

# The Christian Guardian

## AND EVANGELICAL WITNESS.

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### Literary and Religious.

#### Sea and Sky.

Along the steadfast shore the leaping waves  
Dash and drive in, in wild, tumultuous sweep,  
The curves of water scooped to rugged graves,  
Or reared in frowning walls up-torn and steep.

The foam along the tortured breakers' crest  
Tosses its pallid hands towards the sky,  
That, fair and placid o'er this fierce unrest,  
Arches its silent dome, remote and high.

Below, the restless tide that ebbs and flows,  
The restless billows and the quiet sea;  
Above, the eternal light comes and goes,  
The solemn Heavens remote and conflict free.

Forever the wild waves rushing up the shore,  
Forever the slow tide drawing them away;  
Forever the twilight fading to return no more,  
Forever the pale dawn rising to another day.

Oh strange, fierce Sea! that types the world's unrest,  
Its many voices and its restless dash;  
The wild contention of a useless quest,  
The mind's stern conflict and the passions' lash.

Below, earth's crowding millions torn and tossed,  
Wearing lives out, warring each with each;  
Above, the eternal light comes and goes,  
In the far distance that we cannot reach.

Forever the rushing whirl of useless strife,  
Forever the ebb of falling power;  
Forever the dawning of a coming life,  
Forever the falling of its little hour.

Oh Sea! Oh Sky! Answer the sad heart's groan!  
Where is the compensation for this woe?  
The Waters toss with articulate moan,  
The Sky looks dumbly on the strife below.

—Woman's Words.

#### Letter from Switzerland.

LAUSANNE, April 27, 1877.

Although the Russo-Turkish war absorbs the principal share of public attention, your readers will perhaps not be unwilling to hear some news of a conflict which is being waged not at the point of the sword, but with the arms of discussion before the public mind and before State authorities, and which may probably be fought over a much wider area than it occupies at present. I allude to the Neo-Catholic movement, or, as it is called here, the *Catholic-Christian* movement. Before speaking of the last event of importance in connection with this offshoot from Popery, it will be well to mention a few salient points in the history of this ecclesiastical rupture.

On the 14th of June, and the 21st of September, 1874, a considerable number of Catholic Christian delegates met and drew up a project for the constitution of the proposed new church in Switzerland, and decided upon convening a national Synod, in order to concentrate their strength and to affirm their unity, by adopting a common ecclesiastical organization. These delegates had been chosen by an association of Catholic liberals. The Synod, elected by the parishes, held its first session on the 14th of June, 1875, at Olten. It consisted of 131 delegates, of whom 97 were laymen and 34 ecclesiastics. This Synod nominated a small council of five laymen and four ecclesiastics; gave its sanction to the project of constitution which had been formulated, and declared that it had now come into operation; and elaborated a series of resolutions concerning the organization of the Synod, the council and the functions of the new episcopate.

The Synod, composed of 162 delegates, again met at Olten, on the 7th and 8th of January, 1876. It elected the distinguished priest Herzog as bishop, and adopted a series of resolutions concerning public worship. It also decided, among other points, that priests were at liberty to marry, that auricular confession should be voluntary and not obligatory, and that the liturgy, &c., should be used, not in Latin, but in the tongue of the country.

The new church being thus organized applied for the recognition of its decisions by the State. In particular, it had already requested, in February, 1875, by the Central Committee, that the "Catholic Christian Church of Switzerland" might be recognized and sanctioned by the State authorities of the Canton of Berne; that the State might be officially represented at the election and appointment of the new bishop, and that, in conjunction with other cantonal governments, the State of Berne would take part in the nomination of a commission charged with the theological examination of candidates for orders. The Bernese authorities not having come to any decision on the subject, the council of the Synod, after the election of Herzog as bishop, applied again on the 31st of May, 1876, that the constitution and regulations of the Synod might be officially sanctioned and put in force; and that the newly elected bishop might be recognized, and that the Government would send a representative to his consecration, on the 17th of September, in the church of Rheinfelden.

The Bernese Government designated two representatives, Messrs. Frossard and Favrot, to the bishop's consecration. It also granted, provisionally, to the bishop and his vicar-general, the authorization to exercise episcopal functions in the different parishes of the canton, on condition of scrupulously observing all the laws and regulations of the canton as to the relations between Church and State.

The Federal Council of Switzerland had given its sanction, on the 28th of April, 1876, to the creation of a Swiss national bishopric, on condition that the bishop should be a Swiss citizen; that he should reside within the territory of the confederation, and that he should wield no episcopal powers beyond its bound-

aries. The authorities of the Cantons of Geneva, Neuchâtel, Soleure and Argovie had already given their approbation to the new ecclesiastical organization and to the bishop elect. But the Canton of Berne still hesitated. A request to furnish a part of the salary of the bishop was made in November, 1876. The Government then ordered the Minister of Public Worship to prepare a report on the whole question, to be submitted to the Grand Council of the State of Berne. That report has been presented, and the result is that the Catholic Christian National Church of Switzerland is now fully recognized by the Government of the important Canton of Berne. The statistics of this new church—for the Canton of Berne only—are thirty-four parishes and twenty thousand adherents, nearly one-third of the population of the canton.

I quote one paragraph from the Report: "If the Canton of Berne refused to recognize a Catholic Christian Episcopal organization, which repudiates all connection with the system of domination, the false doctrines and the abuses of the *Roman Curia*, and which seeks to preserve good relationships with the State, such a refusal would be equivalent to the condemnation by its own proper act of the policy which this Government has constantly pursued towards the dangerous principles of the Syllabus and the new decrees of the Vatican. Moreover, it would amount to the withdrawal of the support of the Government from that part of the Catholic population which has always shown its fidelity to the State and its laws." I do not bespeak the sympathy of your readers for the alliance of the Church and the State; but I think that the views of Romish intolerance, in principle and in act embodied in this State paper, will be endorsed on your side the Atlantic.

Although the eloquent ex-monk, Mr. Loyson, better known as Pere Hyacinthe, is not associated with the Catholic Christian Church organization, but holds an independent position in Geneva; yet, practically, he may be considered as identified with many of the principles of the new party. He has been giving lectures in Paris to vast and overflowing audiences. And the Parisian public has shown not only its recognition of his splendid oratorical talents, but also its sympathy with liberty of conscience, sincerity of conviction, and toleration of opinions. On the 22nd of April, he treated the subject of "The Reform of the Family." A rapid outline of his oration will be acceptable to you. After reminding his audience that eight years ago he had treated the same subject from the pulpit of the Cathedral of Notre Dame, he affirmed that his convictions were unchanged. To reform the family it must be brought back to the essential principle on which it rests. What is the principle of the family? Is it the civil or even the religious legislation of certain relations between man and woman? Is it paternity, ensuring the continuation of the race? So positivism in social science might regard it. But its essence is to be found, above all, in the union in love of man and woman for a common life and action. Man and woman are only complete when united. Neither man alone, nor woman alone can constitute humanity. Humanity consists of man and woman united, each completing the other, and creating by their union the family. Going back to the book of Genesis, the orator showed, from the narrative of the creation of woman, that it involved a profound and splendid symbol of human nature, dividing itself to attain a greater completeness and achieve perfection in the higher synthesis of love and of family life. Man with his intelligence and his energetic will, woman with sensibility, devotedness, forbearance; separate, their special faculties are perverted and spoiled, united, they flourish and fructify, each supported, quickened and fertilized by the other.

The orator then took the history of a modern family, a French family, and asked how young men and young women are prepared for that common life which is to be theirs. Education, as now given to young men, develops exclusively the power of their intellect, leaving them to disdain religion and the cultivation of the affections. Young girls receive a sentimental culture, to the neglect of vigorous intellectual training, and thus fall into a superstitious and puerile religiousness. When two young persons, so trained, are united, no harmony of soul is possible. They do not speak the same language; they have neither views nor hopes in common. When the excitement and the glow of fancy attending their first intimate associations are over, what will be their family life? In a succession of pathetic pictures, most true to the reality, the orator showed the defects and the evils which beset and destroy the happiness of the family and of the home.

In closing, the orator spoke of the remedy for this state of things. In a peroration as truthful as it was splendid, he called up the science of the ancient patriarchal family grouped around the domestic altar, on which burnt a flame that none might suffer to become extinct. The father invested with sacerdotal functions was to the wife and the family the priest of the Most High God. But the altar has been thrown down, and the flame burns no longer. There is indeed the spark, perhaps, of individual piety in the sanctuary of the conscience and of the heart of man and woman separately. But the piety common to both, the family religion, is wanting. Let the father become once more the minister of God, as well as the head of the wife and of the

family. Let him cease to be indifferent to religion, but seek it till he has found it. The worst religion is better than none at all. Let there grow up in our modern Christianity a manly piety which conscience may accept and reason avow. Let the father rebuild the ancestral altar, and in this new hallowed service, in which he shall be one with his wife and children, the family life of to-day, so sickly and divided, will recover its primitive harmony and vigor.

Of course the foregoing paragraphs represent a discourse of Pere Hyacinthe with about as much advantage as a few snatches of bars here and there, scribbled in the soil-fanotation, represent a symphony of Beethoven. But perhaps even these mutilated fragments may possess in some eyes a certain artistic value. At any rate, the sentiments of the ex-Carmelite will be warmly applauded by those whose hearts are

Tuned to the kindred points of heaven and home.  
W. C. L.

#### Need of an Atonement.

There are very few men in the world who say that a deserter, when he comes back, should be treated as though he had not deserted. It cannot be that a deserter from God should be treated just as though he had never been a deserter. It is not in your conscience to say that. It is not true to say that Lady Macbeth may get up in the night, and by the use of a little water clear herself of all the blood on her hands. William Shakespeare says she did not rise and wash her hands, and yet called out afterward, "All the perfumes of Arabia won't clean this little hand." Where is the religion that will wash Lady Macbeth's red, right hand? There are styles of religion that affirm that when we are reformed we are washed. Shakespeare didn't say that Lady Macbeth had learned to loathe her crime, had gone insane about it. Nevertheless, she felt the spot was still there, and still, after washing, she cried, "Out! Out!" No form of teaching, I affirm, which leaves out the doctrine of the atonement, ever has, or ever will, or ever can, wash Lady Macbeth's red, right hand. You have not committed murder, but what other things have you done? Think of the unutterable guilt there, my friends! But our guilt has been assumed by Christ. There are two senses in which guilt may be assumed; the first, by assuming the blamelessness; the second, by assuming the obligation to pay the penalty of violating the law. Our Lord did not assume our guilt in the first sense. Our personal demerits cannot be transferred to another. But Christ did assume our obligation to pay the penalty, in a secondary sense. He gathered into His bosom the penalties of the law which we had violated, and before which He was innocent. And whoever looks on God, thus pictured as our Redeemer, will gladly, affectionately, and proudly take Him as Lord.—Joseph Cook.

#### Christianity and Creeds.

Christianity must in reason be understood to include a doctrinal, as well as a moral and a symbolical system. I am not so desirous to fix the exact particulars of that doctrinal system, as to show that, when we speak of Christianity as having received the favorable verdict of the portion of mankind alone or best qualified to judge in such a matter, we do not mean the mere acknowledgment of a name, but we mean, along with other things, the acceptance of a body of truths which have for their centre the person and work of Christ. This body of truths has its foremost expression in the creed known as that of the Apostles, and in a document of greater precision and development and of equal and more formal authority—the Creed of Constantinople, commonly called the Nicene Creed. If the authority of civilized and intellectual man be available on behalf of something that we agree to call Christianity, my contention is that it is likewise available for these two great historic documents. We cannot reasonably make any sensible deduction from the weight of the propounding authority when, in the formula of consent for the word Christianity we substitute the Creed of the Apostles together with the Nicene Creed.

The human mind (I have said) is accustomed to play tricks with itself in every form; and one of the forms, in which it most frequently resorts to this operation, is when it attenuates the labor of thought, and evades the responsibility of definite decision, by the adoption of a general word that we purposely keep undefined to our own consciences. So men admire the British Constitution without knowing or inquiring what it is, and profess Christianity but decline to say or think what it means. In such cases the general word, instead of indicating, like the title of an author's works, a multitude of particulars, becomes a blind, which, on the one hand, excludes knowledge, and, on the other, leaves us imbued with the notion that we possess it.

And my contention is that, whatever be the momentary fashion of the day in which we live, that same tradition and testimony of the ages, which commends Christianity to us, has not been a chimera or a chameleon, but has had from the first, up to a certain point of development, one substantially definite meaning for the word, a meaning of mental as well as moral significance; and has, as a matter of history, expressed this meaning in the Creeds. This Christianity has shed off from it, on this

side and on that, after debate and scrutiny, and furthermore after doubt and even sometimes convulsion, all the conceptions irreconcilably hostile to its own essence, by a standing provision as normal as are the reparatory processes of material nature; and has been handed on continuously in uniformity of life, though not, it may be, in uniformity of health. So that reason requires us, when we speak of Christianity, to expound the phrase agreeably to history, if we mean to claim on its behalf the authority of civilized man, since it is to the expounded phrase, and not the bare shell, that authority attaches. It is in this sense what the visible Church also claims to be, a city set on a hill; not, indeed, a city within walls that can neither grow nor dwindle, but yet a city widely spreading, with a fixed heart and centre, if with a fluctuating outline; a mass alike unchangeable, perceptible, and also determinate, not absolutely or mathematically, but in a degree sufficient for its providential purpose in the education of mankind. Of this mass, compounded of tenets, moral laws and institutions, the core, so far as tenets are concerned, is exhibited in the Creeds.—W. E. Gladstone.

#### How a Favorite Hymn was Written.

The *Christian Secretary* gives an interesting account of the origin of a hymn which has been popular for a century past:

Blest be the tie that binds  
Our hearts in Christian love.

It says: The author of this hymn, John Fawcett, of England, was converted at the age of sixteen years, under Whitefield's preaching. Three years later, in 1753, he united with the Baptist church at Bradford. In 1765 he was ordained pastor of the Baptist church at Waingate. In a few years he published one or two small volumes of poetic essays and hymns. He wrote a little volume on anger, that King George III. was so greatly pleased with that he offered to confer any favor upon the author he might desire. Fawcett modestly declined the royal proposal. Afterward, however, when the son of a friend was sentenced to death for forgery, he interceded for him, and the King granted the pardon. The young man subsequently became a devoted Christian.

True hymns are born of some peculiar experience or inspiration. So it was with the one referred to above. Dr. Fawcett was pastor of a small church; his family increased more than his income, and he felt it his duty to accept the urgent call to London he had received, as the successor of Dr. Gill, the famous commentator. His farewell sermon to his church in Yorkshire was preached, and several wagons were loaded with furniture and library for departure. But the members of his little flock, men, women and children, gathered around him and his family, in tears and almost broken-hearted agony, praying him not to leave them. The last load was being packed when Dr. Fawcett and his wife sat down on one of the boxes, and wept. The devoted wife, amidst tears, looked up into his face, and said, "O John, John, I cannot bear this!" "Nor I either," said the good man, weeping; "Nor will we go. Unload the wagons, and put everything where it was before." The people cried with joy. The church in London was notified that he could not come, and the beloved pastor resumed his labors on a salary of about two hundred dollars a year.

