are entrusted with the destinies of a great nation. Each new sovereign is ready to make new promises of reform and improvement, which can never be carried out. Turkey is like Rome. Its essential principles prevent reform. If it were free and progressive, it would not be Turkish. Former Sultans in their decrees and proclamations promised grand reforms that would have practically abolished Islamism and introduced an era of freedom and progress. But the best of them proved to be "as idle as a painted ship upon a painted ocean." They were mere paper promises, that were practically disregarded, whenever the interests or prejudices of the Turks made it convenient to break them. There have been repeated promises of legal and judicial reforms; of a better fiscal policy in regard to the public revenue; banks to aid agriculture and manufactures were to be established; corruption was to be crushed, and justice dealt out to all classes. If all these promises of reform were futile in the past, what right have we to assume that similar promises will produce any better fruit in the future? None whatever. No person, who knows the position of Turkey and the way in which Mohammedanism is woven into every part of the State system, can have any confidence in the promises of a weak monarch to give reforms, which the fanaticism of the people render impracticable.

It is commonly forgotten by English apologists for Turkish misrule, and by all who are misled by the promises of Turkish Sovereigns, that the Turkish power is a Mohammedan theocracy, and that no law will carry any real weight with the fanatical populace, unless it has the sanctions of religion. Turkey is not simply a political State working out a political destiny, and free to adopt any changes which may be thought best. But a Mohammedan religious system, which, like Romanism, assumes to exercise supreme authority over the State, forbids any changes that contravene its teaching. It is true that in its external relations with other States, Turkey suppresses this theocratic pretension; but it comes into constant practical play in the administration of public affairs. The titles of the Sultan, implying Divine authority, are no longer flaunted in the face of other monarchs, but the assumption of such authority is implied in all his decrees and commands to his subjects. The Koran is assumed to be the infallible revelation of God, and is binding upon rulers, as well as upon private persons. This false religion is, therefore, a part of the political system of Turkey. Yet it cannot be repudiated or denied. Questions that would be deemed purely political in England or Canada, are matters of religious faith in Turkey. All Christians are infidels to the Turks. Yet the Koran exhorts the followers of the prophet to fight against and destroy all infidels, that they may not be tempted by their idolatry. "Fight for the religion of God against those who fight against you. Kill them wherever ye find them, and turn them out of that whereof they have dispossessed you, for temptation to idolatry is more grievous than slaughter." (Sale's Al Koran, Chap. II.) So that the Turks who perpetrated the recent inhuman butcheries in Bulgaria, were fully justified by their religion, and could lie down with peaceful consciences when their barbarous work was done. All the cruelty and injustice perpetrated on Christians may be justified by the same infallible code of duty. The Koran, which extols slavery and polygamy contains a system of religion, which is utterly at variance with the rights of conscience and personal freedom. It is evident, therefore, that as long as Turkey accepts the religion of Mahomet as infallible and Divine, there can be

no civil or religious reform. Yet the supremacy of Mohammedanism is an essential part of Turkish policy, for, in European Turkey, the Mohammedans are to the Christians as one to three; and yet all but Mohammedans are excluded from the army, and made to pay a fine for this forced exemption. The Turkish army is the instrument of binding the chains of falsehood and tyranny upon the people.

THE MISSIONARY CRISIS.

We are fully warranted in regarding the present time as an important crisis in the history of our Missionary Society. Whether we regard the largeness of the debt created by past expenditure, or the pressing demands of the different departments of the work, we are forced to the conclusion, that a general and liberal effort on the part of our friends throughout the country is necessary to enable our Church to carry on effectively the work to which she is committed. We hope the facts and recommendations of the appeal published in our last issue will be duly pondered by all our readers, as well as by those to whom they are specially addressed. The facts stated in the circular are weighty. A large debt has been incurred. The appropriations for the year exceed the income. The necessities of the work, and the sending out of new men, have caused considerable special expenditure this year. From all this, it appears that unless there is increasing liberality in contributing to the Missionary Fund, the operations of the society must be largely arrested and crippled. There are only two ways in which the necessity of the case can be met. First, by larger contributions. This is doubtless practicable. And secondly, by all domestic missions, that are growing in resources, renouncing all claim upon the Missionary Fund, as soon as possible. This point is specially urged in the recent circular. Missions are very slow to voluntarily give up what they have been accustomed to receive from the Mission Fund. And in many instances, the fact that they are trusting to receive a grant from the fund prevents the full development of local liberality. Every member of the Missionary Committee knows how strong the disposition is to disparage the resources of the missions, and to present their claims in the most urgent manner. A great responsibility rests with the Financial District Meetings.

They should make a thorough and impartial examination into the grounds of these claims. Reductions should be made intelligently. No slashing and indiscriminate cutting down of the allowances to domestic missions can be carried out without great hardship and injustice to the missionaries on those missions, where the general poverty of the people renders it impossible for them to do much for the support of those who labor amongst them. But with missions in prosperous and improving parts of the country the case is different. They should not continue to seek aid from the mission fund, when all they need is greater liberality to make them independent of foreign assistance. We trust that in all such places the effort to become self-supporting will be cheerfully and voluntarily made. But there can be no doubt, that much of the pressure on the mission fund, for the support of domestic missions, has been caused by too great readiness in receiving young men as probationers, who in a very short time become married men, and require circuits and support accordingly. The Stationing Committee are compelled to appoint some of these married men to places, where they cannot receive an adequate support without aid from some Church fund. This point must be more carefully guarded in future. But however that may be, the present emergency, and the action which is required to meet it, must be fairly considered by the people. We must not close our eyes on the circumstances that impel us to greater efforts. If the facts, as stated, do not move the hearts of the people, we are sure no pleading by us would accomplish this result. But our friends in every part of the country should remember that the missionary operations of the Church represent its aggressive and progressive movements, and failure here will injuriously affect the courage and energy of the whole Church. Yet, these operations must be restricted, embarrassed and enfeebled, unless there is an earnest and general effort on the part of the people. "England expects every man to do his duty," said Nelson. Our Divine Master expects every disciple to express his faith and gratitude by his works.

QUESTIONABLE TACTICS.

