

The Christian Guardian

AND EVANGELICAL WITNESS.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLVII. NO. 51.

TORONTO, WEDNESDAY, DECEMBER 20, 1876.

WHOLE NO. 24592

Literary and Religious.

A Christmas Meditation.

BY HARRIET M'EWEN KIMBALL.

So poor, so humble, in such solitude,
Amid the lowing of the patient kine,
So barely sheltered in this stable rude
We find Thee, Babe Divine!

Here born of Virgin Mother, spotless Maid,
Who folds Thee to her breast, adoring breast,
Thou art content obscurely to be laid,
By the proud world unguessed.

Though hosts seraphic gird Thy Throne on high,
No earthly throngs Thy Holy Birth attend,
No shouts of joy, though praises fill the sky,
Earth's bitter silence rend.

As with the darkness of Thy natal night
Thou vellest all the glory of Thy face,
Thou who art God of God and Light of Light,
The fount of joy and grace

This want, this loneliness, this manger-bed,
Thou hast the story of Thy coming woe,
When Thou wilt have no where to lay Thy head,
Thou wilt even so.

And while our eyes a gathering shadow see—
The shadow of Thy Cross—upon Thee fall,
Thine own are fixed upon our Crown to be,
And taught canst Thou appeal.

O matchless love! that very God should take
Our flesh, that we might share the life Divine!
Our pains, temptations, death, that Thou shouldst make
So truly, wholly Thine!

O that these tongues that love could fitly sing;
These hearts with praise (as Thine with anguish) break!
All that we have in worship would we bring
For Thy dear glory's sake.

—N. Y. Independent.

Carlyle on the Turks.

The venerable author, Thomas Carlyle, on being appealed to express his opinion upon the Turkish question, wrote a letter to Mr. G. Howard, of Kensington, in which he says:—

In the first place, then, for fifty years back my clear belief about the Russians has been that they are a good and even noble people in Europe. Conspicuously they possess the talent of obedience, of silently following orders given; which, in the universal celebration of ballot-box, divine freedom, &c., will be found an invaluable and peculiar gift. Ever since Peter the Great's appearance among them, they have been in steady progress of development. In our own time they have done signal service to God and man in drilling into order and peace an archaic population all over their side of the world. The present Czar of Russia I judge to be a strictly honest and just man; and, in short, my belief is that the Russians are called to do great things in the world; and to be a conspicuous benefit, directly and indirectly, to their fellow-men.

To undertake a war against Russia on behalf of the Turk, it is evident to me, would be nothing short of insanity; and has become, we may fondly hope, impossible for any Minister, or Prime Minister, that exists among us. Twenty years ago we already had a mad war in defence of the Turk; a mass of the most hideous and tragic stupidity, mismanagement, and disaster (in spite of bravest fighting) that England was ever concerned in since I knew it; a hundred millions of money and above sixty thousand valiant lives were spent in the enterprise. By Treaties of Paris, &c., the Turk was preserved intact; binding himself only to reform his system of government, which certainly, of all things in the world, needed reform. And now, after twenty years of waiting, the Turk is found to have reformed nothing, nor attempted to reform anything. Not to add that by bankrupt finance he has swallowed a disastrous tribute of many millions from the widows and orphans of England. As *finis* to all which, he has wound up by the horrors of Bulgaria, and such savageries as are without a parallel. With these weighty aggravations, the Turkish Question returns upon us anew, and demands a solution.

It seems to me that something very different from war on his behalf is what the Turk now pressing needs from England and all the world—namely, to be peremptorily informed that we can stand no more of his attempts to govern in Europe, and that he must *quam primum* turn his face to the eastward, and give up this side of the Hellespont, for ever, quit this side of the Hellespont, and give up his arrogant ideas of governing anybody but himself. Such immediate and summary expulsion of the Turk from Europe may appear to many a too drastic remedy; but to my mind, it is the only one of any real validity under the circumstances. Improved management of these unhappy countries might begin on the morrow after this long-continued curse was withdrawn, and the ground left free for wise and honest human effort. The peaceful Mongol inhabitants would, of course, be left in peace, and treaty with perfect equity, and even friendly consideration; but the governing Turk, with all his Pachas and Bashi-Bazouks, should at once be ordered to disappear from Europe and never to return.

The result, in the long run, inevitable, and it were better to set about it now than to temporize and haggle in the vain hope of doing it cheaper some other time.

As to the temporary or preparatory government of the recovered provinces, cleared of their unspeakable Turk (government for twenty, or say any other term of years), our own experience in India may prove that it is possible,

and in a few faithful and skilful hands is even easy. Nor in the temper of the Czar and of the Austrian Emperor need the fair partition of these recovered territories be a cause of quarrel. Austria must expect to become more and more a Slavio and Hungarian Empire, her nine millions of Germans more and more gravitating towards their countrymen of the great German Empire. The Czar, whose serious task it is to protect the Christian subjects in Turkey proper, will justly have a claim to territorial footing in the recovered country. To England there is one vital interest, and one only, that of securing its road to India, which depends on Egypt and the Suez Canal.

The thing to be desired is concord among the three great Powers; and if, as we do hope, there is a mutual trust grounded on honesty of intention on the part of each, none claiming more than in the nature of things belongs to him, we may confidently expect that the difficulties of the business cannot prove insuperable. It seems to me the advice of Prince Bismarck a magnanimous, noble, and deep-seated man, who has no national aims or interests in the matter, might be very valuable; nay, were he appointed arbiter where difficult dissensions arose, what but benefit would be likely to result. But on this portion of the subject I am not called to write.

The only clear advice I have to give is, as I have stated, that the unspeakable Turk should be immediately struck out of the question, and the country left to honest European guidance; delaying which can be profitable or agreeable only to gamblers on the Stock Exchange, but distressing and unprofitable to all other men.

Three Great Preachers.

A correspondent of the New York Tribune writes as follows, of Spurgeon, Dean Stanley, and Canon Liddon:

Having had excellent opportunities for hearing the great preachers of London, I will give my impressions regarding them. It is strange that with the rare advantages possessed by the Established Church in its universities, the greatest and most popular preacher in the city should be a Nonconformist who has had no collegiate training. Mr. Spurgeon, to whom I refer, has been over twenty years in London. There is nothing in his manner that ordinarily gives a preacher popularity. He is not sensational, and has few eccentricities. He is never coarse, vulgar, nor profane. There is no trifling or levity in his discourses, though there is sometimes trenchant wit. There is, however, a careful and thorough exposition of the truths of the Scriptures as he understands them. His sermons are constructed simply, and clothed in the language of common, every-day life. They are lighted up by brilliant metaphors, and impressed on the mind with strong illustrations drawn from various sources, but mainly from the Bible. The seven thousand people who go to the Tabernacle every Sunday are held fast to face with God. They are placed beneath His law, and are pointed to the eternal judgment which awaits them. All this is not calculated ordinarily to make the preacher popular. But after all these years, Mr. Spurgeon has a firmer hold upon the public than ever. It may well be asked how he succeeded in maintaining and strengthening it. The answer is near at hand. He has been a most laborious student of everything connected with the Scriptures. He is thoroughly in earnest. No one questions his sincerity. His life has been above all reproach. Besides he has been gifted with great common sense and a marvellous voice. His labors are almost incredible. More than sixty of his sermons are published every year, and they are of such merit that they are eagerly reprinted and read by the inhabitants of two continents. His lectures and preaching and the pastoral work among the students in his training college for preachers are unsurpassed. His exposition of the Psalms of David has grown already to four large volumes, and is acknowledged to be the best ever given to the world, being read by all, ritualists, high and low churchmen, and dissenters.