Then it was he wrote the hymn that has become so immortal—

Blest be the tie that binds  
Our hearts in Christian love.

He labored faithfully with this people till his death in 1817, in his seventy-seventh year.

#### A Remarkable Career.

The following story of Phillips Brooks' career is told by the New England correspondent of the *Christian Intelligencer*: "Twenty-five years ago there entered Harvard College an overgrown youth, about sixteen years old, who duly graduated in 1835, leaving no particular impression behind, unless that of a possible latent force without special, or at least ascertained aptitudes. As such persons are apt to do, he tried teaching. But he found the school-desk a grindstone which dulled rather than sharpened his wits. And being only a big, burly boy himself (he has not yet overgrown this estate and aspect of adolescence), he failed utterly in the department of discipline over his boys. He turned in despair to good, kind Dr. Peabody for advice. And perhaps in despair also, the chaplain of Harvard suggested that last resort of incapables, the ministry, and sent him to his pastor, Dr. Vinton. The young man felt no qualification for the work, either in tastes, or gifts, or graces. But he was advised to go to Alexandria, and try how he liked it. He did so, and as he studied the curriculum of that seminary, the Spirit of the Lord found and baptized him. The new and needed force had been discovered which could awaken, evolve, and adapt the slumbering powers of this young giant. He had found his work and his inspiration alike. Graduating in almost the last class which passed out of the seminary before it was broken up by the civil war, he was called to the Church of the Advent in Philadelphia, and immediately entered upon a career of pulpit popularity as substantially based as it has been exceptionally brilliant. In two or three years he succeeded his former pastor, Dr. Vinton, in the Church of the Holy Trinity, Philadelphia, and in the year 1870 came back to Boston, the city of his nativity, to assume the rectorship of the leading Episcopal church of New England, the successor of Bishops Estlin, Clark, Wainwright, Hopkins and Doane; and of Drs. Coit, Cotton Smith, Mercer and Henry Potter. And by the dedication, on February 9th, of the new Trinity, Phillips Brooks finds himself pedestal on the grandest church edifice in America. It is a little curious, as well as suggestive, that the men who constitute a triumvirate of almost unsurpassed influence and eloquence in Boston to-day—Cook, Moody and Brooks—went groping into active life in search of their proper work, and (if we did not believe in a Divine call and special providence) might be said to have stumbled upon it."

#### Our Jewish Brethren.

From *The Jewish World* of London, April 6, we learn that the English Jews and the Roman Catholics are alike in one particular. The notice of a death is accompanied by a prayer that the "soul may rest in peace." The royal family is prayed for, and the "tablets" containing the prayer in Hebrew and English are, in the Sheffield Hebrew Congregation, placed beside the ark. The Jews of London are so far like the Christians that they have an anniversary ball for the "Jewish Infant Schools." We notice also that *The World* is very earnest in its controversial articles on the subject of Christianity, arguing that Jesus was a Jewish heretic, and that He must be so, because He taught among other things the doctrine of the Trinity. We notice also that they have, as they claim, "got rid of the doctrine of the devil and his angels," also of the Holy Ghost, and of eternal punishment. The reasoning is not vigorous.

We observe also that letters in favor of Christianity are admitted; that the editor is pronounced in favor of the Turks as pure monotheists, and that Freemasonry is acknowledged and supported by the Jews, who in this respect differ from the Roman Catholics. We notice also that some decay appears to be deplored in the columns of *The World*. The following is a complaint:—"The spirit of the Jewish faith is almost stagnant; the unholy hand of innovation is at work, effacing those landmarks, and undermining those evidences which irrefragably establish the great truths of Judaism. Not only do we find infidelity rampant in America, but at home, in England, where once true and fervid piety lived. No more do we see the Jews crowding to the synagogue to welcome the incoming of the Sabbath by sincere outpouring of gratitude before the King of Kings, for His unflinching bounty during the week. No more do we behold the steady flow of religious constancy; but in its place a cold, stolid apathy may be found, a stolid indifference prevailing."

#### Yusef Saladin.

The greatest soldier and the purest monarch of his age, a man the like of whom has been rarely known in this world, was Yusef Saladin, or, as his name is now commonly written, Saladin. A devout Mohammedan, constant in prayer, brilliant in feats of arms, the soul of honor, accustomed to victory but always self-restrained, stern and tremendous in battle, but gentle and pitiful as a woman to the conquered, unrelenting in justice, but merciful beyond prudence, ever ready to forgive injuries even the most foul, true as truth, I know no more resplendent character among the heroes of history.

Scenes in his life are full of poetic beauty. His ever open hand and purse, filled again and again with the spoils of conquest, were emptied in charity. A Christian mother whose babe had been seized by a Saracen and carried into the hostile camp, rushed in frenzy across the lines and made the air ring with her wails. Saladin heard her, called her to him, found the child, paid the ransom to the soldier, and sent the mother back rejoicing and safe. When Jerusalem fell into his hands (November, 1187), the terms of the capitulation were fixed that the Christians should pay ten dinars' ransom for every man, five for every woman, and two for every child, and those who could not pay should be prisoners and slaves to the conquerors.

The clemency was unparalleled. He discharged free large numbers unasked. Then two of his generals obtained the liberty of 1,500 Armenians, alleging that they were their countrymen, and only pilgrims. Thousands of poor Christians remained unransomed, of whom many were women and children. Seif-ed-Din, brother of the Sultan, said to him, "I have fought well; give me a thousand slaves." "What will you do with them?" said the Sultan. "What I see fit." The Sultan approved his brother's intent, gave him a thousand, and they were at once set free. Then the patriarch went to him, and the Sultan gave him seven hundred; and to another, who begged them, five hundred more, all of whom went free. "Now I will give my own gift of charity," said Saladin; and opening the gates, he directed that all the poor, known absolutely to be too poor to pay the ransom, should have free egress till sunset, and thousands thus went out free.

Then he opened his purse and poured out actual wealth on the widows and orphans of the Christian knights that he had slain in battle. And when the great companies of the Christians went to the part of the land still in Christian

possession, he sent troops with them, charged to take such care of the sick and feeble, that these Saracens, imbued with the spirit of their leader, put the women on their horses, and walked, carrying the children in their arms. It was not strange that when he died the mourning of the Moslems in Damascus was greater than before or since for any other Sultan or Khalif. The account of his death by Ben-Sjeddadi, his biographer, who was with him to the end, is exceedingly simple and touching. Lying in the delirium of fever, as the last night wore on, his faithful physician, who, says the historian, remained by his side to direct, if it might be, his wandering mind towards God, read aloud now and then passages from the Koran. Toward morning, as Abou Sjaferus read the words, "He is God, and beside Him there is none other," the face of the dying monarch grew resplendent, he murmured, "it is most true," and so died. Abulfeda says, "He left in his treasury nothing save forty seven pieces of silver money and one piece of Tyrian gold, out of all the spoils of Egypt, Syria, the Eastern regions, and Arabia Felix; so great had been his liberality. He transmitted neither house nor land to any heir." Such was the leader of the Saracens, who, as his name, Saladin-ed-Din, implies, was the hope of the religion, the "Defender of the Faith."—From W. C. Prime's "Holy Cross."

#### A Hindoo Festival.

The *Lucknow Times* contains an account of an unusual calamity at a Hindoo festival. Oudh is the English corruption of Hindoo name Ajoodiah. The Province and the city are of the same name. Our missions are in the Province of Oudh. The city (Ajoodiah) is the place of great religious festivals every year. This year a number of things combined to make it very remarkable. By a rough calculation one million two hundred thousand persons were present. The *Lucknow Times* says:—"The bathing time was fixed from 3 a.m. to sunrise, and all determined to rush to the sacred stream at one time—and they did so. The result was a crush. From accounts that have reached us, we regret deeply to have to record a sad loss of human life amounting to about three or four hundred. This estimate may be open to correction, but the fact stands that there has been serious loss of human life. There were no police whatever on the several bathing points, no arrangements were made to guard the passage to, or from, the bathing places. One road only was allowed to be used by those going to, and returning from, the Ghats, and when, about 6 a.m., the hue and cry arose amidst the dense masses of death on all sides, the police officers proceeded to the spot, mounted on elephants, which created a still greater rush to get out of the way of these huge brutes. One poor Rani with a child, who was going in a paliki, was knocked over, paliki bearers and all. One of the elephants of some Rajah, who was closely following, immediately passed over the paliki, crushing the poor inmates to death, as well as the bearers. At all points lay corpses which were being hurriedly dragged away by the relations of the deceased as well as by mechanics to be precipitated into the river. Confusion reigned supreme for a time, till an officer of the Military Cantonment here arrived on the spot, and immediately ordered a detachment from Fyzabad, three miles off, to repair to the scene of disaster. Unfortunately they arrived too late. Death had already done sad havoc among the assembled multitudes."

#### The Turks in Europe.

The Turks have never embraced the religion of Europe. This, their forerunners and kinsmen, the Bulgarians and Magyars, did; but the Turks have not done so. Hence the Bulgarians and Magyars have become more or less thoroughly European, while the Turks have never become European. For the Bulgarians and Magyars came into Europe as mere heathen savages; they therefore adopted the religion of Europe along with the general culture of Europe. This the Ottoman Turks could not do, because they were not mere heathen savages, but Mohammedans, with a kind of half civilization—a imperfect form of the civilization of the East. The Mohammedan religion is, both in theory and practice, specially antagonistic to all other religions. And it is, in practice, specially antagonistic to Christianity; for Christianity and Mohammedanism alike, in that differing from most heathen religions, each proclaims itself as the one true religion which all men are bound to believe. Christianity and Mohammedanism have more in common than any other two religions; therefore they are more distinctly hostile to one another than any other two religions. Add to this that the Mohammedan religion makes it the duty of the true believer to fight against the infidel—that is, the man of any religion but the Mohammedan—and to bring him into bondage. For all these reasons, it is very hard for men who have once adopted the Mohammedan faith to turn to any other. The Turks, therefore, by remaining Mohammedans, have been unable to enter into the common European fellowship in the same way as the original European nations, or even in the same way as those other alien settlers who have become Christians. —*Turks in Europe.*



## The Family Treasury.

## Gathering Mint.

BY MISS ADELAIDE STOUT.

How strange that even the sweet smell  
Of herb or gathered flower  
Steals o'er the senses, touching them  
With such a subtle power  
That all life's morning scene is new,  
Where erst the plant of flow'rs grew.

This morn the cool air floated in,  
Sweet with the scent of mint;  
We close our eyes, and in the loam  
We see the soft, fresh print  
Of tiny feet; how white they gleam,  
Set in the black loam of the stream!

The tinkling stream flows on as clear  
As when, with feet half wet,  
On stones that seemed so far apart,  
Our shrieks and feet were set.  
A ready hand is at our side,  
And firmer feet, to gently guide.

The mullen's dust is on fair brows,  
We laugh a sweet refrain,  
At merriment of him who wears  
On sun-burnt cheeks the stain  
Of golden dust; he's robbed the bee  
Of pollen, and right merrily.

The light gleams over cheek and brow,  
And flashes in those eyes,  
And now in those clear depths we see  
Only the shadow lies.  
We watch them often, and they seem  
Sullen and dark as winter stream.

We bring our gathered thyme and mint,  
Each bright-colored stone,  
And lay them in the lap of one  
Who scarcely deigns to own  
The gifts, that in our small hands were  
Precious as if of gold or myrrh.

The tiny "lady" takes our gifts,  
And queens it over all;  
And still into her hands and lap  
The best she holds doth fall,  
The "best" to her seems offering meet,  
To little unnoticed at her feet.

The hands that won from the stream's bed  
His shining stones of old  
Are larger, in the stream of life  
They gather discs of gold;  
But hearts that beat in childish play,  
Have altered little since that day.

The "boy" who waited at the stream,  
With such a tender skill,  
To guide "the little ones" across,  
Is just as helpful still;  
At life's deep "ford" his feet are set,  
Helping "the children" over yet.

The eyes that watch for timid souls,  
Are calm as any lake,  
While, just beneath, o'er slippery stones,  
The foam-capped waters break.  
And counts, and none but God alone,  
The feet "helped" over each wet stone.

And those who "gave" and those who "took,"  
But typed in childish play,  
The part that each is acting out,  
In busy life to-day:  
Helpful or selfish, each, I deem,  
Gathered treasures at "The Stream."

—N. Y. Post.

## No Christian Work in Vain.

Two incidents are recorded in the New Testament which should encourage all earnest Christian laborers who, either because they are conscious of having made mistakes, or because they see no fruit following their sowing, are tempted to despair. The poor widow, when she cast her two mites into the treasury, contributed to maintain a corrupt religion. Mary, when she broke the alabaster box, was criticised by the disciples, because she had uselessly expended a large sum which might have aided many poor. Viewed from the standpoint occupied by short-sighted men, each made a great mistake, and neither could have hoped largely to advance the interests of the kingdom of God. But see how the Master transforms even the mistakes of His consecrated people into the ministers of righteousness. Can any other two acts, done by disciples, match these two seeming mistakes, as ever-living forces in the Church of God, for quickening self-sacrificing benevolence? Who may compute the blessed influence exerted during eighteen centuries by the stories of the two mites and the alabaster box?

Mistakes are the result of intellectual imperfection. All of us make them. But let us rejoice, not only that our Lord retains us in His service in spite of our errors, but that He also uses these errors as His own instruments. And this He does, not now and then, as an exceptional favor to His short-sighted disciples, but as the rule of His kingdom. It is the law of His administration. He chooses the foolish things of the world to confound the wise.

Only let those who read these words of encouragement be consecrated;—only let them give their all, like the widow, and sacrifice their best, like Mary, and they need never despair about results. The omniscient Lord will use even their seeming errors to bless mankind. This was the conviction of the great Apostle Paul, else he never would have written this inspiring exhortation:—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—S. S. Times.

## He Careth for You.

Even our cares interest the sympathy of our Lord. They seem petty and trivial to us. We are sometimes ashamed of them. But whatever pains or oppress a soul, attracts the wishful eye of our Father. Its measure is not in dollars, or pounds, or square inches; the mark it is making on your flesh and spirit is the scales of divine measurement. That it hurts you is the occasion of His sympathy; be sure He cannot fail to see, cannot forget, cannot fail to care for you.

Cast all your care on Him, for He careth for you. Was ever a kinder invitation? What promise is more alluring? Just that, you thought to withhold. Your love, your joy, your victory—these you thought worthy of the king. But as you fumble over your treasures, and would burnish them yet a little for His royal eye, He says tenderly: "Not these, my child; you have something else for me." And even while you wonder, He unlooses the burden on your dusty shoulders, and calls the child's pain, the wayfarer's heaviness, and the sick man's despair, the gifts that become the King. And what else could He select? The baubles you would give are nothing to Him

except as they may convey your heart; but what so surely conveys your heart as your cares, even your unworthy cares! You are not quite sure of the gladness, and the love looks two ways; but the care sits still in one place, bites into one bone, and is all and thoroughly yours. Who has it has you, and the Father wants you.