An agent from the United States, whose name is given as "Rev. N. R. Barnitz," has recently visited Toronto and some other points in Canada; and employed a method of getting funds, which, to say the least, is rather questionable. Mr. Barnitz, with more audacity than modesty, introduced himself into several Sunday Schools of this city, making the impression that he is an agent of the American Bible Society, and on the pretext of addressing the schools, he distributes collecting cards, avowedly to send Scripture primers to the colored people of the South. We were rather surprised that the Sunday Schools should turn out all their children as collectors, for a remote enterprise, about the management of which they knew nothing. We have since learned, on good authority, that Mr. Barnitz has no connection with the American Bible Society, but that he is the agent of the Bible Union (Baptist), a society that, under the pretence of representing the evangelical Churches, is laboring to circulate a translation of the Scriptures, which favors Immersionist views. His duplicity has already been exposed in papers in the United States. A notice in the Newark *Advertiser* condemns "his mode of operation, in collecting funds for the publication of a sectarian version of the Bible from the patrons of the National Bible Society, and giving, or suffering them to suppose that they are contributing to the American Bible Society. This, which is a mild way of obtaining money under false pretences, has been doing extensively." A similar statement appears in the *Congregationalist*. We have seen also a letter from one of the Secretaries of the American Bible Society to a gentleman in Montreal, in which he confirms this, and says

that Mr. Barnitz is known to them as having pursued these tactics in the States; and the Bible Society was compelled to warn the public against him. The fact that he knew all this makes his performances in Canada all the more culpable; for it clearly indicates that he willfully concealed facts that would have placed his claims for money in a very different light. We trust the new version of the Scriptures, which he circulates, does not countenance his disingenuous method of getting money. We believe he is still operating in Ontario. He seems partial to the Methodists.

MR. STANLEY IN AFRICA.

After a concealment of nearly a year and a half in the jungles of Africa, and amid the savage tribes in the vicinity of its large equatorial lakes, the great explorer reappears again safe and sound, with full details of his explorations and experiences during that time. His field of survey embraces a vast district, larger than the New England states, extending from Lakes Victoria and Albert on the north, to Tanganyika on the south, a region hitherto unexplored, but supposed to lie within the basin of the Nile. Mr. Stanley shows that this is a mistake. This large section of country contains the highest elevation of the continent, the great watershed which separates the streams flowing to the south from those entering in the Nile system, and finding an outlet in the Mediterranean. His explorations in this quarter show that Col. Gordon's conjectures were correct, and may be considered to have settled the great question concerning the nature of this part of the continent. He confirms the opinions of preceding travellers concerning the character of the people and country towards the interior, and shows that those central elevations, which constitute the rim of the basin of the upper Nile, abound in natural resources, and possess dense populations. He also shows that the country is not an unbroken plateau, as was formerly supposed, but the centre is broken by a ragged mountain range, with several lofty peaks, one of which is supposed to attain an elevation of nearly 10,000 feet. Of course, the people whom he discovered are exceedingly rude and fierce, and live simply on the resources of nature. In the manufacture and use of wattle implements, they are said to compare favorably with our North American Indians. Of the newly discovered tribes none, perhaps, are more peculiar than the strange white race which inhabits the summit of the great mountain Gamberagara. They cannot be Albinos, because there is a whole tribe of them. Mr. Stanley says they are not the light-headed Warundi, nor Arabs; and if they were Wahuma, the descendants of Abyssinians, they would not show their singular capacity for withstanding cold. Were it not for their negroid hair, he says, he would have taken them for Europeans, or some light-colored Asiatics, such as Syrians or Armenians. Mr. Stanley seems to have encountered a great deal of difficulty in his travels from the savage natives,—in fact, it is estimated from his own statements that he and his men have killed more during this expedition than all previous travellers in Equatorial Africa put together. His course in this respect appears almost unjustifiable, especially as he is fully conversant with the evil consequences which must follow. The murder of missionaries can frequently be traced to previous proceedings on the part of white men, and he himself has been prohibited from some places because of the cruelties of former explorers. He says: "Ever since Sir Samuel Baker and his Egyptian force provoked the hostility of the successor to Kamrasi, Unyora is a closed country to any man of a pale complexion, be he Arab, Turk, or European." His course is directly the opposite of Livingstone's, and he, though often in deadly peril, and though always armed, never took human life. Livingstone's policy was one of gentleness and conciliation, while Mr. Stanley's method is such as will inevitably leave in the hearts of the natives nothing but bitterness and hatred. Certainly he does not appear to possess that sympathy and philanthropy which ought to characterize a civilized and Christian traveller, and is introducing a state of affairs which will make it difficult and dangerous, if indeed not impossible, for white men to follow him.

The Methodists of Victoria, B.C., having waited upon Lieutenant-Governor Richards with a congratulatory address, he replied, after announcing his intentions in connection with the duties of his office, that he came from the county of Leeds, Ontario, which was historical in the struggle for civil and religious liberty in that Province, in which the Methodists always took an active part. He also bore personal testimony to the loyalty of the Methodist body to the Crown, and to their efforts to promote social, civil and Christian institutions. He concluded by stating that his earnest endeavor would be to maintain free Christian institutions in the Province; and in the contest in which the Church militant is engaged, he said that he had no doubt that he would see the Methodist minister in the van there, as in the older Provinces; spreading the gospel among the distant settlers, miners, lumbermen, and natives of that new country.

The war still rages with very little abatement. Another fierce battle was fought last Friday, at Alexinzat, which resulted most disastrously to the Servians. The *Times* Belgrade correspondent says:—"The first of September will be memorable in the annals of Turkey and Servia, for the one has gained a great victory, and the other suffered a serious defeat. Friday's battle was the battle of the war." Although the fortress is still held by the Servians the town is vacated, and the positions which command the town and its approaches have fallen into the hands of the Turks. It is stated that the entire military position is now changed, and steps are being taken to bring about the conclusion of an armistice.

The successful agitation for the "Dunkin' Act" now in progress is most encouraging to the friends of Prohibition, and it is very desirable that the work should be continued with unabated vigor. We understand that energetic efforts are being put forth to carry the Bill, in the county of Grey. We hope they may be successful.

NOTES AND GLEANINGS.

A Sign of the Times.

The editorial chair of the Edinburgh Scotsman, rendered vacant by the death of Mr. Alexander Russell, the well-known Scotch humorist and publicist, has been taken by Dr. Wallace, also widely known as a scholar, theologian, and ecclesiastic. In order to do this, Dr. Wallace has retired from his position as Professor of Church History in Edinburgh University, and Minister of Old Greyfriars. His resignation has very naturally caused considerable surprise, especially as he already possessed an influence second to none of his peers in the Church. By many he is thought to have made a great descent, both socially and professionally. He himself, however, thinks quite the opposite. At all events, the case is a peculiar one, considering his high ecclesiastical position, and it seems difficult to account for his change of profession. "This appointment," says the London Globe, "is a noteworthy instance of an indisputable tendency of the age. It is one of those circumstances which bring to mind with peculiar force the position attained by the periodical Press amongst the world's teaching agencies, and the revolution it has brought about in the status of the pulpit. There is no abatement of the claims put forward by the pulpit in relation to the highest spiritual concerns of humanity, and with these the newspaper does not presume—at least ostensibly—to meddle; but there is an almost infinite range of subjects of everyday interest with which the pulpit used to deal, more or less directly, but which have in these times passed over to the direction of the journalists. It is no uncommon thing for clergymen—as for barristers, men of science, responsible officials of the State, and even for men who are or have been advisers of the Crown—to use the press as a vehicle for the communication of their thoughts to society at large, often more effective for their purpose than the ordinary and reader means of their proper professions. But it is unusual for an ecclesiastic, eminent in his calling, popular and successful in his public ministry, and entrusted with scholarly duties in an important university, to surrender all these advantages for the sake of assuming the onerous functions of a newspaper editor."