A very different preacher is Dean Stanley. His sermons are as polished in their style as are his lectures on the Jewish or the Eastern Church. They are broad enough for the most liberal. In the sermon which he preached in Westminster Abbey, in concluding a course delivered by various clergymen recently, from the text, "Gather up the fragments," the dean said they should "gather up the fragments" of truth contained in hymns like one which he quoted from Doddridge, and then he followed the hymn with a glowing eulogy upon this "great Nonconformist of the last century." "Gather up the fragments," he said again, "of truth found in the Zenda Vesta," and in the scientific teachings of the times. The dean, too, is very popular, as might be judged from hundreds being unable to get admission to the abbey on this occasion.

Canon Liddon of St. Paul's is a preacher of a different order. His style of sermonizing might be deemed almost faultless. His style and form of expression are unexcelled. Although his voice is not over strong, no one of the five thousand people who sat under the great dome last Sunday afternoon need have lost a word of his discourse. Unlike Dean Stanley Canon Liddon leans toward the Ritualists. This party is just now giving the establishment a great deal of trouble. The arches court is busy

dealing with accusations of ritualism. Whatever may be their faults, it must be admitted, however, that the ritualists set in some respects a good example. St. Alban's church, which has a confessional, and a system resembling that of the Roman Catholic monasteries, is in Baldwin's court, a wretched place, inhabited by the very lowest classes. The rector of this church, who has been repeatedly under discipline for his ritualistic practices, is doing more for the poor people of this district than all the other churches therein. Perhaps after all he is not under discipline by "The Judge of all the Earth," who may look more to his work than how he does it.

The Pan-Presbyterian Council.

As the time approaches for the first meeting of the Pan-Presbyterian Council, the friends of the projected movement are renewing their exertions to ensure its success. As the place of the meeting is to be Edinburgh, a representative committee in that city has been making preparations for the great event of July next year. Much will depend upon the energy of Scottish Presbyterians in taking the needed steps to create and diffuse a general interest in this matter. They have to appeal not only to their brethren in Great Britain, but to leading members of those numerous Continental Churches which are formally or practically Presbyterian in government. A portion of this preliminary work has already been done by them, and the results are decidedly encouraging. Professor Blakie, who has taken a leading part in advocating the formation of a great organ of the world's Presbyterianism, visited last autumn, at the request of the committee, most of the countries of the Continent where Presbyterian churches exist, and endeavored to enlist the sympathies of prominent ministers in favor of the scheme he has so much at heart. In Germany, Bohemia, Hungary, Italy, Switzerland, and France, he conferred with influential men, and secured their cordial support. He found that many of the small and struggling Presbyterian churches greatly need such sympathy and assistance as the projected General Council would be able and willing to give. The difficulties in the way of the formation of such a body are of a somewhat formidable kind, but they are by no means insuperable. In Germany, for example, where Lutheran and Reformed Churches exist, either in union or separately, it may be no easy matter to get deputies to the Council appointed in sufficient numbers, and with the requisite instructions. The German Churches are essentially Presbyterian, but in their peculiar circumstances they may find it difficult, or prove actually unwilling to recognize the fact in the way that is desired. Yet we hope the German Contingent in the Council will, in some way or other, be large enough adequately to represent the land of the Reformation. The small Protestant Churches in Bohemia will be well represented in Edinburgh, and the same thing may be expected of the large Reformed Church of Hungary, which numbers 2,000 congregations. In both these countries Presbyterian Protestantism has of late been reviving, and leading ministers rejoice in the idea of the proposed Council. The two Protestant Churches of Italy also hail with high satisfaction the expected concentration of that Presbyterian influence to which both of them have already been much indebted. In Switzerland the Churches are much divided on the question of State connection; but from that country several excellent representatives may be expected, with more or less of ecclesiastical sanction. Both the National and the Free Protestant Churches of France will also be represented; though to what extent, or in what way, appears to be yet uncertain. Presbyterian Holland, with its reviving evangelical feeling, cannot fail to take a worthy place in a Council of Presbyterians, who, in the main, hold by the doctrines of her own famous Synod of Dort.

What the Council may be able to do in an effective way, or a tangible form, we need not at present conjecture; but, whatever be its practical results, it can scarcely fail to be an imposing demonstration of Presbyterian energy and unity. It will show the world that Presbyterianism, not Episcopacy, is the true type of Protestantism, and must mark, in one form or other, the Protestant Churches of the future. But, not arrogating for Presbyterianism any undue superiority, it will certainly manifest that enlightened spirit of toleration which eminently becomes the Protestant name. While other Protestant Churches, or sections of them, are drawing towards Rome, it will give a new and needed proof to Christendom that between Rome and the true Churches of the Reformation there can be no agreement, but a deep antagonism, founded on the Word of God and the rights of the human conscience. Nor will the Council refuse to consider individual cases of hardship and persecution submitted to it by Churches or by individuals. It will apply to these the great scriptural principles which it is summoned to assert in as practical a shape as prudence may dictate. In an age when public opinion is constantly gaining strength, both in the temporal and spiritual domain, the deliberate conclusions and solemn verdicts of a great Presbyterian Council will not be disregarded. The opinions and efforts of the Evangelical Alliance have more than once influenced the conduct of European Governments; and

it is not to be supposed that the action of the new Council of Presbyterianism, wisely taken and firmly directed, will be ineffectual in supporting the cause of truth and liberty in the world.—Weekly Review.

Methodists and Politics.

The London Methodist says: A good Methodist will seek to be a good citizen. His religion will tend to bring his responsibilities before him more pressing, and his sense of duty will be intensified in relation to his position as a unit in the controlling force which chooses senators, elects civic authorities, puts power into the hands of whom it will, and gives shape and bias to social and national life. The time was when a Methodist was supposed to have abdicated most of his functions as a member of the body politic, and to have sunk his influence as a citizen at the bidding of what delighted to call itself a non-political Church. It may, and probably will, be said that such a period never existed; that it was only the ministers of Methodism and its Church organization on which any such embargo was laid, and that the Methodist citizen was free to do as he listed. It cannot be denied, however, that the effect of that line of proceeding was to inoculate the majority of private members with the same mischievous neutrality which helped to secure much bad and retrogressive legislation, and flung much of power and office into the hands of unworthy men. "Like priest, like people" has been true ever since they were contemporaries, and seeing that the person might not, the people did not, interfere in the strife, the result has been, in spite of Tadpole's and Taper's witness to the contrary, that, except on one or two rare occasions, as, for instance, the question of the slave trade, the Methodists have long allowed matters to go their own way, and, like Galileo, cared for none of these things. Yet the force of their attitude and the unquestionable strength of their influence, in that great struggle to which we have adverted, might have taught them that this precious talent was far too valuable an article to lie buried in the napkin of indifference.

Now-a-days, however, thanks to the spirit of progress and the consequent growth of opinion, a change is coming over the spirit of their dream; of rather they have given up dreaming altogether, have woken up to a sense of their duty and privilege, their responsibility and power as a component part of the commonwealth, and we venture to predict that they will never go to sleep again. Mere party politics, as between the "Ins and the Outs," mere matters of "high heels or low ones"—to borrow Dean Swift's Lilliputian illustration—it is to be hoped Methodism will ever leave to mere partisans and time-servers; but where moral, social, or religious questions are involved, and such matters are not seldom cropping up in serious fashion, not only the influence of the Methodist citizen, but the whole moral force of the Methodist Church, should be brought to bear on behalf of Truth, Justice, and Progress; and this, utterly regardless of the issue to the fortunes alike of Whig or Tory, Radical or Conservative. Instead of sitting in sluggish apathy beneath our own vine and fig tree, it is our duty, on such occasions, to speak out with clear and united voice, none daring to make us afraid.