You can be glad in other company, but your care banishes every friend but one. They have gone, one after another, and left you to the stinging pain and consuming weariness. But when all the doors are shut and the closet of your life is still, He comes saying, "I care for thee." And that becomes the King. It is His royalty to help the helpless, to value the despised ones, to carry the little ones, to lead the mothers tenderly, and carry the burdens of every one of us.

We can do some things almost alone. To sing and be glad, to succeed and prosper, to fight and conquer—we are in some sort able. We dread to suffer, because we cannot fight that through alone. There is no applause, and hope languishes. This is the one spot in life when Infinite Pity has us all to Himself. We cannot pretend to be able to go through it alone. Our only danger is that in very shame we shall refuse to give Him our care. We had other things that we value more and we keep them from Him. This care we do not prize; what shame to offer it to our God. How blessed the word of promise that relieves our shame. Dear heart, He is not the God only of the happy and the fortunate; He is near and precious even to them that are ready to perish; He is the God of "all consolation." The sad and the careworn are His special care. He girds Himself with our loads, and is kinder under their weight. He caresses the sad face of the anxious mother, and is the well-beloved bridegroom, while He wipes away the tear of a child. Be sure He careth for you, and that His bosom is the appointed place for all your care.—Methodist.

## Mothers and Sons.

Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely wilful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood. They are an easy prey to the tempter and the sophist. Perhaps they adopt skeptical views, from sheer desire to prove that they are independent, and can do their own thinking. Now is the mother's hour. Her boy needs her now more than when he lay in his cradle. Her finer insight and serene faith may hold him fast, and prevent his drifting into dangerous courses. At all events there is very much that only a mother can do for her son, and that a son can receive only from his mother, in the critical period of which we are thinking. It is well for him, if she have kept the freshness and brightness of her youth, so that she can now be his companion and friend as well as mentor. It is a good thing for a boy to be proud of his mother; to feel complacent when he introduces her to his comrades, knowing that they cannot help seeing what a pretty woman she is, so graceful, winsome and attractive! There is always hope for a boy when he admires his mother, and mothers should care to be admirable in the eyes of their sons. Not merely to possess characters which are worthy of respect, but to be beautiful and charming, so far as they can, in person and appearance. The neat dress, the becoming ribbon, and smooth hair are all worth thinking about, when regarded as means of retaining influence over a soul, when the world is spreading lures for it on every side.

Above all things, mothers need faith. Genuine, hearty, loving trust in God, a life of meek, glad acquiescence in His will lived daily through years in the presence of sons, is an immense power. They never can get away from the sweet memory that Christ was their mother's friend. There is a reality in that which no false reasoning can persuade them to regard as a figment of the imagination.—Christian Intelligencer.

## A Mother's Mistake.

While I was attending a meeting in a certain city some time ago a lady came to me and said: "I want you to go home with me; I have something to say to you." When we reached her home, there were some friends there. After they had retired, she put her arms on the table, and tears began to come in her eyes, but with an effort she repressed her emotion. After a struggle she went on to say that she was going to tell me something which she had never told any other living person. I should not tell it now, but she has gone to another world. She said she had a son in Chicago, and she was very anxious about him. When he was young he got interested in religion at the rooms of the Young Men's Christian Association. He used to go out in the street and circulate tracts. He was her only son, and she was very ambitious that he should make a name in the world, and wanted him to get into the very highest circles. Oh, what a mistake people make about these highest circles. Society is false; it is a sham. She was deceived like a good many more votaries of fashion and hunters after wealth at the present time. She thought it was beneath her son to go down and associate with these young men who hadn't much money. She tried to get him away from them, but they had more influence than she had, and, finally, to break his whole association, she packed him off to a boarding-school. He went soon to Yale College, and she supposed he got into one of those miserable secret societies there that have ruined so many young men, and the next thing she heard was that the boy had gone astray.

She began to write letters urging him to come into the kingdom of God, but she heard that he tore the letters up without reading them. She went to him to try and regain whatever influence she possessed over him, but her efforts were useless, and she came home with a broken heart. He left New Haven, and for two years they heard nothing of him. At

last they heard he was in Chicago, and his father found him and gave him thirty thousand dollars to start in business. They thought it would change him, but it didn't. They asked me when I went back to Chicago to try and use my influence with him. I got a friend to invite him to his house one night, where I intended to meet him, but he heard I was to be there, and did not come near, like a good many other young men, who seem to be afraid of me. I tried many times to reach him, but could not. While I was travelling one day on the New Haven Railroad, I bought a New York paper, and in it I saw a dispatch saying he had been drowned in Lake Michigan. His father came on to find his body, and, after considerable searching, they discovered it. All his clothes and his body were covered with sand. The body was taken home to that broken-hearted mother. She said, "If I thought he was in heaven I would have peace." Her disobedience of God's law came back upon her.

So, my friends, if you have a boy impressed with the gospel, help him to come to Christ. Bring him in the arms of your faith, and He will unite you closer to Him.—Moody's Anecdotes.

## Beautiful Social Customs.

Quite recently I visited a German widow, living in a delightful country-seat, with a little son of eight and a daughter of five. As we sat down to the well-spread table the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it. Then the little girl, in childish accents, repeated, "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where he visited in Scotland the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices, haunts us yet as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited of late summer this was sometimes omitted, and in its place the 23rd Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom, and very touching it is, too, for it seems to make us realize that God is indeed near when we give Him thanks, though our lips move not.

## I Can't Get Acquainted with the Members of the Church.

So said a lady, who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply; "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speak to me, or seem to know me when I come to the church or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth you were, of course, more widely known, and when you were baptized it was a more direct introduction to the Christian sympathies and affection of the church. Do you attend our prayer-meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at the prayer-meetings. The Sabbath congregations are so large, and so many strangers attend, that members can scarcely become familiar with each other, if they meet only there. But if you are seen regularly at the prayer-meetings, you will soon be recognized and welcomed. Have you been to the Dorcas Society?"

"O no! I did not like to go where all were strangers to me."

"But how are they to become acquainted with you if you do not give them an opportunity? I hope you have visited the Sabbath-school!"

"No. I should like to take a class, but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us than the members of the church generally can be? You are waiting for advances to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintance. Now, my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognize any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction to these disciples of Jesus, and then if they remain indifferent to you the blame will rest with them."—Watchman and Reflector.

## Religious Conversation.

Have you ever considered the strange reluctance with which Christians, as a rule, talk about their Saviour? Perhaps one reason why our prayer-meetings are often so formal and cold, is because people will not consent to speak in an easy, natural way of the things which concern their inner life. A brother rises, and in a stilted or halting manner utters a few commonplace thoughts about duty. Somehow the duty to which he refers seems to be something in which neither he nor his hearers have any personal, present interest. Even when he becomes fired with enthusiasm, and waxes eloquent, too frequently the effect on those who listen is that his oratory, and not his theme, has moved him to be earnest. Witness on the other side how magical is the influence of one really kindled soul. A man or woman who has come to the place of meeting with feelings in a real glow, and fresh from communion with the Lord, will say something to which hearts will respond. In every assembly, no matter how small its numbers, there are the perplexed, the doubting, the anxious and the inquiring, as

well as the gay and the indifferent. Some timely word, or some trustful prayer, ought to be spoken to suit the needs of these. At home, too, how reticent are those members of the family who love the Saviour toward those who appear not to care for Him. Mothers, sisters and brothers eagerly desire the conversion of their dearest ones, but they are tongue-tied when they try to speak to them on the most important of all questions.—Christian at Work.

## A Good Illustration.

Recently, in illustrating this theme, "A man in Christ," Mr. Spurgeon told a story that is worth repeating. He says: "Some Christians remind me of the little boys who go to bathe: all frightened and shivering, they enter the water just a little; up to their ankles they wade and shiver again. But the man who is really in Christ is like the practiced swimmer, who plunges into the stream head first, and finds water to swim in. He never shivers. It braces him: he rejoices in it. And see how at home he is in the river grace. It has become his element. Nor for him 'to live is Christ.' He has devoted himself, his substance, and all that he has, to the glory of God. This is the man who understands the happiness of religion in a manner far beyond the conception of the half-and-half professor who has only religion enough to make him miserable. I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, 'I wish you would come down to my garden and taste my apples.' He asked him about a dozen times, but the friend never did come, and at last the fruit-grower said, 'I suppose you think my apples are good for nothing, so you won't come and try them.' 'Well, to tell the truth,' said the friend, 'I have tasted them. As I went along the road I picked up one that fell over the wall, and I never tasted anything so sour in all my life; and I do not particularly wish to have any more of your fruit.' 'O,' said the owner of the garden, 'I thought it must be so. Why, don't you know! Those apples round the outside are for the special benefit of the boys. I went fifty miles to select the sweetest sorts to plant all around the orchard, so that the boys might give them up as not worth stealing; but if you will come inside you will find that we grow a very different quality there, sweet as honey.' Now, you will find that on the outskirts of religion there are a number of 'Thou shalt nots,' and 'Thou shalt,' and convictions, and alarms; but these are only the bitter fruits with which this wondrous Eden is guarded from thievish hypocrites. If you can pass by the exterior barriers, and give yourself right up to Christ, and live for Him, your power shall be like the waves of the sea; and you shall find that the fruits of 'this apple-tree among the trees of the wood' are the most delicious that can be enjoyed this side of our eternal home.

## The Bad Company of Books.

We presume that every one recognizes the vast difference between illiterate and educated children. Nature furnishes the raw material; cultivation improves and beautifies it. To develop in a child a correct artistic taste, we place only the best models before it. To teach it correctness in grammar, we are careful to speak correctly ourselves. And so, if we would cultivate the intellect, the greatest care is necessary to use only good books, and bring associations with only good people within easy reach.

A bad book is worse than a bad companion. A child is amenable to a sort of public sentiment with which it surrounds itself, formed out of the approval of those whom it most admires. Any growing boy can be made to retreat in shame from an associate whose notorious vulgarity he cannot conceal. He shrinks instinctively from being found in bad company by virtuous friends. But he will take a book, which he would blush to have his mother see, into the secret retirement of his chamber, or the recesses of a grove on Saturday afternoon rambles, or out in the barn among the men, and covertly drink in the salacious poison it contains. Constant vigilance alone can prevent this solitary wrong.

Much has already been written in a desultory way about immoral literature for the young. But no systematic united effort has been attempted by the public press or associated individuals to suppress the evil. If this is not done soon we may look for some high carnival of crime. For such vile matter, while it may not be positively obscene, panders to the lowest tastes, excites the brutal passions, and allures the imagination till it revels in bloodshed and defies natural and lawful authority.

It is to parents, teachers, and guardians that the appeal must be made. Even in old Egypt there was once a general outcry of wailing and dismay. As long as the plagues fell only upon cattle and barley-fields, upon the vines and the trees, a discreet silence prevailed; for who can dispute the king in his wilful intolerance? But when the children were attacked, the families arose in the great majesty of sorrow, for there was not a house where there was not one dead.—Christian Weekly.

## Woman's Opportunity.

The question is not now, as formerly, What is a woman allowed to do in the world? but What is she prepared to do? Every path is free to her feet; every gate is open for her entrance, every bar is lowered that might prevent her onward career, and the only obstacle that she has to overcome is her ignorance of ways and means, and her inability for rapid and thorough preparation. These surmounting, there are no heights she may not ascend, no victories she may not achieve. Women are now actively employed in every department of art, literature and science. They are busily at work with head and hands; they are demonstrating that women are held back in the race for fame and wealth only by the trammels of their own ignorance or misapprehension. Fair vantage ground can be gained anywhere, where men or women are qualified to stand; it is below the masses, they must be content with the place their attainments gain them; it is above, on the higher planes, they can tread no downfall of their hopes and ambitions. There is no crowding where only the low brave and worthy gather; it is down among the struggling, weak, faint-hearted ones who are not able to climb, that the most despairing and unworthy go to the wall and perish.—Indianapolis Sentinel.

## For the Young Folk.

## Whole-Hearted.

Whosoever you find to do,  
Do it, boys, with all your might.  
Never be a little true,  
Or a little in the right.  
Trifles even  
Lead to heaven,  
Trifles make the life of man;  
So in all things,  
Great or small things,  
Be as thorough as you can.

Let no speak their surface dim—  
Soulless truth and honor bright:  
I'd not give a fig for him  
Who says any lie is white!  
He who falters,  
Twists or alters  
Little atoms, when we speak,  
May deceive me,  
But believe me,  
To himself he is a sneak.

If you think a word would please,  
Say it, if it is but true;  
Words may give delight with ease  
When no act is asked from you.  
Words may often  
Soothe and soften,  
Gift a joy, or heal a pain;  
They are treasures,  
Yielding pleasures  
It is wicked to retain.

Whosoever you find to do,  
Do it, and with all your might;  
Let your prayers be strong and true—  
Prayer, my lads, will keep you right.  
Pray in all things,  
Great and small things;  
God will hear, and answer too.  
Trust Him over;  
Doubt Him never;  
Then He'll show what He can do.

## An Orphan Girl in Italy.

Giovanni Santucci, an earnest evangelical schoolmaster in an Italian city, tells the following story of what a girl can do under apparently adverse circumstances. He says:—

On the 4th of September, 1870, there stepped into our Sunday-school a girl dressed in black, who asked some of the scholars if she could be accepted as a pupil. I, of course, received her with pleasure, and the following conversation took place:

"What is your name?"  
"Penelope Villi."  
"What is your father's name?"  
"Peter Villi; but I do not know him, for he died before I was born."  
"And your mother?"  
"Her name is Theresa, but she died two months ago."

"What is your age?"  
"I am nine years old, and I live with my aunt at —."  
"Why, poor child, who advised you to come here to school three miles from home, when you have a school only one mile from you?"  
"It is now three years, since I began to attend that school, and cannot read in the First Reader yet?"

"Perhaps you have had a bad memory?"  
"Oh, no! The teacher says that it is not necessary for women to know how to read and write, so that they know their orations (prayers)."

Penelope attended our school for almost five years with great perseverance and success. Neither storms nor wind, rain nor snow, kept her away from the school, which is elementary or public, as well as religious, and a Sunday-school.

In April, 1875, Penelope told me, with tears in her eyes, that she had trouble with her aunt and was going to leave. She had found a place as servant in a somewhat aristocratic house. I gave her a Bible; read to her the 16th verse of the 10th chapter of Matthew; told her that she was to be sent forth as a sheep amid wolves; to lose courage, but to keep and use the Bible as her sword of defence, and to spread its truths to everybody and at all times.

Thirteen months passed and not a word was heard of poor Penelope; she was fighting the good fight, but did not want to tell me of her troubles.