A Good Example.

The Congregationalist points a moral from the case of the Rev. Mr. Tilton, the Baptist clergyman who graduated at Dartmouth this year. It says:—"Among the recent graduates of a New England college was a man who had reached the age of about fifty years. For fifteen years he had been a useful preacher in one of the most influential Christian denominations; but, having in early life enjoyed very limited privileges of education, and finding himself possessed with an irresistible desire for wider study and culture, he laid aside the cares of his profession, and, entering college with the lowest, has passed through its curriculum with honor. The case is probably without precedent. We, at least, have never heard of its parallel. And who will not feel an immense respect for this man, who would not confess himself too old to go to school, even when he had nearly reached the end of half a century? There are some things for boys and young men to remember in the light of such an example as this. And one is that learning is seldom fully appreciated until it is well nigh out of reach, and that they are wise who acquire what they can of it while it is an accepted time." Sure enough, why should not a man enter college whenever he wants to? Mr. Tilton not only studied hard, but won the respect and friendship of his classmates to an unusual degree.

Norman Macleod's Humor.

Mr. Gladstone, in his article in the Church Quarterly Review on the memoir of Dr. Norman Macleod, remarks:—"This is a really good book, and, even in its present shape, a popular book; which does honor to its subject and to its author, in their several degrees. It is, however, so good, that we wish it were made better, and this might be accomplished by a process of excision. In the present instance, it is not difficult to point to the heads under which retrenchments might be rather largely effected. The wit and humor of Dr. Norman Macleod, on which his brother dwells with a natural fondness, appear to us to belong to the category of what is with more strict propriety called fun; and of this it is the characteristic property that it serves to refresh a wearied spirit, and enliven the passing hour, but that it will hardly bear repetition, and is hardly among the candidates for literary immortality. One or two specimens might fairly be given, as illustrative of the man. In any other view, this class of material is like the froth of an effervescent liquor; it dies in the moment of its birth; it brightens on occasion, it deadens a book. The same is to be said of the multitude of caricatures, sketches, with which the Doctor playfully adorned his letters to friends. Some of them may have merit as comic drawings, but nine-tenths of them at least ought certainly to be dismissed from a biography."

Serbia and Russia.

A correspondent of a London paper writing from Belgrade says the Serbian army is being rapidly reinforced and reorganized by Russians, who are crossing Roumania and Hungary in large numbers, and that since this influx the Serbians have fought better, and seem more likely to hold their ground against the Turks. The extent of the advantage gained is only to be judged by the reflex influence upon the political situation at Belgrade. A week ago today (August 25th), Prince Milan invited the mediation of the powers in a most formal manner for Serbia and Montenegro jointly. This step was taken in opposition to Gen. Tchernayeff's wishes, and in the face of his protests and arguments. It has been daily becoming more and more apparent that the Prince's action is regretted at least by those in the control of the Serbian Government, and notwithstanding that the Powers have notified Prince Milan of their acceptance of the task of bringing about peace negotiations, there is evidence that Serbia will obstruct or evade them if possible, unless some new military disaster produces another revulsion of feeling. Tchernayeff's memorandum against

peace was yesterday officially published by the Serbian press bureau. It throws no additional light on the situation, and its most striking features are the official presentation of the argument that Serbia has nothing to lose by the war, since the European Powers will never allow the Porte to deprive her of her present political administrative rights, and the expression of a belief that Russia will soon be forced to enter the contest if it is prolonged.

Papal Sympathy with the Turks.

The Pall Mall Gazette contains a letter reproduced from the Dziennik Polski, of Lemberg, in which the writer, after stating that "the Pope" and Romish clericals from the highest to the lowest, have unlimited sympathy for the Turks, and utter detestation of the Serbians and other insurgents of the Greco-Orthodox creed, proceeds to name the following as among the causes for this preference for the Turkish cause:—"Another circumstance which inclines the Vatican to the Ottoman cause is the fact that the Turkish Government does not oppress the Christians so far as the exercise of their religion is concerned, while the Russian Government is the sworn enemy of Catholicism; and the orthodox Serbians and Bulgarians are much more dangerous to the Catholic cause than Mohammedans or Pagans. Schism [against Rome] is, in the eyes of the Vatican, the national sin of the Southern Slaves, whom it considers more criminal than the believers in the Koran."

Tyerman's Life of Whitefield.

The English correspondent of the Syracuse Advocate, in reference to the above work, which is shortly to be published, says, "The Rev. Luke Tyerman's life of John Wesley is considered the best biography of Wesley ever written, although I do not consider that it is superior to Southey's life of the founder of Methodism. Mr. Tyerman has nearly finished a life of George Whitefield. It will be issued in two volumes and will be a valuable and popular work. Mr. Tyerman already takes rank with the standard authors of Wesleyan literature. The late Dr. John Campbell, of London, one of the leading Congregational ministers of England for nearly half a century, contemplated writing the life of Whitefield, and had collected material for that purpose, but death interfered with the Doctor's plans and removed him from the sphere of literary labor to join Whitefield in the high service and employment of heaven. Dr. Campbell had eminent qualifications for writing such a work. He was a life-long admirer of Whitefield, and preached for years as pastor in the old Tabernacle, Moorfields, where Whitefield preached. His doctrinal views harmonized more fully with those of Whitefield than Mr. Tyerman's, and therefore he would have had more sympathy with his subject. I have no doubt but Mr. Tyerman will produce a work that will be very popular."

Intemperance in England.