Galileo at Rome.

A correspondent of the Scotsman has the following account of the trials of Galileo, as derived from the original documents at the Vatican:—

Galileo's discovery of the satellites of Jupiter had been hailed with delight, but the inference their movements suggested caused his perdition. The astronomer was first attacked by a Dominican preacher at Florence, who accused him of throwing doubt on the authenticity of the miracle performed by Joshua. Galileo replied that the Holy Scriptures could not err, but that they should not be literally interpreted. Another Dominican, called Nicholas Lorini, then denounced Galileo to the Holy Office, and the closest watch was kept on his words and acts by the Inquisition. He went to Rome in the hope of being able to prove his innocence, and of being allowed to continue his pursuits without interference. The Holy Office, however, unanimously declared it to be an absurd heresy to pretend that the sun is motionless, and that the earth turns, and the Pope directed Cardinal Bellarmine to inform Galileo that he must not more teach the doctrine condemned or he would be thrown into prison. Galileo promised to obey. He was received with kindness by the Pope, and was treated with kindness. He was neither punished nor molested.

Not long after this a new Pontiff was elected—Urban VIII., of the House of Barberini. He was a Florentine as well as Galileo, and a lover of letters. Galileo had six long audiences with the Pope, but what passed between them is not known. The astronomer now thought himself at liberty to write his dialogues, in which the system of Copernicus, without being defended, was expounded. The Pontiff had no sooner received a copy of this work than he showed himself violently irritated, and but for the supplications of the Tuscan Ambassador, he would have at once sent him before the Holy Office. As it was, a commission was charged to examine the "Dialogues," and shortly afterward the Inquisitor of Florence delivered

Galileo a formal order to appear before the dreaded tribunal alluded to above. Galileo, who was then seventy years of age, and ill, implored pity. The Grand Duke of Tuscany interceded in his behalf. The Pope would bear of no delay. He gave orders that the culprit should be seized and brought to Rome in chains, if he was able to support the journey. Galileo, half dead, reached Rome in January, 1633, and in April he was interrogated by the Holy Office. For ten months he supported, in anguish of mind, the threats and ill-treatment to which he was subjected, and then he confessed that he had gone too far in advocating the system of Copernicus. He was called upon to give a more explicit denial of the truth of what he had advanced, or the judges were to proceed to a rigorous examination, which, in the language of the Holy Office, means "torture." It is urged, but not by Signor Berti, that Galileo was actually tortured, and that the document giving a description of this scene was suppressed at the suggestion of M. Guizot (a Protestant) and Rossi. On the other hand, it is asserted that when the Pope directed a rigorous examination, if it could be supported, he knew very well that Galileo could not support torture, and that torture would not be inflicted. It is clear, however, from what Signor Berti says, that the Pontiff showed neither compassion nor indulgence toward his old friend. Even after his abjuration, Galileo was kept in a state of semi-confinement, and was only permitted to see a few friends. He went blind—then died.

Margary and Goodenough.

Two of the noblest and purest men that have ever lived in our day both perished while bravely seeking the welfare of the people by whom they were murdered. Such mysterious providences ought to shame us when we are tempted to murmur at being compelled to endure some trifling trial. These sketches are found in the literary notices of the *British Quarterly Review*.

Augustus Raymond Margary was the son of Major-General Margary, and was born at Belgium in 1816. After spending some time at school in France, when about nine years old, he came to England, and was under the care of his uncle, the Rev. J. Layard, Rector of Swaffeld, Norfolk. After a short attendance at North Walsham Grammar School he went to Brighton College, where he remained upwards of seven years. He worked hard and played hard, and exhibited from early life the fine qualities which only developed afterwards. His parents returning to England, he resided with them in London, and attended University College. He passed a competitive examination for a student interpreter in China, and was sent to China in March, 1867—a very noble result of the competitive system. His conscientious industry and determination to be thorough soon caused him to be distinguished by his superiors. He attained a remarkable knowledge of Chinese, which in his remarks stood him in good stead. Amiable, fascinating, self-reliant, and unselfish, he almost realized one's idea of an Indian official. He was in every way a man to be proud of. We may add, too, that he was a man of sincere and devout piety. So well did he succeed by his personal qualities, that some parts of his journey to Burma were like an ovation. No Chinese official seemed able to withstand him. When he writes about the "charming people" among whom he travelled, we may possibly understand the reason. His mission was to make the journey from Shanghai to Bhamo, there to meet Colonel Brown's expedition, which he was to accompany back to Shanghai. He accomplished his journey, started back with Colonel Brown (of whose expedition Dr. Anderson has just published a most interesting account), went in advance to Manwyne, where there were rumors of disturbance, and there he was brutally murdered.

Commodore Goodenough was the son of the Dean of Wells, and was born in 1830. He was named after his godfather, Sir James Graham, then First Lord of the Admiralty, which almost from his birth determined his profession. His father, who had been Head Master of Westminster School, directed his early education. At nine years old he went to Westminster School, and at fourteen entered the navy, his first ship being the *Collingwood*, an old two-decker, on a cruise to the Pacific. Modest, assiduous, and clever, he took the lead wherever he was. His manhood was simply the fulfilment of the promise of his boyhood. He advanced from one grade of his profession to another. In 1851 he obtained his Lieutenant's commission. He went to most parts of the world, and was engaged in the bombardment of Sveaborg in 1855. He was present also at the taking of Canton. He was appointed acting commander while in the *Chios*; then he obtained a command in the Channel squadron. Always intent upon his profession and upon the welfare of his men, he became not only a most accomplished seaman, but one of the most popular officers in the service. It will be remembered how active a part he took in the relief of the French peasants during the Franco-Prussian war. He was appointed naval attaché in 1871, and visited several of the capitals of Europe. In 1873 he was appointed commander of the Australian station, and did assiduous and noble work in promoting the interests of the natives of the South Sea Islands. He and Mr. Layard arranged the annexation of the Fiji. He worked heartily with missionaries

wherever he found them, and sacrificed his life in seeking to serve the natives of Santa Cruz. Like Bishop Patterson, he was fatally wounded by the poisoned arrows of the irritated natives. A nobler life or a more heroic death it would be difficult to imagine. His last days, when tetanus set in and death became certain, were perfect in their religious beauty, their usefulness, pious resignation, and consideration for his men. "If," said he, expressing his desire to take leave of the men, "if I can only turn one soul to the love of God, if it were the youngest boy in the ship, I must do it. Perhaps when they hear it from the lips of a dying man they will believe it." The narrative of this interview is affecting even to tears. Christians may well boast, and England may well be proud, of the saintly and manly virtues of Commodore Goodenough.

The Late Mr. George Smith's Last Discoveries.