But last June I received a letter from Madame Emilia Ferrantini, Penelope's mistress, requesting me to go and see her, to talk about religion. I promised to go, but could not on account of sickness. When she found out I could not go, she came herself with Penelope, and told me the following interesting story:—

"When Penelope came to me I thought she was some ignorant and incapable country girl; but I was surprised at her intelligence about the household work, and after a few days became very fond of her. The Paroco, (the head priest of the town,) frequented our house often, and appeared pleased with the girl; but after a time he complained to us that Penelope did not come to church. He told her to go to mass, but she never would. Finally, we said to her that unless she went to church we would send her away from the house. Then Penelope answered: 'Dear lady, I am sorry, and surprised at the same time, that you, a lady so learned and professing to be liberal, should still believe those impostures of the priests! I will not make a slave of my conscience, for your sake. I have a faith very different from yours, and you will never succeed in taking me away from the arms of my Saviour Jesus Christ, to put me at the feet of a dirty priest. In the meantime, dear lady, I will get ready and depart from your house.' 'Believe me,' continued the lady, 'those words wounded my heart. I, my husband, and my two elder sons, stood like statues. Then my husband said: 'This girl is anything but ignorant; we must do all we can to induce her to stay; let the priest go to perdition rather than let her go away.' Thinking that Penelope was crying in her room I went to the door, but I heard her speak, and saw through the keyhole that she was reading. What was my surprise on hearing such words as these: 'Jesus Christ has said, They have persecuted me, and they will persecute you also; They will be done; God is the strength of my life; of whom shall I be afraid? God, I confide in Thee, make me not to be afraid.' These and other words compelled me to retire to my room, that she might not hear me weep, and that I might not disturb her. In a few minutes my husband came in considerably moved, and said to me: 'Penelope

is a good Christian girl, and has been reading the Bible, and I do not want her to go away upon any account.' I, being of the same opinion, said to myself: 'The priest shall never put his foot into my house any more.' So we went to Penelope's room, and found her tranquilly reading. I called her in a voice full of emotion, and told her what I had decided upon. 'My lady,' said she, 'do not cry; and she began to tell me about the Book and its words.'

The evangelist adds: "Penelope has become as one of the family of Ferrantini; she has charge of the house and of things generally. The whole family is composed of fourteen persons, and before every meal both proprietors and servants join together in prayer. They have established a nice hall for purposes of evangelization, and on their table is always to be seen a large Bible printed in Rome. During the winter they spend their time in the evenings in reading religious books; the house seems more like a church than anything else. Twice we have all there partaken of the Lord's Supper. Sunday with them is Sunday for all. The servants no longer work on that day except for what is absolutely required. That family is truly blessed, and Penelope Villi and her influence upon the household remind me constantly of the parable of the grain of mustard seed, 'the least among all seeds.'—Translated for the New York Observer.

## A Country School.

When I was a little girl, I went to a little school, which was kept by a very little lady, in a very little house. The little lady herself lived in another little house, which was divided from the little school-house only by a little garden. I did not know then how little the houses, and the garden, and my school-teacher were. Miss Caroline seemed large and powerful to me; and as for her ferule, it looked bigger to me than the big trees of California looked when I saw them a few years ago. But when I went back, a grown woman, to my old home, and walked past Miss Caroline's cottage and the little old school-house, I hardly could believe my eyes, everything was so tiny; and I could have picked Miss Caroline up under my arm.

The school-house had been a shoemaker's shop once, and some of the shoemaker's furniture had been left in it. There was the bench on which he used to sit and work; this had a little open box at one end, where he used to keep his tools; this bench stood in the middle of the room, in front of Miss Caroline's desk, and all the classes sat on it to recite their lessons. The end which had the open box on it was called the "head" of the class. Once I kept up "at the head," in spelling, a whole week, and I grew so used to having hold of the edge of the box, and slipping my fingers back and forth on it, that when I lost my place, and had a boy or a girl on my left side, I had hard work not to keep all the time taking hold of their arms instead of the box. There used to be also a little drawer under the bench, at this end; but Miss Caroline had that taken off, after she found out that it was there Ned Spofford hid the "spit-balls" he used to fire up and down the classes he recited in. Oh, what a bad boy Ned Spofford was! But how we all did like him! Even Miss Caroline herself, I think, liked him better than any other scholar in all the school; and yet he gave her twice as much trouble as all the other scholars out together. But he was so good-natured and affectionate that nobody could help loving him, in spite of his mischief. He never resisted nor struggled when she had to punish him. I really think he got feruled as often as once a week; but he used to hold out his hand the minute she told him to, and look straight into her eyes while she struck him. Sometimes he would bite his lips, and the tears would come into his eyes, but he never cried, nor begged off, as the rest of us did. He was as brave as he was mischievous. Even when he had to sit on the dunce-stool for twenty minutes with his mouth wide open and a piece of corn-cob set firmly between his teeth, he never cried. This was Miss Caroline's worst punishment. I think if she herself had tried it once, to see how much it hurt, she never would have had the heart to inflict it on us. At first, when she wedged in the piece of cob, you felt like laughing that anybody should think such a thing as that could be much of a punishment; but pretty soon your jaws began to ache, and then the back of your neck ached, and then the pain reached up into the back of your head, and into your ears, and it became real torture; there was not a single boy in school that could bear it without the tears streaming down his cheeks, except Ned Spofford. Miss Caroline very rarely did it to girls; I think no one but Sarah Kellogg and I ever had it. We were the worst girls in school; we two and Ned Spofford were the three black sheep in Miss Caroline's little flock.—St. Nicholas for May.

## The Secret.

"Mother," said a girl of ten years of age, "I want to know the secret of your going away alone every night and morning?"

"Why, my dear?"

"Because it must be to see some one you love very much."

"And what leads you to think so?"

"Because I have always noticed that when you come back you appear to be more happy than usual."

"Well, suppose I do go to see a Friend I love very much, and that seeing Him and conversing with Him I am more happy than before, why should you wish to know anything about it?"

"Because I wish to do as you do that I may be happy also."

"Well, my child, when I leave you in the morning and in the evening it is to commune with my Saviour; I go to pray to Him! I ask Him for grace to make me happy and holy; I ask Him to assist me in all the duties of the day, and especially to keep me from committing any sin against Him; and, above all, I ask Him to have mercy on you, and save you from the influence of those who sin against Him."

"If that is the secret," said the child, "then I must go with you."—Selected.







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

All Communications intended for insertion in the *Guardian* should be addressed to the Rev. W. H. DEWALT; and when enclosed in business letters to the Book-Steward should invariably be written on separate pieces of paper.

## Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, MAY 16, 1877.

### OUR YOUNG MEN.

The future destiny of a country is in the hands of its young men. It will be, during the next generation, what they make it. Not only so; but they will set causes in operation that for good or evil will continue to influence its interests for ages. The fact that the youth of our country have such great interests committed to their keeping naturally prompts us to ask, how are they preparing themselves for the work entrusted to them? As we would inquire respecting the loyalty and bravery of the regiment to which some important position in battle was assigned, so would we ask, will the great interests of the State and the Church be safe in the hands of our coming young men? What are the dangers that lie before them, against which they should be warned? By what means can they be best qualified for the work of life? Under what leaders and with what weapons must they fight, in order to be victorious in the conflicts of life?

It is well that young men should remember there is a possibility of failure. Not merely of failure to gain wealth and honor, or the lower forms of success; but a possibility of failing to live usefully in such a way as to promote the well-being of others, and leave the world the better for our having lived in it. Unless this is borne in mind young men may recklessly expose themselves to dangers, against which it is their duty and interest to watch carefully. Many who started well in life, and had the fairest prospects of success, have sadly failed by neglecting to watch against temptations to sin, and cherishing a presumptuous confidence that caused them to depreciate the strength of the enemies to be overcome in the battle of life. To no class is the apostolic admonition, "be not high-minded, but fear," more applicable than to the young men of to-day. Saul, before he became king of Israel, was described as "a choice young man." He possessed many elements of popularity and success. He had physical strength and beauty, great courage, and a special attractive magnetism over those associated with him. Nay, more, some of his words and deeds indicate that he was modest, unassuming, and opposed to cruelty. But he had not a loyal faith in God. His life therefore became only a warning and a failure. The main facts of his history have been reproduced in many less known lives. The dangers that proved fatal to him still lurk along the pathway of life.

Young men are in danger from overestimating their own strength, and underestimating the power of the temptations that assail them. The young man that says: "There is no danger of me," already shows that there is danger. The most generous impulses of a noble nature, and the best intentions not to do wrong, are ineffectual if they are not strengthened by humble reliance upon God's grace; and by the reception from Him of power to conquer inward and outward foes. "Our sufficiency is of God." In resisting the temptations of the world, the flesh, and the devil, we can be "more than conquerors" only "through Him that loved us." All human gifts and powers are insufficient without help from on high. "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

The young are especially in danger of mistaking the spurious for the real—the plausible imitation for the precious gem. In nothing has this been more strikingly exemplified than in mistakes respecting the different forms of liberty. The very word has a charm for nearly every mind. Hence it has often been used as an attractive watchword to give color to schemes of selfish ambition and oppression. So is it with mental freedom. There is a fascination to a certain type of minds in throwing off all restraints of authority, and assuming to examine and question everything. But as the highest degree of political liberty is enjoyed, not by those who throw off all the restraints of law and authority, but by those who recognize the authority of the laws which restrain the selfish passions of men; so the highest and truest mental freedom is not enjoyed by those who boast of having no fixed principles, and sneer at all authority; but by those who know how to blend a due regard for the conclusions of the best minds of the past, with the rights of the individual conscience. It is often plausibly, but unwisely said, "Let the young read everything, infidel as well as Christian, and judge for themselves." This course implies the deliberate rejection of the experience of the wisest and best Christians who have gone before us; and the assumption that every youthful scientist is fully competent to grapple with the most able and scholarly infidel opponents of religion, which is by no means true. We are decidedly of opinion that the young, and all untrained minds, should make the acquaintance of the theories of anti-Christian and skeptical writers, under the guidance of writers who are loyal to Christianity, and thoroughly competent to show the weakness of the positions of the enemies of religion. It must not be forgotten that what we cannot answer seems to us to be unanswerable; although it may be easily answered by those whose ability and knowledge are greater than ours. It is just as reasonable to say that the young should be supplied with wholesome and unwholesome, healthy and poisonous food, and left to find out by experi-

ment what is best, as to say that untrained minds should be supplied with bad and good mental food, and left to choose for themselves what pleases them. If a young man, who is going to travel over distant lands and seas, avails himself of the knowledge of trusty persons who have gone over this route before him, why should he not show similar wisdom in exploring the untravelled regions of the world of mind?

We have heard of self-confident travellers being lost in the Mammoth cave, Kentucky, or on Alpine heights, because they insisted on independently conducting their explorations without a guide. It is just as easy for the uneducated and self-confident to be lost in the labyrinths of modern speculation, if self-conceit prompts them to explore them without an intelligent and trusty guide. We are entirely in favor of the largest mental freedom; but believe that the young are in danger of making a mistake as to what constitutes this freedom. But our space is exhausted before we have got half through the subject.

### UNSCRIPTURAL EXCLUSIVENESS.

In a recent communication to the *Toronto Globe*, having reference to the relation of the Church of England to the State, the Rev. W. S. Darling of this city gave expression to a sacramentarian view of salvation, which we hope is not generally held by ministers of any Church in this country. The *Globe* had maintained that those clergymen who clung to the advantages of connection with the State Church should not complain, if they had not the same liberty as if they were free from that connection; as it was always open to them to relieve themselves by dissolving existing relationships. To this suggestion Mr. Darling replied as follows:—

"You entirely leave out of sight one fact which is immensely complicated: the difficulties of the question, and which, I think, should not be forgotten: the way of escape which you suggest, viz.: leaving the Church, and carrying on any good work which we may be drawn independently, is simply an impossibility for those who are now contending against the usurpation of the State. It is a step which they dare not take, because, right or wrong, they most sincerely believe that they would run the risk of cutting themselves off from that Saviour who is their only hope."

The words which we have italicized are very suggestive. They clearly imply that Mr. Darling's friends regard High Church separation from the Episcopal Church as equivalent to cutting them off from the Saviour. What a narrow and unscriptural view of Christianity is that which regards the sacraments of some one denomination as the only channels through which the grace of salvation flows! But the most curious thing in this reply is the argument that because they think it wrong to separate from the State Church the fact of their thinking so should silence objections and justify them. It is absurd to plead our conscience, as if others must accept its verdict, whether its decisions be right or wrong. If the fact of people believing a falsehood to be true, could justify the conduct based upon such belief, there would be an end of all discussion. The belief of what is wrong cannot make it right.

### VERY CLOSE COMMUNION.

The United States religious papers have very extensively noticed an event that has recently taken place in Brooklyn which indicates a very exclusive and of feeling in one of the Protestant denominations. We refer to the re-ordination, as well as the re-baptism, of the Rev. Emory Haynes, a Methodist minister who has gone over to the Baptists. This action, taken deliberately, after full discussion, implies that no minister of any other than the Baptist denomination is a true minister of Christ; because the Baptist Church is the only true Church in the world. Some of the Baptist papers have maintained that such re-ordination of a minister from another denomination is only setting him apart to the ministry in the Baptist body, his previous ordination having only set him apart to the ministry of the Church to which he belonged. Had they kept to this plea it would have been better for them, though it is not sound. But they have generally added other reasons, wholly contravening this. For example, the *Examiner* and *Chronicle* gives, as a reason for re-ordination, "the fact that nothing short of it receives unquestioning acceptance among American Baptists. It is the only passport of universal credit for any man claiming to be a Baptist minister, and ought therefore to be given, for his own sake, to every man worthy to be one of our ministers." This is substantially saying that their will is law, and must be carried out accordingly.

The same paper gives as another reason, "that the relations of Baptists to the perpetuity of the two ordinances of Christ, make it reasonable, if not absolutely wrong, for them to acknowledge the ordinations of unbaptized bishops as a fitting ordination for Baptist ministers. Such ordinations were given for no other purpose than to induce certain persons into the ministry of the Churches or denominations with which those bishops or presbyteries were identified. Therefore we ordain our own ministers, that they may have the same passport into our churches that other denominations gave them to theirs, and to quote a few pat words from Dr. Cone's letter, with another application:— 'Pedobaptist bishops and presbyteries, as far as we can see, are unknown in the Holy Scriptures as giving ordination to men.'"