Neal Dow contributes an article to the Independent, giving a brief statement with reference to the prevalence of drinking in England, and the jealousy of the politicians of both parties to defend the "rights of the laboring classes to their drink." He thinks that the practice of excessive drinking is shifting from the aristocracy to the lower classes, but on the whole not decreasing. England's drink bills in 1868 amounted to £60,000,000; in 1875 they were £143,000,000; while the cost of pauperism and of the police and the amount of insanity and crime are also increasing much faster than the population. The statement is made that the expenditures for drink in the United Kingdom are greater than the amounts of the iron trade and the cotton and woollen trades. Notwithstanding this rather dark prospect, he has hope for the future, for he says, "The people are rapidly coming to see that the liquor traffic is inconsistent with the general welfare, that it is in deadly hostility to every national and social interest, and that it ought to be suppressed by the law. In every parliamentary and municipal election this question comes in, and no candidate for national or local office is permitted to go to the polls without answering categorically whether he is in favor of granting legal authority to the people to forbid the liquor traffic in their several localities if they believe it to be for the common welfare so to do. Many candidates for parliament and for town councils have been elected or defeated on this issue, and every year the opponents of the liquor traffic are gaining strength in the country."

S. S. Work in North India.

The Rev. E. Cunningham, of the American Methodist Mission, writes as follows to the Indian Sunday School Journal:—"In the beginning of this work few non-Christians attended. In 1867, a very flourishing Sunday-school was established in connection with a day-school for sweepers in Bareilly. The boys were so delighted with the Bhaijans, that the attendance on the Sunday-school was fully equal to that of the day-school, and at the same time the city school was seriously weakened by introducing the regular study of the Bible among high-caste boys. In 1868 we learned that all the boys of the Paori Boarding-school attended Sunday-school regularly. We suspect that this was effected by a *hukm*. In 1869 a purely non-Christian Sunday-school was started at Sringgan, it numbered 100 boys, and has been successfully kept up to the present time. In 1871 the policy of establishing Sunday-schools in connection with every day-school was adopted, and, as we have seen, the increase was very great; in Lucknow alone 500 were added in a single year, and other stations gained from 200 to 300. "The year 1872 witnessed a general revival of Sunday-school work, which resulted in an increase of 31 schools, and 1,609 scholars; the average increase every year since has been about 1,000 scholars. The Mission has set its present limit at 10,000. While it is to be desired that this limit may be reached, it may be doubted if it will be unless the number of the secular schools is also increased very largely."

PICOTON DISTRICT.—The Financial Meeting of the Picot District will be held in the village of Millford, on Tuesday, the 12th of September, at 10 a.m.

The Financial Meeting of the Stanstead District will be held at Granby, September 20th, instead of the 13th, as previously announced.

LITERARY NOTICES.

Best Thoughts and Discourses of D. L. Moody. Toronto: J. B. Magan, publisher. For sale at the Wesleyan Book-Room.

This volume presents a choice selection of pithy extracts from the sermons of Mr. Moody, the popular and successful evangelist. These extracts generally furnish pointed illustrations of some practical and important truths. They will be read with interest by those who have not heard Mr. Moody, and with still greater interest by those who have heard. Simplicity, directness, earnestness, and racy point, are the main characteristics of his style. Even these brief selections are well adapted to convey to the hearts of those who read them some of the most precious truths of the Gospel. We have no doubt the book will have a wide circulation. Even preachers may learn something from studying the intense earnestness and directness, that are the main elements of Mr. Moody's success. Any attempt to imitate Mr. Moody must be a failure. His method is natural to him, but would be affectation in others. But the Church greatly needs more of the burning zeal, and full consecration of Moody and Saakye, to contract the spirit of worldliness and lukewarmness which so extensively prevail at the present time.

The CANADIAN METHODIST MAGAZINE for September is out. It presents an interesting table of contents, as may be seen in the advertisement of the contents on our eighth page.

CORRESPONDENCE.

THOUSAND ISLAND CAMP-MEETING.

The Thousand Island Camp meeting, at Thousand Island Park, closed on Wednesday, August 30th, having been held fourteen full days, with three public services and three general prayer and conference meetings each day. As a result, about a hundred professed conversions, and many thousands were profoundly impressed by the able discourses preached. There were forty-two public addresses or sermons delivered, besides the prayer and conference meetings which were particularly noteworthy. The Rev. Dr. Walter Palmer and his wife, of New York. The following were the preachers and speakers at the general meetings: Rev. Messrs. E. O. Haven, A. B. Gregg, E. Horr, J. B. Foote, and William Reddy, of the Central N. Y. Conference; Rev. F. Widmer, O. F. Fisher, T. Ritchey, J. L. Hunt, of the Northern N. Y. Conference; Rev. W. Graham, of the Troy Conference; Rev. L. R. Dunn, of the Newark Conference; Rev. A. W. Cummings, of the South Carolina Conference; Rev. H. M. Church, of the Mississippi Conference; Rev. J. W. Putnam, of the Baptist Church, Watertown, N. Y.; Rev. Geo. Thomas Dowling, of the Baptist Church, Syracuse, N. Y.; Rev. T. W. Rice, Presbyterian, of West Hill, N. Y.; Rev. John Wainwright, Presbyterian, of Carthage, N. Y.; and Rev. D. Tully, Presbyterian, of Oswego, N. Y.; Prof. William Wells, of Union College; and Mrs. Hibbard, of Clifton Springs, N. Y.; all of the above from the United States; and also: Revs. J. H. Johnson and W. H. Poole, of Toronto; Rev. W. H. Elliott, Ex-President, W. Blackstock, James Allen, J. W. Freshman, and G. Robinson, of the Montreal Conference; Rev. J. D. Bell, of the Bay of Quinte Conference; Rev. J. Gardner, of the Niagara Conference; and Mrs. Letitia Yeomans, of Picton, Ontario.

It will be seen that the speakers came from afar. In the case of the Rev. Dr. Palmer, he came from regions as far remote as New Brunswick, Florida, and Oregon. The meeting was formerly brought to a close by Chancellor Haven, who gave an exposition of the last chapter of the Bible and invited the people to express their feelings and thoughts; and earnest addresses, all highly commendable, were given by: Rev. Dr. Haven, Willard Ives, of Watertown, N. Y.; Mrs. Mary Mitchell, wife of the Hon. Mr. Mitchell, of Montreal; Wm. Anglin, of Kingston; Mrs. Hattie Buell, of Manlius, N. Y., and many others.

THE CENTENNIAL. I can scarcely hope to add any new thing to what has been written about this great exposition, yet, perhaps, a few statements of facts may convey to the minds of your readers, a more intelligent idea of the Centennial, than they previously had. The area of the exhibition grounds, known as Fairmount Park, is 236 acres, of this space 76 acres are covered by buildings. The chief of these is the main building, of 1,849 feet in length, and 464 in breadth, covering an area of 214 acres. Through this building are avenues and aisles, permitting the visitor to pass through fifty-one different countries of our world. Here are the fabrics of all nations, the industries of all peoples, and the productions of all climes. The beauty, the diversity, and the grandeur of the exhibit of the world cannot be adequately described. One must see to realize their grandeur and magnificence.