The London correspondent of the *Manchester Guardian* writes:—

The main portion of the Babylonian antiquities, that received at the British Museum as the result of the last expedition of Mr. George Smith, was found near Hillah, a town about three miles north from the site of Babylon. They are chiefly contract tablets, mortgage loans, promissory notes, records of the sale of lands, shares, and other commodities, representing, in fact, all the various commercial transactions of a Babylonian firm, who may be approximately described as Messrs. Gabi and Sons, bankers and financial agents. Many of the tablets represent the renewal of loans and mortgages, so that the documents referring to the first and the last of continuing transactions bear the dates of several different reigns. The dates thus extend from the fall of the Assyrian Empire to the reign of Darius Hystaspes, including dates in the reigns of Nabopolassar, father of Nebuchadnezzar, Evil-Merodach, Cambyses, and the elder and the younger Cyrus. The dates of the tablets, therefore, furnish very important chronological landmarks, and they are in many respects subversive of the recent chronology. The rate of interest current in Babylon on loans was generally 10 per cent, and much light is thrown on the social life of the Babylonians from the circumstance that witnesses of deed are always described by their trade or profession. One of the tablets is dated in the reign of Belshazzar as king, being the first time his name has been found in connection with the royal dignity, previous inscriptions having had reference to the time when he was described as the son of Nabonidus. There are a large number of mathematical tablets giving calculations of considerable intricacy. One curious and beautiful tablet presents a calendar for the entire Babylonian year—or would if a fragment had not been lost—and for every day in the year, distinguishing the days as lucky or unlucky, whether for feasting, fasting, marriage, or the building of houses. The calendar further indicates in what respects the several days affect or influence person and property, health and fortune. Among the antiquities are some early Babylonian bricks, and fragments of statuary of a king hitherto unknown in the city of Zergul, called at this day by the slightly varied form of Zerkul. There are also specimens of pottery, and two small bronze statuettes of gods, with inscriptions. The whole series of tablets may be said to be, all things considered, in a fair condition as to their integrity.

English School Affairs.

The London correspondent of the *N. Y. Observer* says:—

"We have at present a somewhat exciting campaign going on in London, preparatory to the election of new members to the School Board. Hitherto the work of education in the schools under the control of the Board has been carried on in a liberal, generous manner. Spacious school-houses have been built in every part of the metropolis where there has been any demand for them, well-appointed teachers have been chosen, and thousands, tens of thousands, of children now go to school, who, but for the excellent Education Act of Mr. Forster, would probably have remained in the 'undesirable' position from which they have often derived the name of 'gutter children.' These wretches and strays are now gathered into the schools. But there is now a cry raised against the expensive management of these schools. Not that there is any just cause for the cry. It does not come from the friends of the children and of education. It comes from the opponents of education. Of course this is a stingy class all over the world, and yet it is not altogether on the score of economy that the cry is raised. The truth is, that these excellent schools, managed by the Board, which is elected by the ratepayers, have seriously interfered with the so-called Voluntary Schools. And these voluntary schools are of a denominational character. And of all denominations, none exercises so much control, has so much prerogative in the matter, as the Church of England. Consequently this Church looks at the growing character of the Board schools with some dismay. It would be disagreeable for them to find their occupation gone. So they are making strenuous efforts to elect men of their own denomination at their representatives on the Board.

The Family Treasury.

A Christmas Hymn.

BY T. BUCHANAN READ.

The air was still o'er Bethlehem's plain,
As if the great Night held its breath.
When Life Eternal came to reign
Over a world of death.

The pagan at his midnight board
Let fall his brimming cup of gold;
He felt the presence of the Lord
Before his birth was told.

The temples trembled to their base,
The idols shuddered as in pain;
A priesthood in its power of place
Knelt to its gods in vain.

All nature felt a thrill divine
When burst that meteor on the night,
Which, pointing to the Saviour's shrine,
Proclaimed the new-born light.

Light to the shepherd and the star
Gilded their silent midnight fold—
Light to the wise men from afar,
Bearing their gifts of gold—

Light to a realm of sin and grief;
Light to a world in all its needs;
The light of life—a new belief
Rising o'er fallen creeds;

Light on a tangled path of thorns,
Though leading to a martyr's throne;
A light to guide till Christ returns
In glory to His own.

There still it shines, while far abroad
The Christmas choir sings now, as then,
"Glory, glory unto God!
Peace and good-will to men!"

Milton and Owen.

John Milton and John Owen were both Christians—both devout, both unceremonious, both advocating a wide liberty of conscience, both adverse to Prelacy and to all Presbyterian dominion, both entertaining in general the same views of government, political and ecclesiastical, yet how unlike in many other respects! the one exhibiting in his religion the genius of a poet, the other the genius of a systematic theologian: the one soaring with outstretched wing into the loftiest region of divine contemplation, the other measuring every opinion by the standard of a remorseless logic, based upon Scripture: the one inspired with classic taste, chiselling the products of his intellect into forms of beauty, comparable to those of Phidias in the art of sculpture; the other careless respecting artistic style, and flinging out the treasures of his affluent mind after a fashion which is most excruciating to the aesthetic of this generation: the one a Homer, the other an Aristotle among Puritans. And as they differed in their manner of thinking, so also they differed in their modes of feeling and in their habits of life, the religious sentiments of Milton being calm and pure, with something in their tone almost approaching to angelic elevation, bearing scarcely any marks of such struggles as beset most other Christians, and suggesting the idea that his chief conflicts of soul must have been with "spiritual wickedness in high places"; Owen, on the other hand, dwelling much upon "the mortification of sin in believers," "the doctrine of justification," "the work of the Holy Spirit in prayer," and "the glory of Christ," and ever indicating the strongest faith and the intensest feeling upon those evangelical points respecting which some defect may be traced in the religion of Milton. And while Milton was solitary in his devotion, at least during the latter part of his life, and in this respect, as in others, was "like a star, and dwelt apart," Owen delighted in social worship.—*Rev. J. Stoughton's History of England.*

George Stephenson at Sir Robert Peel's.

At Drayton, on one occasion, an animated discussion took place between Stephenson and Dr. Buckland on one of his favorite theories as to the formation of coal. But the result was, that Dr. Buckland, a much greater master of tongue-fence than Stephenson, completely silenced him. Next morning, before breakfast, while he was walking in the grounds deeply pondering, Sir William Follett came up and asked him what he was thinking about. "Why, Sir William, I am thinking over that argument I had with Buckland last night. I know I am right, and that if I had only the command of words which he has, I'd have beaten him." "Let me know all about it," said Sir William, "and I'll see what I can do for you." The two sat down in an arbor, where the astute lawyer made himself thoroughly acquainted with the points of the case; entering into it with all the zeal of an advocate about to plead the dearest interests of his client. After he had mastered the subject, Sir William rose up, rubbing his hands with glee, and said, "Now I am ready for him." Sir Robert Peel was made acquainted with the plot, and adroitly introduced the subject of the controversy after dinner. The result was, that, in the argument which followed, the man of science was overcome by the man of law; and Sir William Follett had at all points the mastery over Dr. Buckland. "What do you say, Mr. Stephenson?" asked Sir Robert, laughing. "Why," said he, "I only say this, that of all the powers above and under the earth, there seems to me to be no power so great as the gift of the gab." One day, at dinner, during the same visit, a scientific lady asked him the question, "Mr. Stephenson, what do you consider the most powerful force in nature?" "Oh!" said he, in a gallant spirit, "I will soon answer that question; it is the eye of a woman for the man who loves her; for if a woman look with affection on a young man, and he should go to the uttermost ends of the earth, the recollection of that look will bring him back: there is no other force in nature that could do that." One Sunday, when the party had just returned from church, they were standing together on the terrace near the hall, and observed in the distance a railway train flashing along, throwing behind it a long line of white steam. "Now, Buckland," said Mr. Stephenson, "I have a power for you. Can you tell me what is the power that is driving that train?" "Well," said the other, "I suppose it is one of your big engines." "But what drives the engine?" "Oh, very likely a canny Newcastle driver?"

"What do you say to the light of the sun?" "How can that be?" asked the Doctor. "It is nothing else," said the engineer; "it is light bottled up in the earth for tens of thousands of years—light, absorbed by planets and vegetables, being necessary for the condensation of carbon during the process of their growth, if it be not carbon in another form—and now, after being buried in the earth for long ages in fields of coal, that latent light is again brought forth and liberated, made to work, as in that locomotive, for great human purposes." The idea was certainly a most striking and original one; like a flash of light, it illuminated in an instant an entire field of science.—*Life of George Stephenson.*

Beauty of Canadian Women.