Now, this is practically the High Church heresy of assuming that the ministerial authority of a minister depends upon the ecclesiastical standing of those who baptize and ordain him. It ordination is the formal recognition by the authorities of a Church of a man's call to the work of the ministry, his re-ordination seems to question the value of that recognition, and his own submission to re-ordination appears to imply a doubt of the value of the authorization already received. Thus the undue magnifying of external modes leads, step by step, to the assumption that outward forms and signs are more important than the spiritual things signified by them. The whole spirit and teaching of the New Testament is against this exaltation of modes and forms. The Apostles tested all teachers, not by their baptism or their ordination, but by their gifts, the

soundness of their doctrines, the holiness of their lives, the manner in which they fulfilled their ministry, and the success of their labors in bringing sinners to a saving knowledge of Christ. To this "more sure word of prophecy" we appeal from the unscriptural and unjust judgment of denominational and priestly egotism. Our Divine Master, when warning His disciples against false teachers, said:—"By their fruits ye shall know them." The authority and validity of the ministry of every Church must be tested by a Scriptural and apostolic standard, and not by an unauthorized human test, that sets aside the divine standards. Paul, throughout his epistles, frequently vindicates the claims of himself and his fellow-workers, as ambassadors of Christ. And he always does this by proofs and evidences, not only different from those which are appealed to by Baptists and High Churchmen; but such as condemn their appeal to forms, persons and modes as proofs of authority. We need not go as far as Brooklyn to find tokens of self-complacent exclusiveness. A Baptist minister in Western Ontario recently preached a sermon, in which he showed, to his own satisfaction, that "the Woman in the Wilderness," of the Apocalypse, represents the Baptist Church, which is therefore the Bride of Christ. He generously allowed that some from the other Churches will be saved; but not because they constitute the "Bride"; but merely as invited guests! What a mighty comforting thing sectarian bigotry is! Yet it is like bad land, or self-righteousness, the more a person has of it the worse off he is!

### PANDERING TO ROME.

American newspapers have contained occasional allegations that the new edition of "Appletons' American Cyclopædia" contained many changes and revisions more favorable to Romanism than the old edition. It was intimated that everything was excluded that could be offensive to the Jesuits. A recent issue of the *Lansing (Mich.) Republican* contains an elaborate review of what it calls the "Jesuit mutilations and corruptions" in Vol. XIII. The *Republican* maintains that a teacher in a Jesuit college was employed to revise everything relating to the Roman Catholic religion; and in consequence, that many statements unfavorable to Romanism have been omitted or toned down, and new statements favorable to the Jesuits inserted. We would not, of course, make the fact that a change was made in any matter relating to Romanism of itself a ground of complaint. If the old edition contained anything false or unfair, it was perfectly right that such things should be corrected. But if the facts of history have been misrepresented or ignored, in order to please Roman Catholics, this is a serious offence. Some of the changes in favor of Romanism may possibly be justifiable. But some of the alterations mentioned are such as to shake confidence in the independence and truthfulness of the work; and weaken its claim on the patronage of Protestants. The *Republican* thinks the religious press has not been sufficiently outspoken in rebuking this pandering to Romanism. We condense from the *Republican* a few specimens of the "mutilations" complained of:—

#### PRIMATE.

The new cyclopædia (p. 834) devotes about three as much space to this ecclesiastical title of honor as the old cyclopædia (p. 880); and the assertion is made in the new cyclopædia that in early times, in the countries of western Europe, "the first rank, *primatus*, was conceded universally to the Roman bishop." A statement not sustained by facts.

#### SAINT PETER.

The old cyclopædia (p. 190) casts some doubt on this apostle's ever being at Rome, and makes no allusion to his apocryphal writings or his burial-place.

The new cyclopædia (p. 353) argues strongly that St. Peter lived for several years at Rome, and that his body and skull are enshrined there, while his "revelation" was read once a year in the churches of Palestine, and his "preaching" was quoted by Clement of Alexandria.

It is well known that in a recent discussion at Rome, the Pope's representatives were unable to give any evidence that Peter ever was at Rome at all.

#### PASQUIN.

The new cyclopædia (p. 146) devotes only half as much space to Pasquin as the old one, and the satirical epigram against Alexander VI. is "revised" out by the Roman Catholic editor, as is the fact that Pope Adrian VI. proposed to throw the mutilated statue into the River Tiber, because such formidable verses were affixed to the battered marble.

#### SAINT PATRICK.

The old cyclopædia (p. 38) says that the patron saint of Ireland "perhaps visited Italy," and refers to the "popular legend of his having banished all the venomous creatures from Ireland by means of his crozier or staff."

The new cyclopædia (p. 168) is certain that the great saint was once "in Rome, and had the name of Patricius bestowed on him by Pope Celestine, his original name having been Succath." It also states that "Patrick devoted the lands bestowed on him to the foundation of churches, of cloisters for both sexes, and of numerous monastic schools which flourished during the next three centuries." He was also zealous for the suppression of slavery.

#### PHILIP II. OF SPAIN.

The new cyclopædia (p. 411) omits an important and characteristic act of this cruel, treacherous king, which is told in the old cyclopædia (p. 242). He gave minute directions in writing for the secret murder of the Lord of Montigny, who, although a devout Catholic, had opposed the persecution of the Protestants. Philip caused it to be given out that Montigny had died of a fever. The portrait of the Spanish bigot and tyrant is not so black in the new cyclopædia as in the old.

#### ETIENNE PASQUIER.

The old cyclopædia (p. 22) says that this French jurist and author "in 1864 was counsel for the university in its lawsuit with the society of Jesuits. His pleadings made him popular, and clients flocked to him." After 1868 "he found himself involved in new quar-

rels with the Jesuits, who were expelled from France in consequence of the attempt of Jean Châtel on the life of the king," Henry IV.

The new cyclopædia (p. 147) expunges the "popularity" of Pasquier, owing to his pleadings in a lawsuit against the Jesuits, and also expunges the fact that the Jesuits were "expelled from France" because of assassination plots against the liberal-hearted King Henry IV.

### THE TRUE TEST.

The influence of the Christian religion upon the world, and its tendency to ennoble the nature and regenerate the heart and life of those possessing it, are evidence to all candid minds that it is a divine institution. A tree is known by its fruit. Protestantism in its general effects upon mankind presents a marked contrast to Popery, and such as shows conclusively that its principles are more pure, and its influence upon society more beneficial and elevating. Evangelical Churches may be pretty safely judged by the same test. The Church which most faithfully preaches the glorious doctrine of salvation by faith in the atonement of Christ, and which most fully and successfully promotes holiness of heart and integrity of character in its members, has a good claim to be considered the most divinely constituted, and hence the most scriptural. Without claiming for Methodism more than its merits demand, we cannot help feeling a certain measure of satisfaction in applying the above test to its principles and doctrines; for certainly no other evangelical denomination has, in the same length of time, made greater inroads upon sin, or gained more signal victories in the struggle to subdue the enemies of Christ, or wrought more thorough reforms among those whose natures have been depraved and corrupt, when once they have laid down the weapons of their warfare and yielded themselves as willing and submissive captives to the power of Christian truth. Its growth has been more rapid than that of any other denomination. In less than one hundred and fifty years, Methodism has become one of the largest Protestant denominations in the world, having, altogether, nearly 3,000 itinerant ministers, seventy thousand local preachers, and between four and five million lay members. The great success of Methodism shows that it is admirably adapted to meet the wants of the human soul. It comprises within its communion persons of all stations in life, rich and poor, high and low; and embraces among its converts men of all ranks and nationalities. It proclaims enmity only to sin, preaches and practices earnest Christianity, and maintains that holiness of heart is indispensable to vital godliness.

Methodism also specially promotes revivals of religion, and provides means by which its converts may be stimulated and encouraged in the service of the Master. Prayer-meetings and class-meetings are peculiar to our Church, and are especially helpful to the young believer in the way of securing growth in grace. "In this sort of instruction," as one has well said, "the means supplied by Methodism are incomparable." Another very gratifying feature of success in the past has been that, while other denominations have very frequently laid too much stress upon modes of worship, and attached too much importance to creeds and formularies, our teaching has been simple and practical, our doctrines explicit and Scriptural, and our aim has been, not to exalt creeds or to stereotype forms and ceremonies, but to disseminate sound religious truth in connection with earnest evangelical work. As a consequence, few, if any, Churches have been so free from heresies and schisms, or from attempts to break down authorized standards of doctrine. While all this is most encouraging to us as Methodists, inasmuch as it shows that the teaching of our Church is eminently fitted to produce results which accord with the requirements of Scripture, that is, the promotion of pure and undefiled religion; still, our unity and efficiency must not be allowed to decline, nor our great success and rapid growth cause us to become inactive and unprogressive. Such facts as these should rather incite to increased activity and earnestness. What Methodism has accomplished in the past is but an earnest of future achievements and success. The world is to be won for Christ; and there is not only work for all, but, at the present rate of progress, victory is far in the future.

The news from the East this week contains detailed accounts of a hard-fought battle in the vicinity of Batoum, on Friday, which resulted in a victory for the Turks. It appears that the Russians having attacked on Friday, in great force the position occupied by the vanguard of the Turkish auxiliary troops near Batoum, an engagement ensued, which lasted nearly eight and a-half hours, and which terminated in a complete repulse of the Russians, who lost 4,000 men. A Constantinople special says intelligence from independent sources fully confirms the Turkish victory at Batoum. The telegrams of the last few days seem to indicate a retreating movement on the part of the Russians, and the Turks have evidently had the advantage of position in this battle by occupying the heights. Another obstacle to the Russian advance in Asia Minor has lately arisen in the shape of heavy rains, which have fallen continuously for the past ten days, and have so swollen the rivers that inundations of unprecedented extent have occurred. It is expected that the recent wet weather will be infallibly followed by an outbreak of cholera in the Russian camp.

Straws show how the wind blows.—The Rev. Mr. Bray, Congregational minister of Montreal, recently gave a lecture on Unitarianism, in which he spoke of it in the most eulogistic terms. According to the *Witness*, he "spoke warmly of its prominent champions, such as James Martineau, the greatest of living theologians, Channing, Theodore Parker, Emerson and other lesser lights." Though he expressed dissent from the Unitarian view of the Trinity, "he expressed unqualified approval of the Unitarian form of worship, which was allied to that of the Congregationalists." He heartily endorsed Mr. Roy's views. That, however, may

be all the worse for Mr. Roy; as it may be that Mr. Bray's own theology may need endorsement as much as Mr. Roy's. What is the meaning of these gushing compliments to Unitarianism by ministers of evangelical Protestant Churches? Are they acting like the unjust steward, on the principle of the counsel: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you," etc.?

The steamship, *City of Brussels*, about which intense anxiety has been felt throughout the continent during the past two weeks, our readers will be glad to learn, has at last been heard from. On Sunday morning a telegram, received through the Montreal Telegraph Company, announced that the *City of Richmond*, which arrived at New York that morning, met the missing steamer, on Tuesday of last week, about 1,500 miles from Queenstown. When seen she was proceeding under canvas, her shafts having been broken on the 23rd ult. The despatch, which contained the gratifying intelligence that all on board are well and in the best of spirits, was sent to the principal churches throughout the city on Sunday morning to be read from the pulpits, and earnest thanksgivings were offered to God for the safety of those on board the unfortunate vessel. If no further accident or delay arises, tidings of her arrival may be expected about to-morrow or Friday.

The evangelists have closed their work in Boston for the present, but still the various noon prayer-meetings are being kept up, and the Friday meeting for the interperata is to be continued for several weeks at the Tabernacle. No estimate can yet be given as to the actual number of conversions since the services commenced, but it is admitted on all hands to have been very large. Mr. Moody has repeatedly stated that none of his previous meetings were attended with greater success, and such is also the testimony of those who were with him in other cities. The total expense of the meetings, it is said, was about forty-one thousand dollars, all of which has been subscribed, and several thousand dollars in excess. We understand that it is the intention to retain the Tabernacle another year, holding another meeting next winter. A fund of ten thousand dollars is asked for to meet the expenses of next year, and it is expected the amount will be raised.

A remarkable Temperance Reform movement has been in progress in Hamilton for the last month or more, which seems to have excited a more general interest than any previous effort of the kind that has been undertaken in that city. The work has been chiefly under the direction of Rev. Ezra Haskell and Mr. H. Hurd, of Dover, New Hampshire; although nearly all the ministers of the city have united in carrying on the meetings. A week ago last Tuesday evening the last public meeting in connection with the movement was held in the King Street Methodist Church, the building being densely packed. Sixty-two names, we learn, were added to the list of those who signed the pledge, making in all over 1,200 since the work commenced. A farewell banquet was given to Messrs. Haskell and Hurd on Thursday evening; and it is proposed to invite these gentlemen to return during the summer to prosecute the work which has been commenced under such favorable prospects, and with such encouraging success.

Anniversary sermons will be preached in the Metropolitan Church next Sunday morning and evening, by Rev. Charles H. Fowler, D.D., LL.D., the able editor of the *New York Christian Advocate*; and on Monday evening, the 21st inst, he will deliver his celebrated lecture, entitled, "Great Deeds of Great Men," in the same place. Dr. Fowler has a high reputation for freshness of thought and eloquence of speech. We have no doubt those who have heard him will want to hear him again; and those who have not heard him should not miss the opportunity. After hearing his lecture on "Great Deeds of Great Men" in Hamilton, we wrote:—"His analysis of men and events was keen and profound; his pictures of historic crises vivid and impressive; the intelligent audience was thrilled and delighted by Dr. Fowler's graphic pictures and eloquent appeals." Dr. F. lectures in Stratford and Goderich during this week.

We receive, from time to time, personal resolutions and addresses which we doubt whether it would serve any good purpose to publish. Addresses we have always felt bound to decline. But we have sometimes in the past inserted resolutions; though not without misgivings as to the wisdom of doing so. It is very proper for a quarterly meeting to pass a kind and eulogistic resolution expressing a grateful appreciation of the services of a minister; but the passing of such a resolution has hardly any special significance that makes it worth announcing to the public as an event of general interest. We have no doubt that if this question was submitted to the Annual Conference the great majority of ministers would go against publishing such resolutions. The smallness of the number received indicates that this is the prevailing feeling.

During last week the examinations in the Theological Department of Victoria University were conducted by the Examiners appointed by the different Conferences. A fine class of young men has been in attendance during the session; and the result of the examinations was highly creditable to both professors and students. We expect a fuller report of the proceedings for next week's issue. No department of our Church work is of greater importance than the training of the future ministry of our Church.

We hope our city readers will not forget the bazaar for the ladies of the Sherbourne Street Methodist Church, which comes off to-morrow and Friday, in the Lecture Room of the church.

We call attention to the programme of examinations and closing exercises of the Wesleyan Female College, Hamilton, on the eighth page, and also to a very interesting letter from Switzerland on the first page.

### NOTES AND GLEANINGS.

#### Missionaries in Africa.

The *London Freeman* (Baptist) has the following:—"We are informed that the societies engaged in the attempt to evangelize Africa from the East have met by their London representatives, and in a wise and loving spirit have paralled out the land so as to avoid the overlapping of each other's operations. This applies to the Episcopal, Presbyterian, Congregational, and Wesleyan missions, we believe. The Baptists will work from their own base, the western side, and will, doubtless, be quite prepared to reciprocate this mutual arrangement of the other societies in regard to 'districting' the field. God has given the vast territory, now ascertained to be accessible and fruitful, into our hands. The transaction would make a grand picture, representing the great benevolent men of the day poring over the map of Africa, allotting it out for Christ, and praying for the success of each other in the noble undertaking."