The attendance at the Exhibition is on the increase. Last Saturday there were 94,000 admitted to the grounds. Those who know, say that the exhibition is itself improving, and we do so until all the fruits and productions of the season are gathered.

No Canadian need be ashamed of his country as she appears at the Centennial. "Canada" occupies a central place in the Main Building, and a prominent position in Machinery Hall; while the House, made of different kinds of Canadian woods, is an object of interest to all Let all Canadians, who can, visit the Centennial!

O. R. LAMBLEY.

At the meeting of the Toronto Conference, the Revs. W. Jeffers, D.D., R. Jones, and R. Brooking were appointed a committee to secure the erection of a suitable monument to the memory of the Rev. W. Case and the Rev. John Sunday. They were also directed to solicit subscriptions from our ministers to meet the expense. A subscription of one dollar from each minister is requested by the committee, which might be collected at the Financial District meetings, and forwarded by the secretaries to the Rev. Richard Jones, Cobourg, Ont.

The annual meeting of the Ontario Temperance and Prohibitory League will be held in the Temperance Hall, Temperance Street, Toronto, on Tuesday, 12th inst. On the Wednesday evening following, there will be a public meeting at which addresses will be delivered by Rev. W. B. Affleck and other eminent speakers.

The Rev. J. H. Johnson, M.A., reports from the several appointments on the Newcastle Circuit, raised for the Educational Fund of Victoria College, as follows:—Newcastle (last year), \$1,025; Orono, \$25; Kirby, \$75. Total, \$1,125. The Agent is now in Bowmanville.

The death at Portland, Maine, is announced of Rev. Wm. Taylor, D.D., after a brief illness. In years, and also in date of induction, Dr. Taylor was the oldest minister in Montreal. At the time of his death he was senior minister of Erskine (Presbyterian) Church.

BRIEF CHURCH ITEMS.

A new brick church will be opened in the village of Wheatley on the 14th inst. At a revival in Picton recently about twenty persons were converted.

A grand Peach Festival will be given in the Methodist Church, Fairfield, on the evening of September 26th. Addresses by Revs. William McDonagh, of Paris, and A. Langford, Chairman of Brantford District.

A new Methodist church was dedicated to the worship of God, on the 20th ult., in Amherst, N. S., by Rev. R. A. Temple, President of the Nova Scotia Conference. The size of the new building is 63 by 33 feet, and it cost \$8,500.

A handsome new church will be opened on the first Sunday in October, in the village of Bolton. Revs. Dr. Ives, Amherst, N. Y., Dr. Jeffers, and G. Young are expected to officiate on the day of dedication. Great credit is due to Mr. Glover and the friends there for the energy with which they have pushed the work along. Arrangements have been made with the T. G. and R. Railway Company for return tickets at one fare and a third for the benefit of those who purpose attending.

The first service of the Grimsby Camp-meeting commenced, according to announcement, on Thursday evening, the 24th ult. The meeting was opened by the Rev. T. M. Campbell. The service was held in the spacious new tabernacle, specially erected for such occasions, and was very well attended. We have received no formal report of the proceedings, but we understand that the attendance has been very good throughout, that many of the services have been characterized by great spiritual power, and that a glorious work is being accomplished.

PERSONAL.

Felicien Cesar David, a well-known musical composer, is dead.

Hon. Edward Blake arrived by the steamer last Saturday.

Don Carlos and suite sailed on Saturday from New York for Europe.

Mr. Disraeli is gazetted a peer by the T. I. of Viscount Hughenden and E. I. Beaconsfield.

Rev. Dr. Morley Punshon has been appointed one of the Chaplains of the Sheriffs' elect of London.

Mr. Russell, the British ambassador, at present at Berlin, is to replace Mr. Geo. Elliott, the English Minister at Constantinople.

Dr. and Mrs. Palmer are expected to attend the Merrickville Camp-meeting, which commences next Friday.

The Rev. Dr. Farrar has left the lead mastership of Marlborough College to take his new position as Canon of Westminster Abbey.

Mrs. Edwin Fridham, formerly the widow of the lamented Rev. James Evans, died on Sunday, the 27th ult., at Grenville, P. Q.

Governor Tilden and Mr. Wheeler are Presbyterians; Governor Hayes attends the Methodist Church with his wife, who is a member thereof; and Governor Hendricks is an Episcopalian.

M. Offenbach is writing, not a book of travels, but a book on music in America, which will be published simultaneously in Paris, New York, and Vienna, in French, English, and German.

Mr. Moody received a check from a friend in Greenfield, Mass., as a compensation for his services there recently. The revivalist immediately returned it.

The Marquis de Lorne, who married the daughter of Queen Victoria, is a lay preacher. He often preaches in public halls and school-houses, and the poor people hear him gladly.

Rev. H. T. Croswley was, a few evenings since, presented with a purse of money, by his friends in Ingersoll, to take him on a trip to the Centennial Exhibition at Philadelphia.

After a long and painful illness, Mrs. Brook, mother of the Rev. T. Brook, died at the family residence, Enniskillen, near Petrolia, last Thursday.

Prof. Huxley, who has been in Buffalo attending the meeting of the American Scientific Association, has expressed his intention to visit Canada, but has refused several pressing invitations to deliver lectures and addresses.

Cardinal Manning recently evinced his earnestness in the temperance cause by presiding at an open-air meeting on Clerkenwell Green, London, when His Eminence dwelt upon the home blessings and comforts which the spread of temperance was bringing to the people of the metropolis and the country.

At the inauguration of the Scottish National Memorial to the late Prince Consort, which was recently erected in the city of Edinburgh, the Rev. Lochlin Taylor, D.D., was present, being invited by the direction of the Lord Provost, as a clergyman from Canada.

At a large ice-cream social held in the West Belleville Methodist church, one evening last week, a number of young men, members of the Church, presented the Rev. S. P. Rose with the money, Centennial purse, containing a sum of money, quite ample, it is said, for the purpose for which it was designed.

We learn that the Rev. Robert Corson, who will be eighty-four years of age on the 12th inst., preached with remarkable liberty and energy to a large congregation in the Methodist Church, Norwich, last Sunday evening. It is fifty-seven years since he first preached in that place, and many old friends were glad to see and hear him once more.

Before leaving Waterford, the Rev. J. K. Grundy was presented, by the members and friends of the Methodist Church in that village, with a beautiful set of silver-mounted harness and whip—valued at \$40, a half-sovereign gold piece, and a complete commentary of the New Testament, by J. P. Lange, D.D. The presentation was accompanied by an address.