An American correspondent of the Boston Post, who has lately been on a tour through Canada, pays the following high compliment to our ladies:—

"The healthfulness and beauty of the women of Canada was very deeply impressed upon me recently. Taking a cheap excursion trip upon the lake one sunny day, I saw about six hundred young women and girls, a prettier batch could hardly be wished for. As a rule, the girls were pictures of health. Their complexions were clear and rosy. Their blonde hair was long, thick and abundant, and their teeth regular and pearly white. They were well developed, neatly and natively dressed, and were quite artless in manner and conversation. I could see nothing in their faces, half-hidden beneath broad, white-trimmed chip hats, which indicated late hours or champagne suppers; they did not resemble Dr. Holmes' Indian rubber constitutions, which collapse in the middle third of life; they were specimens upon which I inwardly wished the author of 'Sex in Education' could look and be satisfied. I then and there concluded that the Canadian girls were the prettiest I had seen in the North or East. A Canadian woman is in her prime at thirty, and the fatal collapse which is the inexorable fate of Eastern girls between twenty and thirty is unknown to these hardy maidens. The Canadian girls are not very 'stylish,' but they are neat, and, possessing the essentials of beauty, style is an easy acquisition. They are refined, and as modest as they are artless.

How to Study the Bible.

In his address on the study of the Bible, Mr. Moody says:—

I now take up the question how to study it, not how to read it. A great many read it as I used to before I got converted—just to ease my conscience. I then used to read two chapters a day, and I would jump out of bed to do it. Some put a mark in the book to tell where they left off. In travelling, I have seen the head of the house take down the family book and ask his wife where he left off. Some read it carefully, and if asked ten minutes after they shut the book, they cannot tell a word that was in the chapter. Some read a chapter here and there—scatter all through—and, having no connection, they don't know anything about it. This book is altogether different from all other books. We have got to study it to understand it; read and re-read it, and pray God to cause the Holy Ghost to open our understanding. If we first go about it in that way, and set our faces, as Jehoshaphat did in prayer, like flint, and go to work to understand these blessed and heavenly truths, we will succeed. There are three books that Christians ought to have. The first is a good Bible. I don't like the little ones, because they are hard to read. You want one with plain print that you can see. Many object to large Bibles, because they cannot be carried in the pocket. Carry them under your arms then. As some one said: "He preached a sermon five miles long by carrying a Bible under his arm." Let the people know who you are. Men come in on every train, and sit down and play cards. Why should you be ashamed to be seen with a Bible in your hands reading the Word of God? If you cannot get time at home, take the Bible on the train. Some say that exhibiting a spirit of Phariseism. If you do it in that spirit it is an abomination to men of God, but, with a pure motive, God will bless you. A great many say they cannot find time. Suppose you do not read so many daily papers, or spend so much time upon yourself? I do not believe there is a business man in Chicago who cannot find an hour a day to study the Bible if he will do it.

When you have a good Bible get Cruden's Concordance; that is a great help; and then a little scriptural text-book has been a great help to me. And when you come to the Word of God hunt for something. Don't read to ease your conscience. A great many read but a little, and the result is they don't find anything. When men went to California for the purpose of digging gold they worked hard and toiled with a terrible energy to get a little. Now, my friends, if you want to get pure gold you have got to dig for it. The best truths are not found on the surface. If you dig and keep delving you will find them.

Religion Not Gloomy.

So far from personal piety becoming a source of darkness or depression, there is no one fact so eminent and evident in human history as that many a man has in his hours of suffering and harassment found religion to be his mightiest comfort. The better Christian a mourner is, the more certainly and swiftly comes to his bereaved heart a full joy of relief. The entire experience of sorrow has, under the power of Christian faith, been rapidly reversed. A man has even learned to be content in whatsoever state he is, to take pleasure in distress, and to say, "It was good for me that I was afflicted."

What is really most surprising of all is, that these preposterous evils come from unbelievers, whose real feeling and sentiments are precisely what they charge falsely upon Christians. Hume, the infidel, said he had observed that all devout persons whom he had ever met were seriously melancholy. To which good Bishop Horne replied most wisely, when he remarked that it might very probably be true; for, in the first place, it is most likely Hume saw but very few Christians, his friends and acquaintances

being of quite another sort; and in the second place, the sight of Hume himself would make a truly devout man melancholy any time.

For much of this mistake, however, it must be admitted that, in all candor, Christians themselves are responsible. For we are wont to accept too many of the sentiments which our faith teaches us to reject. Suppose a sermon is announced upon the text, "We all do fade as a leaf." Does not the anticipation present itself instantly in every mind that a sad, pensive, poetic strain of lamentation and warning is coming from the pulpit, and so people are going to be tormented before their time? Have we not all of us been too much accustomed to quote the sentence with an intonation of irrepressible gloom in our voices?

Reading.

From the habit of deriving your necessary pleasure from reading. Let your reading be so comprehensive that it will take in something of all that is going on upon the globe in the time in which you live. Read books of travel and history. Ordinarily, for the living news, for news of the actual processes that are going on, read the newspaper. But in all you read, avoid vulgarity. A thing is not proper because it has been put in type. Avoid all that which is unmanly in your reading. You would not associate with a man who is mean in all his intercourse with the companion, the party or the neighborhood; yet this man's newspaper may be just as mean as he; and why should you associate with that? You would not associate, for a moment, with a man who went about as a tell-tale, reporting everything that befel each member of a party; you would spew him forth with loathing; but if he prints all the vile, prurient stuff that he can collect, with no purpose of good, but only with the purpose of filling his avaricious pocket, why should you not vomit out his paper also? Keep yourself free from sensational reading. Abhor morbid news. The things that are useful, that make you sweet-minded, that would be becoming in your father's house and in your mother's presence; the things that a philosopher would cherish and that a patriot would admire; in short, the things that a plain, truth-loving, justice-loving man would like—those things read by day. So reading, you will discipline your moral sense and augment your knowledge. Maintain that vital curiosity which shall make the world perpetually bring material to you to fill up your vacant hours; continue that habit while you are young, and through life, and then it will not forsake you when you are old; and when business falls from your listless hands, and your ears bring to you no more sweet sounds, you shall not sit in the chimney-corner with no source of enjoyment and of knowledge. So long as his higher faculties do not fail, the man who has trained himself to reading has, in youth, in middle age, and in old age, a relief from loneliness, and an unending source of joy.

Grace Darling.

The name of Grace Darling is familiar to every one—so familiar that the details of her simple and noble life may not be often recalled to the minds of the young. She was the daughter of William Darling, keeper of the Longstone Lighthouse, on one of the most rocky and exposed of the Farne Islands, lying off Northumberland, on the English coast. She was twenty-two years old when the incident occurred which gave her the name of heroine. On the 8th of September, 1838, amidst wind and storm, a vessel, with sixty-three persons on board, was wrecked upon one of the fearful crags of the Farne group. The vessel was utterly unseaworthy, and the majority of those on board found a watery grave. But at daybreak, next morning, by means of a glass, nine poor creatures were discovered clinging to rocks and broken spars nearly a mile from Longstone. When Grace Darling perceived their imminent danger—by the returning tide would engulf them—she resolved to save them. Her aged father endeavored to dissuade her, considering that rescue was impossible in such a furious sea. But Grace was resolute, and as there was no one on the island except herself and parents, they launched the boat together, and father and daughter, each taking an oar, pushed out to sea. By wonderful skill and strength the shipwrecked nine were saved. The brave girl's heroism aroused a tumult of praise throughout England, and most flattering tokens of appreciation were offered to her. But Grace Darling never swerved from her modest dignity of character. She continued to live with her parents at the lighthouse, refusing all offers of a more public career. In October, 1842, she died of consumption.—*Harper's Weekly.*

Genoa.