#### Lord Coleridge on Apologetic Preaching.

A clergyman having written to Lord Coleridge on the subject of unbelief, his lordship replied in the following letter, which had been sent to the *Guardian*:—"I Sussex Square, W., Feb. 8, 1877.—My dear—,—I certainly agree in what you say of the great importance of the clergy fitting themselves to grapple with the great scientific and philosophical questions with which the whole subject of Christianity, as it has been hitherto understood, is now surrounded. But in order to do real good, they must thoroughly understand the subject and deal with it on its own ground. Sermons or speeches which are not thorough, and in which imperfect argument is eked out with feeling and devotion, do more harm than good. Whereas a man by leaving the whole matter alone, and insisting on the spiritual needs of man, and the spiritual help which the Christian religion gives him, can at least do no harm, and with many natures may do infinite good.—Always, yours affectionately,—COLERIDGE."

#### Joseph Addison's Opinion on Women's Headgear.

I would desire the fair sex to consider how impossible it is for them to add anything that can be ornamental to what is already the masterpiece of nature. The head has the most beautiful appearance, as well as the highest station, in the human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermillion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works; and when we load it with such a pile of super-numerary ornaments, we destroy the symmetry of the human figure, and foolishly contrive to tell off the eye from great and real beauties to childish giegaws, ribbons, and bone-lace.

#### Priests and Doctors in Prussia.

Deaths from hydrophobia which have occurred recently in the Prussian-Rhenish Provinces have called the attention of the Government to the practice, much prevailing there, of having persons who show symptoms of hydrophobia treated, instead of by a medical man, by a Roman Catholic priest. The consequences have, naturally enough and invariably, been disastrous to the patients. Another superstition existing in the Rhenish Provinces is the belief that the bite of dogs, which have been burned with the "Hubertus" key, can never be dangerous, and this belief is producing a large revenue to a Belgian convent, which sends out emissaries with Hubertus keys to perform this interesting operation. The Prussian Government has now, in order to prevent further misfortunes, reminded the Roman Catholic clergy of a Government decree, according to which the clerical treatment of persons showing symptoms of hydrophobia can be commenced only when it has been proved to the priestly operator that the person bitten is already under medical treatment.

#### The Dukes of England.

There are but eleven dukes of England, properly so called—that is, dukes sitting in the House of Lords as such, and deriving their titles from creations before the union with Scotland. The Duke of Norfolk is the first of these, and the Duke of Rutland the last in order of precedence. The patent of the latter as duke bears date March 20, 1703. There are also dukes of Great Britain and of the United Kingdom, as well as of Scotland and Ireland, but those of the two sister Kingdoms sit by inferior titles among their peers, and all the dukes not of England take precedence among each other by somewhat intricate rules of precedence, into which it is not worth while to enter. The dukedoms are twenty-eight in all, exclusive of those held by princes of the blood royal. The honor has been very sparingly bestowed in late years. The last conferred by George III. was that of Northumberland, the King refusing to make any more creations, except in favor of his own descendants. The Prince Regent made Lord Wellington a duke, and after his accession to the throne raised Lord Buckingham to the same dignity. William IV. made two more, and Her Majesty has added an equal number to the list.

#### Our Indian Policy.

Bishop Whipple, on "Our Indian Policy," says:—"On one side of the St. Lawrence is a nation that has spent \$500,000,000 in Indian wars; a people who have not one hundred miles between the Atlantic and the Pacific which has not been the scene of an Indian massacre; a Government which has not passed twenty years without an Indian war; not one Indian tribe to whom it has given Christian civilization, and which celebrates its centenary by another bloody Indian war. On the other side of the line is the same greedy, dominant, Anglo-Saxon race, and the same heathen. They have not spent one dollar in Indian wars, and have had no Indian massacres. Why? In Canada the Indians are 'subjects of Her Ma-



jeaty." When civilization approaches them they are placed on ample reservations, receive aid in civilization, have personal rights in property, are amenable to law and protected by law, have schools, and Christian people send them the best teachers. We spend more than one hundred millions to their one in caring for Indian wards.

Presbyterian Women's Missionary Work.

The seventh annual meeting of the Women's Missionary Society of the Presbyterian Church, was held in Philadelphia, April 25, Mrs. W. E. Shenck presiding. The report showed that the total amount collected during the past year aggregated \$86,984. Of the eighty-six missionaries reported last year, thirteen have from various causes been taken from our list—one by death, two by transfer to other societies, five by ill-health (their own or that of their husbands), obliging them to return home, and five by other causes rendering necessary a discontinuance of their work abroad. Nine new missionaries have been added to their number, and five more are under appointment to go during the summer or autumn.

China as a Mission Field.

Bishop Marvin writes concerning mission work in China: "The conversion of China would go far to complete the conquest of the world for Christ. It is the great achievement which the Church has before it now. That accomplished, between Russia and China on this side and the north, and Europe on the other, Western Asia would be compelled to capitulate; and, as for Africa, it will ultimately be what Europe and Asia make it. The Churches of America are chiefly responsible for the conquest of China. Europe is remote. There is the Mediterranean, the Suez Canal, the Red Sea, the Indian Ocean, the Straits of Malacca, and the China Sea to be traversed. From America there is only the Pacific Ocean.

Scottish and English Episcopalians.

The Archbishop of Canterbury, writing to the Bishop of Edinburgh, says: "It is my opinion that, especially since the changes restraining the use of what is commonly called the Scottish communion office, there is no reasonable ground why the English Episcopal congregations should not be united with your body, and I had been in hopes that recent events were tending to put an end to a division which naturally weakens the legitimate influence of the Scottish Episcopate, and gives an impression of difference in doctrine existing among Scottish Episcopalians inconsistent with hearty unity of action. I believe that such differences are not greater than must naturally be expected in every communion among intelligent religious men who claim the liberty of thinking for themselves."

Pere Hyacinthe in Paris.

Ex-Father Hyacinthe's second lecture in the Winter Circus of Paris took place on a Sunday afternoon. The audience quite filled the building; but, as those assembled had no longer an opportunity of manifesting in favor of free speech, the oration fell somewhat flat. M. Loyson had chosen for his subject the reforms necessary to place the institution of the family in France on a better basis. Throughout his remarks the doctrines he adopted in separating from the Roman Catholic Church everywhere asserted themselves. His audience were not demonstratively enthusiastic, but when the speaker denounced the interference of the priest in the household, he was received with repeated cheers. In the opinion of M. Loyson, the French people must seek to reform the institution of the family as it exists by the application of the religious principle, but in a liberal and philosophical sense. In concluding, he offended a number of his hearers by declaring that any religion was better than none.

Extension of Methodism.

The Wesleyan Methodist Atlas, brought out by the Rev. E. H. Tindall, one of the General Chapel Secretaries, is a monument of industry, skill, and care. In tables most elaborately prepared, and which embrace every county and district, with every parish and township in England and Wales, Mr. Tindall shows that, while the operations of Methodism thus far have been carried on in 5,044 places, with 7,351 chapels and preaching rooms, there are no less than 9,324 places, with an aggregate population of 4,680,318, which are altogether without any Wesleyan Methodist chapel or preaching place; and that among these there are sixty-two parishes or townships with 719,512 inhabitants, or an average of between 11,000 and 12,000 each—some of these being in parts of the country most favorable to Methodism. The preaching places referred to, it must not be forgotten, comprehend, besides chapels, rooms of every variety: school-rooms, lecture-halls, mechanics' institutes, market-houses, farmers' kitchens, cottagers' parlors, with their low ceilings and oppressive atmosphere, blacksmiths' shops, coach-houses, stable-lofts and the upper stories of slaughter-houses, with their offensive and intolerable odors—in some instances these places having been occupied for many years, and the persons who assemble in them being glad and thankful to use even such advantages in the absence of some better accommodation.

Interesting Incident in Japan.

An American paper quotes the following as from a reliable European journal:—"Six Japanese girls were sent over to America to be educated. One of them took a situation as governess in the family, where she read the English Bible. She wrote under deep conviction to her father, urging him to procure a copy of the Bible and read it. He, thinking it was a whim of his child, dismissed the subject from his mind and destroyed the letter. This was ten years ago. Some seven years later he went as a Commissioner for Japan to the Austrian Exhibition. There he saw the Bible stand, and was impressed with wonder at that so much should be made of any single book; and that it should be thought worth translating into so many languages. He purchased a copy in Chinese and read it with curiosity. Curiosity deepened into interest, and by degrees he became convinced of the truth of all the Book taught. In his journey through Europe he made his own observations of the three prevailing forms of Christianity—

the Romish, Greek and Protestant faiths. He was satisfied that the last of these came nearest to the teaching and spirit of the Book itself. On his return to Yeddo he applied to the American Missionaries for baptism. Hearing of the step he had taken, his daughter wrote to him from America to suggest that, as he had the means at his disposal, he should purchase a heathen temple for purposes of Christian worship. He did so, and in the temple thus purchased the Christian missionaries now meet for worship.

LITERARY NOTICES.

*The Pictorial Bible and Commentator for Young People.* By Ingram Cobbin. With an introduction by Rev. Daniel March, D.D. Braintree: Bradley, Garretson & Co.

This is a large and elegant volume of over 700 pages, sold only by subscription, we believe. The main purpose of the work is to place before the young a clear and attractive statement of all the facts of Holy Scripture. It gives a connected history of the events narrated in the Bible, with brief comments placing the facts in their true relation to one another. It fulfills the promise of its title page, by presenting the great truths of God's Word in the most simple, pleasing, affectionate, and instructive manner. It contains 450 illustrations, which shed a great deal of light upon the ancient modes of life, the animals named in the Bible, and the events narrated. The frontispiece is an engraving of Christ and St. John from Ary Scheffer's painting. Any work adapted to promote a greater interest in the study of the Holy Scriptures deserves to be encouraged. But especially just now when a frothy popular literature is wearing our young people from the Bible, this attractive volume is timely. The book will be found attractive and interesting to the young who may have the privilege of reading it, and wherever read, it will awaken a new interest in the study of the Bible among the young.

*Memoirs of Philip P. Bliss.* Edited by D. W. Whittle. Contributions by Rev. E. P. Goodwin, Ira D. Sankey and Geo. F. Root. Introduction by D. L. Moody. New York: A. S. Barnes & Co.

These memoirs have been written by one who was a companion in labor with him whose deeds they record. Biographies of good men are always interesting, and they exert a powerful influence upon the mind and character of those who study them; and the present volume cannot fail to be read with pleasure and profit by all those who desire to form a more intimate acquaintance with the life and labors of this sweet singer and distinguished song-writer. Although to a great extent a compilation, sufficient information has been gathered from reliable sources by the author to give a tolerably vivid portrait of his subject. The book contains a large number of Mr. Bliss' letters, numerous incidents connected with his life and work, collections of his songs and hymns, and also the incidents which suggested many of them. An attractive and valuable feature of the book is a chapter containing the hymns that were written by Mr. Bliss during his last days, and set to appropriate music, which has been prepared by several popular composers, who were his intimate friends. The profits arising from the sale of this book are to be devoted to the mother and such of the family of Mr. Bliss, other than his children, who were dependent upon him for maintenance. Price \$2.50—sent by mail, post paid.

*The Family Doom; or, the Sin of a Countess.* By Mrs. Emma D. E. Southworth. Toronto: Belford Brothers, Publishers.

The works of this popular American authoress have already become numerous, and have enjoyed a wide circulation. The present book is cleverly written, and will, doubtless, be welcomed by many of her admirers; but the plot, we think, will scarcely prove satisfactory to the majority of readers, or contain as much interest and profit as a sensible people would desire.

*The Edinburgh Review* for April has been received from the Leonard Scott Publishing Co., New York. It is an average number, maintaining the reputation of this Review of the quarterlies. It contains several sterling articles on the following subjects:—The House of Fortunate—Jeh's Abile Orators—Wallace's Russia, a review scarcely just to the author—The Dramas of Alfred Tennyson—Life and Letters of Charles Kingsley—Native Policy in South Africa—Brigandage in Sicily, Samoré's Cross and Sword, and Wellington and Genet on Eastern Affairs, are the topics of the remaining articles. The last article will be read with interest, inasmuch as it throws considerable light on Britain's present relation to the Ottoman Empire. The Dramas of Tennyson are subjected to a searching and exhaustive analysis, and their excellencies and defects signalled by a critic who is well skilled in his craft. The admirers of Charles Kingsley will read with pleasure a very appreciative sketch of his character, founded on his "Life and Letters"; but they will hardly endorse the closing sentence—"Forty years hence he may be remembered only as the writer of a few volumes of mainly and sympathetic sermons, or of two or three high-minded but old-fashioned novels." Yet this may be near the truth.

*The Metropolitan Pulpit* for May is on our table. The following is its table of contents: The Resurrection, by J. A. M. Chapman, D.D.; What is Essential to Church Membership, by William M. Taylor, D.D.; Confirmation address, by Bishop Horatio Potter, D.D., LL.D.; The Continued Life of Christ, the Ground of our Hope, by Ray Palmer, D.D.; Constant Church Begging, by Henry Necessary, David Ingie, D.D.; The Ideal Church, by Stephen H. Tyng, Jr., D.D.; The Holy Spirit, by S. D. Barakat, D.D.; Christ's Entry into Jerusalem, by Geo. H. Smyth; Christ's Knowledge of Man, by T. L. Cuyler, D.D.; Prayer, by Geo. H. Hepworth, D.D.; Illustrations and Similes; Themes and Texts. Issued monthly, at one dollar per annum. Single numbers fifteen cents. Published by the Religious Newspaper Agency, 21 Barclay Street, New York.

The next semi-annual session of the Grand Division of the Sons of Temperance of Ontario will be held in the Oddfellows' Hall, Walkerton, commencing on Tuesday, 29th inst., at 4 o'clock p.m. The usual arrangements are being made with the several railways to grant return tickets for one fare and one-third, certificates for which may be obtained from Mr. Thomas Webster, Brantford, Grand Scribe. Public meetings will be held Tuesday and Wednesday evenings, in the Methodist church, to be addressed by several eloquent speakers.

The English Wesleyan Magazine for May, just received, has a fine steel engraving of the Rev. Egerton Ryerson, D.D., LL.D.

EDUCATIONAL.

The school expenditure of Halifax this year is expected to be \$80,000.

The New York Legislature has passed a bill allowing women to be elected school trustees. It is stated that Webster's Unabridged Dictionary contains 335 words of seven syllables, 24 with eight syllables, and three with nine.

The opinion is being advanced in British Columbia that it is high time for the Pacific Province to "grow its own teachers," and the establishment of Normal School training is demanded. A school law recently adopted in Missouri requires school boards to give the preference to colored teachers for colored schools, and prohibits the employment of a white teacher for a colored school when a competent colored one can be had. The number of matriculations at Edinburgh for the session 1876-7 is the highest registered since the foundation of the University. The changes effected by the Universities Commission in 1858-61 have been followed by a steady increase in the number of students.