Earl Russell was eighty-four on August 16th. It is strange to think of it—that he was eight years old when this century was born; sat in Parliament when the Battle of Waterloo was fought; has sworn allegiance to four sovereigns—George III., George IV., William IV., and her present Majesty; was a power at the time of the first Reform Bill, and helped to make the Crimean War; is still writing pamphlets; and twice or thrice a year visits Parliament to make a speech.

On the evening of the 31st ult. a pleasant reception was held at the Methodist parsonage, Galt, on the arrival of the Rev. D. Savage and family. A large number of friends gathered to welcome the new minister. After a bonafide feast, provided by the ladies, an address was read full of all pleasant and complimentary things, to which Mr. S. suitably replied. On the following Sunday the Quarterly Meeting services were held, and were marked by more than ordinary interest. The Galt pulpit has been supplied for the past two weeks, with much acceptance, by the Rev. C. Tester.

RELIGIOUS INTELLIGENCE.

In all Germany there are about sixty thousand Old Catholics, they having doubled since the election of their bishop three years ago. The Russian Government will allow no Protestant mission to be established within its dominions. Since 1824 six such missions have been opened, but have been broken up.

In the Syrian Church, the oldest in the world, fermented wine is not used for the communion. When the fresh juice of the grape cannot be obtained raisins are soaked and the juice expressed for the purpose.

A new religious sect, the doctrines of which remain secret, is spreading in Japan. The new faith is said to resemble neither Christianity, Mohammedanism, nor any form of Japanese religion.

The German Minister of Public Worship has issued an order directing that all orphanages at present under the exclusive control of Roman Catholic communities are to be placed under lay direction.

The Methodist ministers of New York have been discussing revivals, and many of them are of opinion that the ordinary Church-work is decidedly preferable. Some of the preachers do not think that any great good was accomplished by Moody at the Hippodrome.

The population of Ireland is set down at 5,412,397, showing a falling off of nearly 3,000,000 in less than twenty-five years. The Roman Catholics have slightly decreased in numbers, and the Episcopalians and Presbyterians slightly increased since 1861.

The Plymouth Brethren have been very busy lately in the city of Limerick. Two of their body—the Earl of Carrick, and a Mr. Mandeville, formerly a lieutenant in the Royal Navy—have been holding "evangelistic services." The result has been the "baptism" of twenty-eight adults at the residence of a leading member of the sect, who lives a short distance outside of Limerick.

At the session of the German and Switzerland Methodist Episcopal Conference, held at Zurich, July 19-25, the communicants were reported to be 10,224, an increase of 605. There was an increase during the year of nine churches, five parsonages, thirty-nine Sunday Schools, 154 officers and teachers, and 960 scholars. A petition to the Missionary Board in New York was adopted, asking permission to remove the publishing house from Bremen to Stuttgart.

There are in Connecticut 295 Congregational churches, all of them orthodox in faith. Thirty-six were established in the seventeenth century, and twenty-one are over 200 years old. Fifteen are 175 years old, forty-six are 150 years old, and 182 have existed 100 years. The oldest church is that of Windsor, which was organized in 1650. The first church of Hartford was organized in 1636; the first of New Haven in 1639. These venerable churches are still organized bodies.

Authentic information in relation to the condition of the Chinese in America and their moral progress is very much needed. The Rev. O. Gibson, of the Methodist Mission in California, is about to issue a work which will treat of the habits of the Chinese on the Pacific Coast, and the prospect of their Christianization. Mr. Gibson has spent many years among them, both in China and the United States, and has a large store of facts in his possession in relation to the subject.

The struggle between the liberal and the conservative, or Church party, has broken out afresh in Canea, one of the States of the republic of Columbia. Canea is a large State, having 260,000 square miles of area, but a population not exceeding 500,000. The troubles have existed since 1872, when the liberals were led by the ex-President, General Mosquera. In the present struggle the Catholics are in rebellion against the State. Several engagements have taken place, with varying success. The government of the republic has forwarded arms to the civil authorities of Canea.

The importance of observing the Sabbath is gaining very general recognition in Europe. Besides the society recently formed at Dresden, the members of which pledged themselves to discourage society Sabbath-breaking, a French society has also been organized in Paris and Geneva. This society consists of three sections. The first aims to convince Christians and indifferent people of the moral, religious, and sanitary importance of Sabbath observance. The second aims to secure a cessation from labor in the public offices, on railroads, and in stores. The third will aim to turn the leisure thus gained to good account, by providing libraries, reading-rooms, and meetings for those who wish to attend them.

At the meeting of the Methodist ministers, stationed in the counties Westmorland and Albert, and representative laymen of the Methodist Church, from Point Du Bente, Sackville and Dorchester, held on the 24th ult., the following resolution was unanimously adopted:—Whereas, in the judgment of the Sackville Financial District Meeting, of the Methodist Church of Canada, the disregard for the sanctity of the Christian Sabbath, which is now manifested on the Intercolonial Railway, constitutes a public sin, which is a disgrace to the people of this Dominion. Therefore, it is resolved that we do most earnestly protest against its continuance, and we respectfully call on the Dominion Government to give orders to those who manage the Government work, to cease inflicting this shame and wrong upon our country.

A correspondent of the Liverpool Post says that until recently there were no Protestant places of worship in Austria; but now, with the sanction of the State, such churches are appearing at Innsbruck and elsewhere. The Roman Catholic priests, who have lost much of their influence over the young men, begin to fear that Protestantism will make headway among the people. They got up a demonstration recently at Bolzen (Austrian Tyrol), which was intended to be a very imposing affair. "The peasants from Southern Austria and North Italy poured into the little town, headed by their priests, on the evening before the *fete* the mountains were illumined with bonfires. Sacred hearts and crosses blazed on the slopes and rockets rose on high. The next day there were processions and bands, and old colors of the war of 1809, and priests in canonicals and monks in cowls, and prayers chanted by all classes at the procession moved on. Still it was a failure. The great test was 'the dinner.' The landlord of our hotel was told he might expect about five hundred invited guests of note; but when I went into the theatre where the banquet was to be held, there were not over 120 present. I was told that the same bands and groups of peasants marched counter-marched, to give the appearance of great numbers."

CURRENT NEWS.

In the course of this autumn three new regiments will be added to the German army.

Russia is about to introduce the French metrical system.

The New York Democrats have nominated Horatio Seymour for Governor.

The number of fatalities by the Thunderer explosion now amount to 46.

The fruit crop in Niagara district is reported as below the average.

It is rumored that Mr. Disraeli will resign the Premiership in favor of Lord Derby.

A Temperance lodge named the "Rising Star," has lately been organized in Don Mount.

For forty years past no epidemic has caused such loss of life as is now attending the small pox in Chili.

Over sixty thousand buffalo robes are to be offered to the trade by auction in Montreal on Thursday, the 14th inst.