Genoa is not a city to detain the tourist long with its sight-seeing, though it will probably be the one on his way southward and eastward where he will first encounter a decided flavor of Orientalism. It can boast no world-renowned masterpiece in art or architecture, like the Venus de Medici or the Transfiguration, that wondrous miracle in marble, the cathedral of Milan. It lacks the art treasures of Florence, the hoary monumental glories of Rome, the romantic charm of the Venetian "sea-swan," or the dreamy, *dolce far niente* voluptuousness of incomparable Naples. But Genoa can boast, instead, of being the commercial metropolis of Italy—a city that belongs to the present as well as the past, and hence a city of brilliant contrasts, where the old and the new civilizations meet in fierce though friendly encounter; where Italian *vis inertia* and indolence are stimulated by Anglo-Saxon enterprise and energy; where the shrill whistle of the locomotive startles the slumberous chimneys of the monastery bells, and the mediæval donkey orays out his solemn protest against the encroachments of the aggressive iron horse—a quaint, picturesque old city, with a subtle charm that grows upon you in spite of unfavorable first impressions, together with I know not what of transport in the majestic breath of her glorious gulf, and the sublime sweep of its encircling mountains clad in purple and capped with snow.

Proudly seated upon her amphitheatre of vine-clad, olive-crowned hills, where many a sinuous fold gives interminable play to sunshine and shadow, for beauty of situation Genoa yields only to Naples and Constantinople in the Mediterranean. From her crescent-shaped port, with its forest of masts, to the mountain summits frowning with fortifications, palaces and villas, churches and convents, rise one above another in endless succession. It would seem as if the queenly city, too deeply enamored of her beautiful bay, were everywhere on tiptoe to catch a glimpse of its broad expanse of liquid sapphire, whose prismatic play of reflected light and color, as it loses itself in a rich autumnal sunset, with its opulence of purple and scarlet and gold, neither pen nor pencil can adequately portray.—*Harper's Magazine for December.*

Oliver Cromwell's Last Illness.

The Protector's popularity had been much increased by the possession of Dunkirk; petitions were even sent in by some counties, desiring him to take the title of king; and whether men feared or hoped, the expectation that he would be crowned was general throughout the country.

But this expectation was never to be realized. Sorrows fell upon Cromwell in his own family, and these to him were harder to bear than the plots and machinations of his enemies. Death had already deprived him of two relatives—Robert Rich, lately married to his youngest daughter (16th Feb.), and the Earl of Warwick, a firm friend to himself, the young man's grandfather (19th April). And now his favorite daughter, Lady Claypole, "of excellent parts, civil to all persons, courteous, friendly," lay ill at Hampton Court, "under great extremity of bodily pain," dying, in fact, by some terrible internal disease. The Protector was constantly by her bedside, and so overpowered with grief for his dying child, that he had but little attention to bestow on public business. The groom of his bedchamber relates how "his sense of her outward misery, in the pains she endured, took deep impression upon him, who, indeed, was ever a most indulgent and tender father." He also relates how the text, "I can do all things through Christ which strengtheneth me," was what restored him from despair. For "this scripture," as Cromwell himself said, "did once save my life when my eldest son died, which went as a dagger to my heart, indeed it did." Lady Claypole died (6th Aug.), and a fortnight after her death his own health, which had for some time past been failing, quite broke down. He was seized with a dangerous ague, and, by advice of his physicians, removed from Hampton Court to Whitehall, (21st Aug.)

Men prayed for his recovery, looking into the dark future with dismay at the anarchy that might ensue, when the one man was gone who could hold the rival parties down and compel them to live in peace. "His heart," says one who then attended him, "was so carried out for God and His people—yes, indeed, for some, who had added no little sorrow to him—that at this time he seemed to forget his own family and nearest relations." "He would frequently say, 'God is good, indeed he is,' and would speak it with much cheerfulness and fervor of spirit in the midst of his pains. Again he said, 'I would be willing to live to be further serviceable to God and His people; but my work is done. Yet God will be with His people.' He was very restless most part of the [Thursday] night, speaking often to himself. And there being something to drink offered him, he was desired to take the same, and endeavor to sleep, unto which he answered, 'It is not my design to drink or sleep; but my design is to make what haste I can to be gone.' The next day was the 3rd of September, his lucky day, the anniversary of his victories of Dunbar and Worcester, and at four o'clock in the afternoon of that day Oliver Cromwell lay dead.—*From "King and Commonwealth, a History of Charles I. and the Great Rebellion."*

The Food We Need.

Bishop Huntington, of Central New York, at the communion service of the Church Congress, in Boston, closed an address in these words:—"A noble Englishwoman, noble by blood, noble in knowledge, and noble by a sweet and charitable life, whose constant visiting in the homes of the poor wore out a frame not firm enough to sustain the holy fire of her spirit, said to some clergy of her Church just before she died: 'Try to lead the heart of England from an irrational infidelity to a reasonable Christianity.' All over this continent, forty millions of people are judging our faith by our works. On what bread do we feed our life? Is it on that of which a man eats and dies? or is it on that which the Wayfarer Man blessed beforehand in His promise, when He said to every follower who hearkens and opens the door, 'I will come in to him and will sup with him, and he with Me.'

"We take up the cry of the saintly Arisenet, in his 'Warnings of the Great Shepherd to the Pastors of the Flock,' 'Oh, Lord Jesus, reasonable, indeed, is our service when we acknowledge Thee to be our Lord! Assuredly it is very meet and right that together with nature itself, with the stars, with the angels that bear Thee witness, with so many that were healed by Thee when Thou wast on the earth, with the Apostles, with so many martyrs, so many kings, so many wise, with all the upright in heart, we should be saying, 'Oh, holy and mighty and everlasting is our Saviour Christ! Heaven and earth are full of His glory. Glory be to Him Most High!'"

A machine for melting and clearing away the snow has been invented by Mr. John Mullaly, one of the New York Commissioners of Assessments, and Mr. John T. Hawkins, one of the Superintendents of the Centennial Exposition. The inventors claim that the machine has been brought to a state of perfection that leaves nothing more to be desired. By their process one snow-melter is capable of clearing off from one to fifteen miles of streets in twenty-four hours.

For the Young Folk.

Good News on Christmas Morning.

Good news on Christmas morning,
Good news, O children dear!
For Christ, once born in Bethlehem,
Is living now, and here!

Good news on Christmas morning,
Good news, O children dear!
The way to find the Holy Child
Is lighted for your feet.

Good news on Christmas morning,
Good news, O children dear!
Rare gifts are yours to give the Lord
As ever Wise Men had.

Good news on Christmas morning,
Good news, O children dear!
Still doth the one Good Shepherd hold
The feeblest in his care.

Thank God on Christmas morning,
Thank God, O children dear!
That Christ who came to Bethlehem
Is living now, and here.

—St. Nicholas.

"That Marvellous Boy."

BY REV. ROBERT H. WILLIAMS.

Chatterton was such a remarkable instance of precocity that Wordsworth called him "that marvellous boy." At a very early age he was withdrawn from school as a dunce, but having been taken under the immediate care of his mother, he made rapid improvement. Then the schools offered him the opportunity and stimulus for the development of his mind. And so rapidly did it develop, that at eleven he wrote verses, and at seventeen, articles for reviews and magazines. And before his death, which occurred at the early age of nineteen, he wrote sermons for ministers, and political essays for the politicians.