In the *New England Journal of Education* are discussed three great errors in American education. One is the practice of sending children to school at too early an age; another is the imposition of too many studies, and a third is graduation at too early an age.

The faculty of Indiana Asbury University have determined that second degrees in that institution will be conferred only on those alumni who make application, accompanied with the diploma fee (five dollars), and a statement of the applicant's three years' alumni work.

The American Philological Association will begin its annual session this year on July 10th, at Johns Hopkins University, Baltimore, continuing it for three days. The President's address will review the progress of philological study. The reform in English spelling will be discussed.

At the next meeting of Convocation at the University of London it is intended if possible to carry a resolution praying the Senate to rescind their decision in favor of the admission of women to degrees in medicine. It is also said that upwards of 200 medical men have signed a petition to the same effect to be presented to the Senate.

The latest advices from India report that the University of Calcutta, one of the most important in the world, has resolved to admit female students both to the lectures and to degrees on the same terms with males. After the debate in the council the motion was carried with only one dissentient voice—that of a Roman Catholic Father. It is regarded as certain that the two universities next in importance in India—Madras and Bombay—will at once follow the example of Calcutta.

PERSONAL.

Tennyson is said to be writing a new historical drama.

Rev. William Taylor is laboring successfully in California. Many are being converted.

The Pope at Rome, in honor of his approaching jubilee, is to receive some \$20,000, raised by private contributions, in San Francisco alone.

Hon. Wm. Annand, ex-Premier of Nova Scotia, has been appointed Agent-General of the Dominion in London.

Rev. E. Wentworth, D.D., of Troy Conference, late editor of the *Ladies' Repository*, has again entered upon active work in the itinerant ranks. Mr. Henry Varley left England for Australia May 5th. He intends to return by way of Chicago and San Francisco.

We are glad to learn from the *Wesleyan* that the Rev. S. F. Huestis, Secretary of the Nova Scotia Conference, has returned from Bermuda, and is apparently quite well again.

The friends of the Rev. Hugh Johnson, who has been ill for some time, will be glad to learn that he has sufficiently recovered to enable him to assume his regular pulpit ministrations.

Among the candidates who recently passed their "B. A." examinations at McGill College was Mr. Salem G. Bland, from Morris College, Quebec, second son of the Rev. H. F. Bland, of Quebec.

Herbert S. Griffin, B.A., son of the Rev. W. S. Griffin, of Hamilton, has taken the \$120 Scholarship at the late University Medical Examinations in Toronto. For three years in succession, we understand, he has carried off this prize.

At the close of the recent session of Edinburgh University, Alfred J. Harvey, B.A., of St. John's, N.F., was awarded a University gold medal and the second Prize in Surgery; also first-class honors in Practice of Medicine.

In the opinion of the Italian Scientific Association, Sir William Thompson is the foreigner who has contributed most to the advancement of science during the past year, and therefore they have awarded to him their Matteucci prize.

The Rev. W. F. Crafts has gone from New Bedford, Mass., to Chicago, to supply for six months, until the next session of the Conference, the pulpit of Trinity Methodist Episcopal Church, lately occupied by the Rev. Dr. Tiffany.

Rev. Dr. Abel Stevens, we learn, is to become pastor of the Union Church of American Christians at Geneva, Switzerland, which has been served until quite recently by Rev. Leonard W. Bacon.

Dr. Cuyler has been a pastor in Brooklyn thirty-one years, during which time he has preached 4,800 sermons, written a vast number of religious articles for the press, aggregating 70,000,000 copies, and received into the church 3,385 members.

It is stated that Sir Francis Hincks will reply to Mr. Goldwin Smith's annexation article in the *Fortnightly Review* in the same publication. Sir Francis has already criticized Mr. Smith's article in the *Montreal Journal of Commerce* of the 4th inst.

Rev. Dr. Hodge, of Princeton Seminary, is in feeble health. Last Fall he had an attack of bronchitis, from the effects of which he still suffers. He cannot read a chapter, or hold an hour's conversation without a giving way of the voice.

Mr. C. E. Kingsmill, Sub-Lieut. Royal Navy, eldest son of Judge Kingsmill, of Walkerton, having heretofore obtained first-class Certificates in Seamanship and Gunnery, has now, at the Royal Navy College, at Greenwich, passed a most creditable examination in Navigation, coming off second on the list, and 120 marks ahead of the next man.

RETURN TICKETS FOR CONVOCATION.

DEAR SIR,—Will you kindly permit me to say to your readers that parties desiring to secure return tickets for the purpose of visiting Colborne at the ensuing closing exercises of Victoria College, may have them by applying to me. The Grand Trunk and Great Western Railway Companies have consented to carry passengers for one fare and a third for the double journey.

Yours truly, H. HOGG, Secretary V. C. Alumni Association.

BRIEF CHURCH ITEMS.

The corner-stone of the new Methodist church, Sutton, P. Q., will be laid with appropriate ceremonies on Thursday, May 24th.

One of our exchanges last week published the following:—A very neat little church on the front of Allumette Island, recently erected in connection with the Methodist Church of Canada, was dedicated on Sunday last.

The contract for the new Methodist church at Seaford has been let to Mr. James Mullen, of the Township of Ashfield, for \$11,500. The building, which will be of white brick, 43 ft. x 90 ft., is to be finished by the 15th of November.

Rev. Dr. Ives, of Auburn, N.Y., preached in the Methodist church at Cortright on Sunday, and succeeded in raising between two and three thousand dollars to pay off an old debt on the church. The balance of the debt on this organ was also provided for.

A very successful re-union was held in the Bloor Street Methodist Church, Yorkville, last Thursday night, and was well attended. The entertainment consisted of solos, duets, recitations, readings, and the exhibition of the spectrum analysis, and of a collection of curiosities.

The trustees of the Wesley Church, Hamilton, Rev. H. Johnson, pastor, invite tenders for the erection of a new edifice. It is the intention of the trustees, we learn, if they can raise the necessary funds, to proceed with the work at once, and erect a beautiful building.

Rev. W. Johnston, of Flesherton, says: "We had a most blessed influence in connection with our quarterly meeting. God's work is reviving on this circuit." The contract for a new brick church on this circuit, to cost about \$5,500, has been let, and the work has already been commenced. As will be seen in another column, the ceremony of laying the corner-stone will take place on the 24th.

"Information from Bermuda," says the *Wesleyan*, "assures us that the Annual Missionary Meetings—always a time of great interest—came off this year with much enthusiasm. Having the Nova Scotia Secretary of Missions with them, every detail of business and constitutional relation was at their command. The churches were decorated with ever-blooming flowers of the country. Collections supposed to be considerably in advance."

Rev. T. Brock, of Clinton, sends the following, dated May 14th:—We had Rev. J. A. Williams with us at our quarterly meeting yesterday. We had a blessed time. He preached two powerful sermons—full of the marrow of the gospel. The love feast in the afternoon was a season of refreshing. We are closing up a three years' term here, which has been marked by wonderful displays of converting power; and we will leave a greatly augmented congregation, with a membership roll nearly doubled.

The Hamilton *Evening Times*, of Monday, says:—The anniversary sermons of the Centenary Church were preached yesterday morning and evening, by the Rev. C. H. Fowler, D.D., of New York. The morning congregation was unusually large, the church being comfortably filled. The text selected was the 14th verse of the 8th chapter of Romans:—"For as many as are led by the Spirit, they are the sons of God." Spiritual leadership was the theme of this able and powerful sermon, in which for an hour and a quarter Dr. Fowler held his congregation in rapt attention. In the evening, Dr. Fowler preached an equally eloquent sermon from the 22nd verse of the 7th of Acts:—"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Rev. W. Henderson, of Woodlee, writes: "We arranged with Sister Youmans, of Pictou, to hold a few temperance meetings in Essex; and on last Saturday evening, 5th inst., she addressed a large assembly in our church at Essex Centre. At the close 120 signed the pledge. She attended our quarterly meeting here on Sabbath morning, and gave an evangelistic address of great power. In the evening she addressed an overflowing mass meeting of Sunday-school scholars and workers in our church at Essex Centre, when some ninety scholars signed 'The Roll of Honor.' Temperance principles are gaining in Essex; and if Mrs. Youmans visits it again her course will be a triumphal march. The work on this circuit goes forward. We have received about ninety into church fellowship during the year."

The following interesting telegram from a correspondent to the *London Daily News*, of the 30th ult., comes to hand with our English mails: Rome, Sunday Night.—This morning the Methodist Church, whose fine, chaste Gothic facade, a chef d'œuvre of the architect Landi, confronts the sombre palace of Cardinal La Valette, the Vicar of Rome, lately occupied by the Secretary of the Inquisition, was consecrated by the Rev. Richard Green, of Liverpool, who, in an able discourse, expounded the Teutonic conception of God as the good One, and, dwelling on the mediation of Christ, deplored the exaltation of the Virgin by the Church of Rome to a participation in that office as detracting from the merit of the Atonement and from the honor of the Saviour. At twelve took place, before a crowded congregation, the Italian service, conducted by the Rev. Henry Piggott, pastor of the church. After Jackson's *Te Deum*, adapted to Italian words, and admirably rendered by the choir, Mr. Piggott, in a masterly discourse, defended the introduction of Protestantism into the city of the Pontiffs, reviewed the points of difference between it and the prevailing creed, asserted his attitude as a Protestant against its errors, but declared his resolve to abide by the Pauline maxim, Faith in Love. The congregation seemed profoundly impressed.

The College Agent, Rev. J. H. Johnson, M.A., is now canvassing the Elora Circuit, where he raised \$500 last week, for the Victoria College Endowment Fund. The large financial returns for the year's operations, published in this week's *GUARDIAN*, indicate most gratifying results, notwithstanding the hard times. It must be remembered also that several thousands of dollars of fresh subscriptions have been obtained during the same period, both for the Endowment Fund and for Faraday Hall.

The *Christian at Work* exchanges its old office for a much larger and more commodious one in the National Park Bank Building, 214 and 216 Broadway. These accommodations are in one of the handsomest and best buildings on Broadway, where, hereafter, all exchanges or correspondence for the *Christian at Work* should be addressed.

RELIGIOUS INTELLIGENCE.

The Pope is said to be greatly concerned at the increase of Protestantism in Rome.

The Chicago Methodist ministers are discussing the itinerancy, and show considerable opposition to the three years' system.

There are six Anglican Bishops in India now, and a seventh is to be consecrated this year.

The Free Church of Scotland has now more than one thousand ministers. It started with under five hundred, so that in thirty-four years it has doubled itself.

The celebrated and popular Prof. Delitsch, of Leipzig, has recently translated the New Testament into Hebrew for the benefit of the Jews of Germany, Russia and Poland.

The congregation of St. Andrew's Church, Montreal, last week, decided by a majority of 213 against union with the Presbyterian Church in Canada.

The address of eighty English clergymen to the Archbishop of Canterbury, asking for the complete independence of the State Church, has created great sensation. The *Times* ridicules the address; the other papers see in it a sign of a coming revolution. Among the signers of the address are several deans.

It is affirmed that between three and four thousand members of the Established Church have joined the Free Church movement during the past year in different parts of England. This Church is in communion with the Reformed Episcopal Church of the United States.

The *Christian Leader* scouts the idea that Universalism is slowly dying out. It presents statistics showing that it is slowly gaining. The 600 societies and congregations of 1832 have increased to 839 churches; the 100 church edifices to 756, and the 200 preachers to 706, including licentiates and supernumeraries.

In connection with Mr. McAll's work among the workmen of Paris, three new Sunday-schools have been formed since the beginning of the year, making sixteen in all, in which 2,000 children are receiving religious instruction. Thirteen children's services are held weekly, three weekly meetings for young men and women, and five juvenile Bible classes.

The Methodist Episcopal Church in Sweden is recognized by the Government "as a legal organization." The Swedish Methodist Conference, formed last summer, reports 97 societies, 249 appointments, 4,123 members, and 1,544 probationers. There is a "printing house" at Göteborg, which has issued Adam Clarke's voluminous commentary on the Bible in Swedish.

Dr. William Nast, editor of the German publications of the Methodist Episcopal Church, and the father of German Methodists in the United States, is about to visit Germany, to attend the meeting of the Germany and Switzerland Methodist Conference, to be held in Ludwigslburg, July 11th. There are now fully 50,000 German Methodists in Europe and the United States.

At the last meeting of the Jersey City Presbytery, the following preamble and resolutions were unanimously adopted:—"Whereas, it is publicly rumored that during the late political campaign, officers and members of our Church have solicited contributions to their churches, under implied offers of assistance if such aid be given, and of injury, if such aid be withheld; therefore, as this procedure is opposed to propriety, the laws of the State, and the honor of our holy religion, the stated clerk be directed to send circulars to the sessions of all our churches, warning against such practices."

The annual meeting of Methodist missionaries in Fiji has been recently held. The following are the statistical returns for the past year:—Chapels, 683; other preaching places, 265; missionaries, 10; English school-master, 1; native ministers, 64; catechists, 764; day-school teachers, 2,941; Sunday-school teachers, 3,107; local preachers, 810; class leaders, 2,406; English Church members, 39; members, 17,302; on trial, 5,436; Sunday-school, 1,178; Sunday-scholars, 39,873; day-schools, 1,462; Sunday-schoolers, 37,992; hearers, 38,332.

The Irish Church Synod has adopted a bill retaining the Athanasian Creed in the prayer-book, but removing the rubric directing that it be read in public; another tending down the marriage service, in order to shape its phraseology more in keeping with modern delicacy." There were long and warm discussions upon a proposed explanatory preface to the prayer-book. This has involved long debates upon eucharistic adoration, the baptismal service, the special ablation in the office for the visitation of the sick, and the burial service. The questions involved are not yet finally disposed of.

Under the new ecclesiastical laws in Spain the Catholic prelates and priests have almost unbounded opportunities to annoy the Protestants in their assemblies for public worship. For example, a Protestant congregation of 400 at Jueves Santo were interrupted while at worship by the entrance of two armed policemen, who ordered the preacher to break off his sermon and dismiss the congregation. It appeared that the Bishop of Cadiz had complained that, although the doors were closed, the preacher's voice was heard in the street; and the service was therefore a "public manifestation" and a violation of the laws.

The Archbishop of Canterbury is in a very delicate state of health, and there is no doubt that, in the event of a vacancy at Lambeth, either the Archbishop of York or the Bishop of Exeter will succeed to the primacy. Dr. Thompson is still a comparatively young man, and he has certainly been a very lucky one. He was barely forty when Lord Palmerston (on the recommendation of Lord Houghton) made him Bishop of Gloucester and Bristol, and soon after, a sermon on the death of Prince Albert translated him to York. Should Dr. Thompson not again be passed over, Dr. Magee will become Archbishop of York.