A piece of property in the "up-town" part of New York city, which in 1873 was valued at \$200,000 was sold the other day for \$50,000.

The Law Society of Ontario has adopted the matriculation curriculum of Toronto University for the primary examinations for admission as students-at-law.

The lighthouse on Belle Isle was struck by lightning on the 8th inst., and damaged. A goat and dog were killed. The keeper and his family escaped uninjured.

The committee appointed to search for the grave of Tecumseh have been successful. The remains of the great Shawnee Chief were found last week near Tiamessville.

The Times learns by letters from Fiji that the Governor, Sir Arthur Gordon, has found it necessary to execute thirty natives in Viti Levuka, on account of recent disturbances.

A Montreal firm calls for consignments of goods for Australia to be shipped on a vessel now loading at Boston for Melbourne. It will sail in October if sufficient freight offers.

The murderers Young were brought to Toronto last week, and were re-sentenced on Saturday by the Court of Queen's Bench. The day of execution is the 22nd of this month.

Deals are advancing slightly in New Brunswick and Nova Scotia, and are now quoted at about \$2. Late advices from Britain seem to indicate a better feeling in the timber trade.

The French papers report the finding, at Osnabruck, near Cremona, of 5,000 or 6,000 Roman Catholic medals, of silver, in perfect preservation and of fine execution. Nearly 3,000 of these relics are said to be of rare types.

German railway managers have been discussing a change of freight tariffs, so as to make the space occupied, instead of the weight, the basis of rates. The change was recommended by the Government, but declined by the managers.

A dreadful conflagration occurred at St. Hyacinthe, Quebec, Sunday afternoon; and before aid reached the city from Montreal, six hundred houses were destroyed, involving a loss of over two million dollars.

Considerable activity continues in the shipyards of New Brunswick and Nova Scotia, and new ships are being turned out every week. Some 8,000 or 10,000 tons were added week before last to the shipping register of Canada.

The Portuguese Government has just launched the first iron clad they have ever possessed, the Vasco da Gama. The vessel was constructed by an English company, and the steam engine was also supplied by the British. Its ordinary strength is 450 horse power, but during the trials it was worked up to 3,265 horse power. The cost of the ship was 3,425,000 francs.

Queen Isabella, on leaving for Spain, wrote a letter to Marshal MacMahon, expressing her thanks for the friendliness displayed toward her during her eight years' stay in France, and begging him to convey the expression of her gratitude to the French people by means of an official communication. She intends to retain her house in Paris, doubtless as a wise precaution in view of future possible revolutions in Spain.

The Gazette of India notifies that the assumption by the Queen of the title "Indie Imperatrix" will be proclaimed at Delhi on the first of January next, before an Imperial assemblage of all the governors, lieutenant-governors, heads of government, princes, chiefs, and nobles. If circumstances permit, 15,000 British and native troops will be present. The Viceroy will make his entry into Delhi on the 28th of December. The week will be observed as a general holiday.

Italy possesses now 17 universities kept up at the expense of the State, four free universities maintained by the respective municipalities, and one academic institute maintained at the cost of the provinces. The 17 State universities are at Turin, Genoa, Cagliari, Sassari, Pavia, Padua, Parma, Modena, Bologna, Pisa, Siena, Macerata, Rome, Naples, Palermo, Catania, and Messina. The four free universities are those of Perugia, Urbino, Camerino, and Ferrara, and the academic institute is at Florence.

The Times correspondent at Belgrade says:—There are, I believe, no fewer than twenty-one English doctors now in Servia. Dr. Lazoner, who is said to be here for the purpose of making a report to the society of which Colonel Lloyd Lindsay is chairman, is in the interior. Lieutenant Gordon and Dr. Thomas are here for the Society in Aid of the Christians in Turkey. Dr. Mackellar, with four other doctors and an assistant, is here from the English Society of the Knights of St. John.

It is affirmed that the Cardinals have agreed to omit certain ceremonies in the Conclave to be held when the election of a successor to Pope Pius IX. becomes necessary. The object is to hasten the election of the new Pope and keep the Conclave free from foreign influence.

Half a million tons of Pennsylvania coal were sold by auction in New York last week, at the instance of four of the great coal mining companies. The figures realized were very low, averaging between \$2 and \$3 per ton. A further downcome in prices is predicted.

The yield of wheat in France this season will not be that of an exceptional year, but of a good average one. It will not, therefore, be comparable with that of 1875, which was one of the largest, if not the largest, of the century. In Hungary and in the south of Russia, which countries are now the granaries of Europe, the crop is also good, with the exception of some localities and districts which have either suffered from inundations or from atmospheric accidents. Italy exhibits also a good average crop. If the vine has suffered in some regions of France, and particularly in the south, the damage caused by cold is now ascertained to be not so considerable as had been at first supposed. Lastly, if the quantity is not all that could be desired, the quality promises to be excellent.

The Righteous Dead.

ELIZABETH TAYLOR.

That expression, "Our people die well," received an illustration in the death of the subject of this brief sketch. Her maiden name was Elizabeth Prentiss...

CLARA CLENDENNING.

The subject of this notice was the eldest daughter of Mr. Clendenning, of Dunhamton. She was born December 12th, 1861, and died July 16th, 1876...

LUCY E. ELWIN.

Daughter of Nathaniel and Jane Blow, was born in Melton, England, Feb. 7, 1842, and died in Whitby, Ontario, May 6th, 1876...

Books.

THE NEW Model Deed Act.

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TRACTS.

Now is the time of year to purchase Tracts for distribution. We call special attention to the following:

TABER, or the Class Meeting. A Plan and an Appeal addressed to Hearers of the Methodist Ministry. By Rev. Wm. Arthur, M.A. \$2 50.

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A WESLEYAN METHODIST'S THOUGHTS about Prayer, the Bible, the House of God, Baptism, the Lord's Supper, the Covenant, My Ministers, My Class, Home, My Servant, My Country, Giving, Sorrow, Sickness and Death. Per copy, 5c.; per hundred, \$5.

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THE Sunday-School Advocate.

THE NEW VOLUME.

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The Real Estate Register. The Eleventh Number of the above will be published about the 1st of August, and will contain a full LIST OF PROPERTIES FOR SALE.

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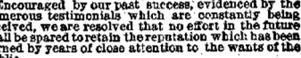
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Conventional Notices.

SUPERANNUATION FUND.

The Treasurers thankfully acknowledge the sum of five dollars (\$5), from a list of that amount to make up our very large deficiency in meeting the payments to the worn-out ministers and widows claimants of the past year.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The following probationers are appointed to attend the above Institution: Messrs. Barltrop, Edwards, Sitter, J. C. Hennigan, Strongman, W. D. Tyler, Lloyd and Orme.