Something like this can be said of others whose names have a conspicuous place before their fellow-men. Whately studied the difficult theories of government at the age of twelve. The difficult doctrines of the Christian religion afforded Chalmers great delight at the early age of thirteen. Pascal, at sixteen, produced a famous paper on Conic Sections. "Ismael: an Oriental Tale," said to have been composed by Bulwer when he was only fifteen years of age. Watts composed devotional verses at eight, and had hardly passed boyhood when his hymns could be counted by the score.

Alexander Hamilton, at the age of seventeen, wrote several essays on the Rights of the Colonies, which drew attention to him as a youth of great promise. Says an able writer: "There are displayed in these passages a power of reasoning and sarcasm, a knowledge of the principles of government and of the English Constitution, and a grasp of the merits of the whole controversy, that would have done honor to any man at any age, and in a youth of seventeen are wonderful." Of Southey, it was said that he wrote thirty thousand lines before he was nineteen years of age.

Just before the death of the father of Francis Turretin, he had Francis who was then eight years of age, brought to his bedside, and said: "This child is marked with God's seal." When Calvin's father saw the rapid advancement he was making in his studies, he would smooth his beard, and say: "Ah, ha; we shall see brave things yet." When Guizot was a youth, he was complimented by Roger Collard, who said: "Bravo, my young friend. You will make your mark yet."—*N. Y. Observer.*

Young People's Amusements in the Boyhood of the Poet Bryant.

One of the entertainments of the boys of my time was what were called the "raisings," meaning the erection of the timberframes of houses or barns, to which the boards were to be afterward nailed. Here the minister made a point of being present, and hither the able-bodied men of the neighborhood, the young men especially, were summoned, and took part in the work with great alacrity. It was a spectacle for us next to that of a performer on the tight-rope, to see the young men walk steadily on the narrow footing of the beams at a great height from the ground, or as they stood to catch in their hands the wooden pins and the braces flung to them from below. They vied with each other in the dexterity and daring with which they went through with the work, and when the skeleton of the building was put together, some one among them generally capped the climax of fearless activity by standing on the ridge-pole with his head downward and his heels in the air.

Another of the entertainments of rustic life in the region of which I am speaking was the making of maple sugar. This was a favorite frolic of the boys. The apparatus for the sugar camp was of a much ruder kind than is now used. The sap was brought in buckets from the wounded trees and poured into a great caldron which hung over a hot fire from a stout horizontal pole supported at each end by an upright stake planted in the ground. Since that time they have built in every maple grove a sugar-house—a little building in which the process of making sugar is carried on with several ingenious contrivances unknown at that time, when everything was done in the open air.

In autumn, the task of stripping the husks from the ears of Indian corn was made the occasion of social meetings, in which the boys took a special part. A farmer would appoint what was called "a husking," to which he invited his neighbors. The ears of maize in the husk, sometimes along with part of the stalk, were heaped on the barn floor. In the evening, lanterns were brought, and, seated on piles of dry husks, the men and boys stripped the ears of their covering, and breaking them from the stem with a sudden jerk, threw them into baskets placed for the purpose. It was often a merry time; the gossip of the neighborhood was talked over, stories were told, jests went round, and at the proper hour the assembly adjourned to the dwelling-house and were treated to pumpkin-pie and cider, which in that season had not been so long from the press as to have parted with its sweetness.

The cider-making season in autumn was, at the time of which I am speaking, somewhat correspondent to the vintage in the wine countries of Europe. Large tracts of land in New England were overshadowed by rows of apple-trees,

and in the month of May a journey through that region was a journey through a wilderness of bloom. In the month of October the whole population was busy gathering apples under the trees, from which they fell in heavy showers as the branches were shaken by the strong arms of the farmers. The creak of the cider-mill, turned by a horse moving in a circle, was heard in every neighborhood as one of the most common of rural sounds.

From time to time, the winter evenings, and occasionally a winter afternoon, brought the young people of the parish together in attendance upon a singing-school. Some person who possessed more than common power of voice, and skill in modulating it, was employed to teach psalmody, and the boys were naturally attracted to his school as a recreation. It often happened that the teacher was an enthusiast in his vocation, and thundered forth the airs set down in the music-books with a fervor that was contagious. A few of those who attempted to learn psalmody were told that they had no aptitude for the art, and were set aside, but that did not prevent their attendance as hearers of the others. In those days a set of tunes were in fashion mostly of New England origin, which have since been laid aside in obedience to a more fastidious taste.

The streams which bickered through the narrow glens of the region in which I lived were much better stocked with trout in those days than now, for the country had been newly opened to settlement. The boys, all, were anglers. I confess to having felt a strong interest in that "sport," as I no longer call it. I have long since been weaned from the propensity of which I speak; but I have no doubt that the instinct which inclines so many to it, and some of them our grave divines, is a remnant of the original wild nature of man. Another "sport," to which the young men of the neighborhood sometimes admitted the elder boys, was the autumnal squirrel-hunt. The young men formed themselves into two parties equal in number, and fixed a day for the shooting. The party which on that day brought down the greatest number of squirrels was declared the victor, and the contest ended with some sort of festivity in the evening.

I have not mentioned other sports and games of the boys of that day,—that is to say, of seventy or eighty years since,—such as wrestling, running, leaping, base-ball, and the like, for in these there was nothing to distinguish them from the same pastimes at the present day.—*St. Nicholas.*

Marks of the Change.

If we "belong to Christ," our religion will make a real difference, not only in our thoughts and feelings, but in our outward life and actions. Some years ago a young girl was led by the Holy Spirit to give her heart to God. But her friends would not at first believe that she was really converted, which means to be turned from sin to God. They knew Jane (as we will call her) had a very bad temper; and they thought it impossible that her passionate disposition should be subdued. So they determined to provoke her, in order to see if she would get angry, as she used to do. This, of course, was exceedingly wicked. They were trying to help the devil; for, you know, it is his aim to tempt people to sin.

One morning when Jane returned from her work tired and hungry, and quite ready for a good dinner, there was nothing for her to eat, but some very unpalatable food, for which she was known to have a special dislike. The family prepared it on purpose to vex her. They watched her as she came in, expecting to see her fly into a passion, and perhaps throw the dish on the floor, or, at any rate, refuse to touch her dinner, as would have been the case before her conversion; but what was their surprise when she quietly sat down at the table and began thankfully to ask God's blessing on the meal! They looked at each other with astonishment, exclaiming, "Is it true?" Yes, it was true. This simple act proved the reality of the change in Jane more convincingly than volumes of words could have done.

Another girl, who lived, I think, in the same place, had also found the Saviour. Before she had come to this turning-point, which we call conversion, she had been noted for her great love of finery and display in dress. Well, one day, soon after she had begun to live a new life, she went to her work, wearing her earrings as usual. It had not struck her that there was anything inconsistent in this. While she was at work, breaking the ore from the mine into small pieces with a hammer, one of her companions noticed her earrings, and began to tell her that if she professed to be a Christian, she ought not to wear such vanities. I do not know whether she really thought so, or whether the words were meant as a sneer. In a moment the young girl took the ornaments from her ears, and, without a word, crushed them to pieces with her hammer. Then with a bright smile she turned to her companion and cheerfully sang:—

"Neither passion nor pride
His cross can abide,
But melt in the fountain
That streams from His side."

This was fulfilling that solemn command of Christ: "If thy right hand offend thee, (or 'cause thee to offend,' as you will find it if you look in the margin of a reference Bible), 'cut it off, and cast it from thee.'"