The Catholic Union of New York protests against the adoption of the Italian Clerical Abuses Bill, characterizing it as "tyrannical, unjust, and irreligious in its provisions." The fourth resolution declares that "by making the laws of the State supreme over the laws of God and the dictates of the individual's conscience, it destroys modern civilization; it restores the ancient pagan state as it existed under Nero and Dioclesian, when the only criterion of virtue was obedience to the will of the emperor; and it will set up a standard by which Christ and His apostles, and the noble army of the early martyrs, may be judged malefactors."

CURRENT NEWS.

The Earl of Shrewsbury and Talbot is dead. Japan has been admitted to the Postal Union.

Large quantities of potatoes are being sent from Ireland to New York.

The Dublin Act in Rome, it is said, will be annulled on account of informality.

The Wimbledon team will sail for England on the 23rd prox.

The Philadelphia Permanent Exhibition was formally opened by the President last Thursday. The postal convention between the United States and Italy was signed last week.

Live stock shipments from Montreal to England will be unusually large this year.

Another band of three hundred hostile Sioux has surrendered at Tongue River.

Pictou shipped seventeen hundred and sixty tons of coal week before last.

Coal has been discovered in Lincolnshire, England.

The Pope received the French-Canadian pilgrims on Friday.

Four additional Chinese ports have been thrown open to foreign trade.

The President of the Argentine Republic has proclaimed a general amnesty.

From 25 to 30,000 men will be affected by the Clyde ship-builders' lock-out.

The famine in the Chinese provinces of Shantung and Chih-Li is undiminished.

Three British war vessels will shortly proceed to Newfoundland to look after the interests of British fishermen.

The insurrection in Japan is believed to be at an end, the rebels having dispersed in two directions.

The town of Iquique, a seaport-town in the south of Peru, has been destroyed by an earthquake.

Three hundred soldiers are on their way from England to Halifax to fill the 20th and 97th regiments to their full strength.

Ten large 64 pounder guns and a quantity of munitions of war arrived at Quebec Tuesday week. The guns will be immediately placed in position on the Citadel.

The German Emperor has commissioned the French Ambassador to convey to President McMahon a message expressive of the Emperor's good wishes for France. A petition praying for the removal of Fred. Douglass from the office of Marshal for the district of Columbia, has been signed by several thousand citizens of Washington.

A Paris despatch states that the German Emperor has signed a decree reinforcing the Germans in Alsace and Lorraine, and that the increase consists of 12,000 men.

The election in Lincoln last Wednesday resulted in the return of Captain Norris by a majority of 85. At Ottawa, the same day, Mr. Currie was returned by a large majority.

A deficiency, which promises to be the most serious of all the Departmental difficulties at Washington, is threatened in the United States Post Office Bureau.

The temperance advocates at Ottawa are petitioning for the removal of the License Commissioners and License Inspector on the ground of malfeasance.

A tidal wave, Thursday morning, visited San Luis, Obispo County, California, the tide rising three times to a height of twelve feet. No damage is reported.

The Turks have, it is said, conferred the rank of Brigadier-General upon Valentine Baker, who is soon to join the Commander-in-Chief, Abdul Kerim, at Suvaia.

Over 17,000 bushels of potatoes were shipped from Fredericton, N.B., to the United States last month, putting about \$10,000 in the pockets of the farmers thereabouts.

Mr. Alex. McNabb, the Police Magistrate of Toronto, has made some advance towards the settlement of charges against him for maladministration of the License Act, by resigning the office.

The next annual Conference of the Association for the Reform and Codification of the Law of nations will be held at Antwerp on the 23th of August—a week later than the date previously fixed.

Information from England has been received at Montreal to the effect that three ironclads and the 42nd Highland Regiment are to be despatched to Halifax, and that probably the 23rd Royal Welsh Fusiliers will be ordered to Quebec.

The steamship *Dakota*, bound from Liverpool for New York, went ashore on Wednesday on the Welsh coast inside of the Island of Anglesea. The passengers and crew were safely landed, but it is feared that the vessel will prove a total wreck.

Trouble is anticipated at Salt Lake City. On Sunday, 6th inst., Brigham Young made an inflammatory address to the Saints, and gave the Gentiles to understand that if they wanted blood they should have plenty of it. Discreet Gentiles are preparing to remove.

The Queen has expressed her desire that the Albert Medal, hitherto only bestowed for gallantry in saving life at sea, shall be extended to similar actions on land, and that the first medals struck for this purpose shall be conferred on the heroic rescuers of the Welsh miners.

At a sale of horses on the 21st ult., at Aldridge, the noted horse mark in St. Martin's Lane, London, fifteen Canadian horses were included. The report in the London papers states that they were a good-looking lot, though small. Some fetched more than \$150 each, and the average was \$265.

Two thousand five hundred enlisted men of the United States army are to be discharged to allow of the payment of arrears out of the appropriation for the current fiscal year. The nominal strength of the army, after the proposed reduction has taken place, will be 19,000.

Lord Baconfield has written to the Lord Mayor to say that it would be premature for him to receive a deputation respecting the proposed establishment on the Thames Embankment of an Imperial Museum, as the Government could not undertake any portion of the work during the current financial year.

The reports of the repression of the insurrection in Columbia have been confirmed, and the struggle is considered at an end. Considerable excitement exists among British merchants at Panama in consequence of an attempt by the Government to levy a tax for the defrayal of the war expenses. An appeal has been made to the British consul at that port.

Difficulties are reported to have arisen







James G. Mitchell, Ontario	12 50
Thomas R. Mitchell, Ontario	12 50
James Hughes, Toronto	12 50
William Johnston, Yorkville	12 50
John Johnson	12 50
A. Kneib, London	12 50
K. Kneib, London	12 50
T. W. Taylor, St. Catharines	12 50
J. W. Taylor, St. Catharines	12 50
John Blackburn, London	12 50
Sarah McKean, St. Catharines	12 50
John Carter, St. Catharines	12 50
The following persons have paid interest on	
subscriptions, representing in the aggregate \$1,100	
Robert Wilson, Toronto	\$80 00
Rev. L. Houghton, Brockville	8 25
S. H. Jones, Toronto	14 00
E. J. Palmer	14 00
Charles W. Miller, M. D., Toronto	14 00
George Wright, M. D.	14 00
M. E. James	14 00
M. Smith	14 00
J. W. R. Seabright, M. D., Hamilton	14 00
T. B. Riegle and Son	14 00
W. C. Eaton, Naperville	14 00
James Morrison, Welland	14 00
Edward A. Miller, St. Thomas	14 00
P. Eggett, Chatham	14 00
Henry Heath, Goderich	14 00
James J. W. Wilson, Ingersoll	14 00
W. H. Houghton, Brockville	14 00
"A. B. C." Brantford	14 00
"Harris, Barrie	14 00
William Peck, St. Catharines	14 00
J. H. Dunlop, Cobourg	14 00
Rev. John Knapton, Cobourg	14 00

As the above is intended to be a complete statement of all the moneys I have received on account of the Endowment Fund during the period of months ending on the 30th of April, 1877, I request all who have made me any payments during that period to inform me by letter to my address, 250 Victoria Street, Toronto, should they discover any error or omission in the returns.

In addition to the payments in cash, above sixty of the subscribers have settled by notes payable to the order of the Treasurer at some of the several banks, or at the Methodist Book Room, Toronto. The amount thus arranged is \$3,355.34. Any of these that may have been paid, of course do not appear in the above list, as the money has not passed through my hands.

J. H. JOHNSON, Agent Vice. Col.

## The Righteous Dead.

### SARAH JANE TROTTER.

The youngest daughter of William and Sarah Trotter, of the township of Pittsburgh, died on the 11th of April, 1877. Uniformly cheerful and active, she was the light and comfort of home until prostrated by fatal disease. For four months her condition was such that she was abundantly sustained by the ministrations of the Rev. W. S. McCullough and L. Conley. The maturity of grace to which she attained during her last illness was very satisfactory, and not extraordinary. Of death she had no fear. Not a cloud darkened her spiritual prospect. She was "always confident," and "willing to be absent from the body and to be present with the Lord." Hers was a glorious and complete victory.

Very brief has been her life, but she succeeded in correctly and beautifully illustrating the nature and power of religion. Her last afternoon of health was devoted to her heavenly mission, missionary collector's work, and in her chamber of sickness, every opportunity was well improved for the cause of Jesus. Her counsel—extraordinary from one so young—and her example of patient suffering and confident submission waiting for deliverance, have made an impression on the entire circle of her acquaintances which it is difficult to overstate. "She did what she could," and Jesus said, "It is enough," come up, and to the Father go to be "forever with the Lord." The matured fruit of such a life seems like a fulfilment of Isaiah lxxv. 20: "The child shall die an hundred years old."

W. SHERIDAN.

### FRANCES PARK.

The subject of our narrative was born in Toronto township, January 25th, 1825; married to Mr. James Park 1844, and departed this life Tuesday, January 9th, 1877. Her maiden name was Petch. After their marriage they lived three years in Toronto Township, eight in Seneca, and twenty-two in East Oxford.

Sister Park gave her heart to Christ twenty-five years ago, and ever after has lived a devoted and God-fearing life. For many years she was the subject of severe bodily suffering, and yet, whenever she found her way to the house of God, as one proof of her godly life live out of six of her children are following her in the loved Christ. Mrs. Park and her daughters were true lovers of the beautiful, and at many an Art Exhibition they took first prizes. The home now is little short of an Art Gallery. And yet Sister Park did not forget the adornings of a meek and quiet spirit. For several years she was not permitted to attend the public sanctuary, yet her heart was beating and her love unquenched. Her death-bed was a place of triumph. "I am not without a pain." With her family all around her, and in the full triumph of faith, she passed away to be forever with the Lord.

"Some fear to meet His dreadful eye,  
To hear his voice when he shall say,  
Some in his bosom long to lie,  
And pant to meet their Lord."

One of the largest funeral processions ever seen in the township followed her remains to the graveyard at Oxford Centre, where she lies awaiting the resurrection morning.

T. W. JACKSON.

**JOHN BUTCHART (of Carrick).**  
The brother whose name heads this notice was born in Nichol Township, Ontario, on the 23rd of January, 1831, and died of paralysis, in the prime of his life, on the 11th of April, 1877. He had a good moral and religious training in the Presbyterian Church, and though he feared God from his youth, he did not experience a change of heart until about eleven years ago. This thrice-joyful event—the remembrance of which always gave him joy unspeakable—took place in a class-meeting in the house of Brother John McMillan, in the Township of Carrick.

He at once erected the family altar and united with the Wesleyan Church, and for years held the position of steward on the Tasswater Mission. In the re-arrangement of the work at the union, Brother B. and his class became attached to Walkerton Circuit.

He was a man of even temper—always calm and self-possessed. Religion to him was a living reality—a vital power which controlled his life always and everywhere; but nowhere was the influence of his holy life more felt than in the quiet charm of his own family circle; and, with the training and example of this godly father and his amiable partner, it is not surprising that several of his children, though quite young, are walking in wisdom's ways. May God preserve the widow and eight faithful ones! Brother Butchart was a man of more than ordinary intelligence and thoughtfulness, and his wise counsel and Christian generosity will be long missed in the Trust and Quarterly Official Boards of the circuit.

His end was a fitting sequel of such a life. When to paralysis that he could converse only by monosyllables, he gave satisfactory answers to questions his afflicted companion asked him regarding his continued confidence in God and the presence of Christ with him in the valley—a heavenly music playing upon his consciousness. On Sabbath, a very large and influential procession of relatives and friends followed his remains to the Presbyterian church at Balaklava, where the writer addressed, after interring the remains of our brother "in sure and certain hope."

W. TINDALL.

### ANN DARLING

Was born near Woodstock, Oxford County, Ont., December 22nd, 1843, and died at Burgoyne, County Bruce, on the 31st of October, 1876. Her parents, Mr. and Mrs. Bartley, were strict members of the English Church, in the doctrines and ordinances of which they carefully trained their children. After due catechetical instruction and confirmation they were permitted to approach the table of the Lord. The parents might have enjoyed internal delight, and the Church might have looked with much satisfaction at what they would regard as evidences of intellectual and moral developments, but, alas! it was felt to be a very unsatisfying state by these young, undying ones. There was an intense craving, a hungering and thirsting after something higher than ordinances and more comforting than church ceremonies. At a camp-meeting held in the neighborhood, some of the younger members of the family were converted to God, and Ann received deep religious impressions which never faded away. During a protracted meeting held at Burgoyne by the Rev. W. Irwin, she joined the Wesleyan Church, and remained a member till death.

On Oct. 31st, 1866, she was united in marriage to Bro. J. A. Darling—just ten years of married life to the day and hour. They were happy years. Bro. Darling, in the latter part of the time, filled the office of trustee, leader and local preacher, and found her a true helpmate both temperally and spiritually. She possessed an active, clear business mind, with great energy of character. In the many contrivances, plans and workings for the good of a Methodist church a lady of her qualifications would have ample field, and would be highly appreciated, which she was.

Her religious character was very uniform. Her attendance at the means of grace faithful, her professions modest, and her company sought. She was highly esteemed both by the Church and the world.

In June last disease—consumption—laid its wasting hand on her, and it was soon evident that she must soon leave us. Love, skill and earthly comforts could not stay her departure. Her whole energy was devoted to put her house in order, for she felt she must die and not live. The enemy came in like a flood—it was a time of agony, but she prevailed, triumphantly prevailing through the blood of the Lamb. It was a perfect victory. No more doubts, fears or temptations—she was high up on the mount, living amidst bright sunbeams, angels, and joyous visions. Her sufferings for the last few weeks were very great, but her spiritual enjoyments far surpassed her bodily pain.

The relations and friends who watched around her dying couch thought that a halo of supernatural brightness (visible to the eye) settled down and rested on her head and face and remained there for some time after her spirit had taken its departure. Perhaps it was all imagination, perhaps it was not.

D. D. R.

WHAT THEY SAY OF IT! A FEW FACTS FOR THE PEOPLE—There are but few preparations of medicines which have withstood the impartial judgment of the people for any great length of time. One of these is Dr. Thomas' Electric Oil. Read the following, and be convinced. "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief, until I tried Dr. Thomas' Electric Oil, and since then have had no attack of it. I would recommend it to all." J. H. Earl, Hotel Keeper, West Sheffield, P.Q. "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horses in case of cuts, wounds, etc., and I think it is equally as good for horses as for man." A. Maybee, Merchant, Warkworth, writes, "I have sold some hundreds of bottles of Electric Oil, and it is pronounced by the public. 'One of the best medicines they have ever used'; it has done wonders in healing and relieving pain, sore throats, etc., and is worthy of the greatest confidence." Joseph Russan, Township Percy, writes, "I was persuaded to try Thomas' Electric Oil for a lame knee which troubled me for three or four years, and I never found anything like it for curing lameness. It is a great public benefit."

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250 " " " 31.25 1000 " " " 75 00  
260 " " " 32.50 1040 " " " 78 00  
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280 " " " 35.00 1120 " " " 84 00  
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