WHITBY CHURCH OPENING.

The new church in the town of Whitby will be dedicated to the worship of Almighty God on Thursday, September 7th, at 2:30 p.m., by Rev. E. Wood, D.D., after which the ceremony of dedication will be conducted by Rev. W. D. Taylor, D.D.

CHURCH OPENING.

The new church at Whitby will be opened for public worship on Wednesday, September 13th, at 10 a.m., by Rev. W. Johnston, after which the Chairman of the District will dedicate the Church to the service of God.

DEDICATION.

The new Sabbath School Rooms, in connection with the Methodist Church, Stouffville, will be dedicated on Sabbath, the 19th of September, 1876.

AMELIASBURG—HARVEST HOME FESTIVAL.

A grand "Harvest Home," for the Ameliasburg Circuit, will be held on the old Camp-ground, on Saturday, Sept. 9th.

BROCKVILLE DISTRICT.

The Ministerial Association will meet at the close of the District Meeting, when the following papers will be read: Rev. W. D. Brown—"Good angels."

BELLEVEILLE DISTRICT MINISTERIAL ASSOCIATION.

The Ministerial Association of the Belleville District will meet at the home of Rev. J. H. Jones, on Wednesday, Sept. 13th, at 9 a.m.

SABRATH SCHOOL CONVENTION.

The Hamilton District Sabbath School Convention will occur in the Methodist Church, Dundas, on the 20th September, at 4 p.m.

DISTRICT MEETINGS.

Pembroke—Shawville, on Wednesday, the 20th of September, at 10 a.m.

ALGOMA DISTRICT.

The Financial District Meeting will be held on Wednesday, the 13th September, at 10 a.m., in the Methodist Church, Sault Ste. Marie.

LONDON DISTRICT.

The Financial District Meeting will be held in the Methodist Church, London, on Wednesday, the 13th September, commencing at 9 a.m.

WALKERTON DISTRICT.

The Financial District Meeting will convene at the Methodist Church, Hanover, on Wednesday, September 13th, at 10 a.m.

STANSTEAD DISTRICT.

The Financial District Meeting of the Stanstead District will be held on Wednesday, the 13th September, commencing at 9 a.m.

FOUR DAYS' MEETING.

A meeting of four days' special evangelistic service will be held in the Methodist Church, Stouffville, on Tuesday, the 13th September, at 10:30 a.m.

CLARENDON JUBILEE CAMP-MEETING.

This meeting will commence Sept. 15th. All the praying bands on the Circuit will meet on the camp-ground, on September 15th, at 7 p.m.

FOUR DAYS' MEETING.

A four days' meeting will (n.v.) be held in the Methodist Church, Fordwich, to commence on Sabbath, Oct. 1st. Services at 10:30 a.m., 2:30 and 6:30 p.m.

FOUR DAYS' MEETING—THORNBURY.

On Tuesday, the 13th of September, and three following days, special services will be held in the Methodist Church in the village of Thornbury.

FOUR DAYS' MEETING—COOKSTOWN CIRCUIT.

A four days' Revival Meeting will (n.v.) be held in the Cedar Grove Church, on Tuesday, Wednesday, Thursday and Friday, the 13th, 14th, 15th and 16th days of September.

NELSON CAMP-MEETING.

The annual camp-meeting will (n.v.) be held on the old Nelson Camp-ground, commencing on Friday, September 22nd. Price of tents as follows:—Single tent, \$1.00; double tent, \$2.00; extra double tent, \$3.00.

MINISTER'S ADDRESS.

Rev. R. McCulloch, Cavan P.O. Rev. J. Smith, Toronto. Rev. Samuel Light, Napawan. Rev. Thomas For, Kirkfield, P. O. Ont.

Book-Steward's Notices.

The Book-Steward has pleasure in announcing to the members of the Toronto, London, and Montreal Conferences that the "Minutes" of these Conferences are now ready. Send on your order at once.

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CERTIFICATES OF REMOVAL.

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This book comprises SELECTIONS OF HYMNS and TUNES of the various metres on the different subjects embraced in our Hymn Book, taken from the larger "Hymn and Tune Book," and is suitable for Congregational Meetings, Social Gatherings, and for Choirs.

CANADIAN METHODIST MAGAZINE.

The New Series of the Connexion Monthly is received with distinguished favor:—"We have spoken so many good words of this Magazine that we need only say that it grows in our estimation and is a model Methodist Magazine for family reading."

TO TEMPERANCE SOCIETIES.

THE BIBLE AND TEMPERANCE by W. H. Whitrow, M.A. 8vo, pp. 30. Price 10c; \$7 per 100.

THE PHYSIOLOGICAL EFFECTS OF ALCOHOL.

THE PHYSIOLOGICAL EFFECTS OF ALCOHOL. By J. R. H. H. 8vo, pp. 30. Price 10c; \$7 per 100.

BIRTHS, MARRIAGES & DEATHS.

NOTICES OF BIRTHS, MARRIAGES AND DEATHS to be inserted in this paper are accepted at the rate of 25 cents each—sent to the Book-Steward.

BIRTHS.

On the 7th ult., at the Methodist Parsonage, Markdale, Ontario, the wife of Rev. J. Gallaway, of a daughter, named Mary Ann.

MARRIED.

On the 26th July, by the Rev. D. Perry, at the family residence of the Rev. J. Gallaway, of a daughter, named Mary Ann.

DIED.

On the 29th August, at Mimico, George Alexander Hendry, aged 33 years.

IS ALCOHOL FOOD?

IS ALCOHOL FOOD? By W. H. Whitrow, M.A. 8vo, pp. 16. Price 5c; \$3 per 100.

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TORONTO MARKETS.

Table of market prices for various commodities including wheat, flour, and other goods.

FLLOUR &c.

Table of flour prices for different grades and brands.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The Fourth Session will open on TUESDAY, September 19, 1876. The Students are requested to assemble on this day, at 10 o'clock, in the Lecture Hall of the Dorchester Street Methodist Church, Montreal.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The Fourth Session will open on TUESDAY, September 19, 1876. The Students are requested to assemble on this day, at 10 o'clock, in the Lecture Hall of the Dorchester Street Methodist Church, Montreal.

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RE-OPENS on THURSDAY, September 7th, with a full staff of efficient teachers. Students will be prepared for the Matriculation examinations in the Universities, English and Mathematics are under the immediate care of the Principal.

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Travellers' Guide.

Table of travel routes and schedules for various lines including Grand Trunk and Great Western.

Miscellaneous.

THE THALBERG PIANO.

The general favor with which the Thalberg Piano has been received, shows that there was a want to supply, and that the sound instrument at a low cash price was needed by a large class of the community.

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