A little servant girl, who loved Jesus, was once asked what difference her religion made to her work. "O! a great difference," she replied: "I always sweep under the mats now." You see, before, she had sturred her work, only sweeping the part of the room that would be seen, but now she was thorough and honest in doing her daily duty, "not with eye-service, as to the Lord, and not to men."

And so, my dear children, if we truly love and trust in the Lord Jesus, and sincerely follow Him, we shall—

"Our faith by holy tempers prove,
By actions show our sins forgiven."
—Early Days.

The fit tell, and every body tells of the good-fitting shirts got at Treble's, the Great Shirt Fitting House 53 King Street West, Toronto. 215-11

1877! THE 1877! CHRISTIAN GUARDIAN

AND EVANGELICAL WITNESS
Has the Largest Circulation of any Religious Weekly in Canada. It contains timely

EDITORIALS

On all the great LIVING QUESTIONS of the day; a good Weekly Summary of Current

Secular and Religious News; The Latest Intelligence of the Progress of the Work in Every Department of our Church;

CHOICE SELECTIONS

From the best Religious and Secular Journals of Britain and America; Careful and impartial

REVIEWS OF NEW BOOKS

And Periodicals; interesting articles on Domestic and Agricultural Subjects; full Reports of

Dr. Talmage's Stirling Sermons; And Reading Matter of such Variety and Excellence as shall make it, in all respects,

A FIRST-CLASS FAMILY PAPER!

Subscription Price only \$3 a Year.

For one year's Subscription the GUARDIAN will be sent till the end of the year 1877, thus making it FREE for the rest of this year. Show this number to your neighbor and ask him to subscribe.

Christian Guardian

AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, DEC. 20, 1876.

HAPPY CHRISTMAS.

Another Christmas is almost here. As often as the season comes round, we naturally look forward to it with feelings of pleasure and delight. No wonder we welcome the return of this holy and joyous festival, for perhaps no other day in the whole year is replete with so many fond recollections, and pleasant associations; and certainly no other Christian festival is fraught with more genuine happiness and universal goodwill. It is a time of general rejoicing; of family gatherings, friendly greetings, and social reunions. But every successive Christmas, though, brings its own peculiar sorrows as well as joys. To some its return is a season of unmingled happiness, because then the family circle, which has been sundered for months, is once more complete again; to others a vacant chair awakens a train of half-slumbering memories which produce a feeling of sadness. To the young, who live in the future, it is a time of anticipation and hope. To them it suggests nothing of sadness; they are all expectation. Books and toys, scenes of laughter and wholesome merriment, and innocent pleasures of all kinds, are pictures which they conjure up to their minds for weeks before the anxious day arrives. It is meet, however, that we should all rejoice and be glad on Christmas, because of the glorious event of which it reminds us. On this day our thoughts involuntarily carry us back nearly nineteen centuries to the time when the first Christmas carol was chanted by an angel choir at Bethlehem, and happy shepherds, who were watching their flocks in the fields, heard for the first time the "good tidings of great joy." According to God's word, to us a child was born; to us a Son was given; and with Him He has promised freely to give us all things. No matter whether the date be accurate or not, we ought to observe some day in commemoration of God's great love to us in the gift of His Son, and the day which we keep has been celebrated for ages by all Christians as the anniversary of our Saviour's birth. Christmas is not only a time for thanksgiving and joy, but custom has made it a time for giving presents to our friends, or receiving gifts from them. It is a pleasant habit, and worthy of being perpetuated, but let us not forget those who, at this season of the year especially, have strong and pressing claims upon our charity. If we give only to those from whom we expect an equivalent in return, we leave undeveloped one of the noblest principles of our nature, and we exclude ourselves from the enjoyment of one of the purest pleasures of which we are capable. God's gifts to us are the best gifts, and his blessings are unnumbered and free. Let us manifest our gratitude to Him, and our goodwill to men, by bestowing benefits upon the poor, and by relieving the needy and distressed; let us show that our liberality is sincere by our disinterestedness and self-denial in making substantial and appropriate presents to those who really require them—for, of all others, Christmas is the time when young and old, high and low, rich and poor, alike should feel the beneficent influence of our holy and blessed religion. But in all our giving let us not forget the claims of Him who gave himself an offering for us. Truly, "he that giveth to the poor lendeth to the Lord," but there is also a gift which He requires for himself, even a holy heart and a consecrated life. Hoping that they will unite with us in ascribing praise and thanksgiving to Him, who has brought us in safety to the present joyous season, and in praying to Him that peace and good will may speedily prevail among the nations of the earth, we wish all our readers a very HAPPY CHRISTMAS.

AFFAIRS IN QUEBEC.

We regret to say that there are many things in the Province of Quebec which indicate that, since Confederation, the Provincial Legislature has been largely governed and controlled by priestly influence. The passing of the Act to secure complete ecclesiastical control of the burying grounds, so that no future Guibord case could disturb the peace and power of the Church, showed the Quebec Legislature to be the willing instrument of the Romish clergy. In the recent decision of Judge Routhier, on the question of priestly intimidation, we hope we are not guilty of contempt of court in saying, that the judgment reads like the pleading of the advocate of the Church of Rome rather than like a judicial decision from the Bench. He goes out of his way to disparage Judge Keogh, in order to destroy the force of his judgment in the Galway election case. The priests have in this judgment an assurance that they may intimidate and threaten electors with all the terrors of the Church, without fear of

molestation; as the restrictions of the law cannot be applied to "the spiritual order." We are glad that the case is to be carried to the Supreme Court of Appeal. Electors must be protected against all such intimidation as would interfere with their free choice, or else there is no election at all; and the foundations of our whole political system may be undermined.

Popular education is also in a condition that is far from satisfactory in the Province of Quebec. The Church of Rome is not fairly chargeable with being neglectful of the education of the young. It is the quality of the education given, that gives just occasion for complaint. As the priests of Rome require the people to swallow a great amount of extravagant absurdity, it is to their interest that the people should be credulous. But credulity and intelligence do not harmonize. Only the ignorant are credulous. Well instructed in the duty of obeying the Church, and accepting with unquestioning faith all that the teachers, Roman Catholics may be; but in no Roman Catholic country in the world are the young well instructed in those subjects which develop independent thought. The arrogant claims of Rome to infallibility necessarily compel her to resist all freedom of thought and independent judgment. Hence, however ample provision may be made for the education of priests, in all Roman Catholic countries, where the priests control and direct education, the people are ignorant. The Province of Quebec is no exception. The French High Schools are largely training schools for boys intended for the priesthood; and, being adapted to that end, are not suitable for the training of young men for the duties of intelligent citizenship. In 1840, Lord Sydenham, who was certainly well qualified to judge, wrote from Lower Canada as follows: "The only things I cannot manage here, which I should like to deal with, are education and emigration. The first I can do nothing in; first, for want of money, and next, that I cannot get the priests to agree in any feasible scheme. They pretend to be in favor of something, but are, in reality, opposed to teaching the people at all, being weak enough to think that so long as they are ignorant they are under their control."

The same state of things evidently still prevails in that province. And yet the Legislature of Quebec has been at great pains to place the educational institutions of the country more completely under priestly control. And that, too, though so partial a witness as the Abbe Chandonnet, in his recent letters in *Evénement*, paints anything but a flattering picture of popular education in the rural districts. But in the Province of Quebec, any legislation, which the priests or nuns require to give them special advantages, is freely conceded. While an action against the nuns in a patent medicine case is pending in the courts, a Bill has been introduced to give them special privileges as vendors of drugs. As if the courts of law, even in Quebec, were not sufficiently subservient to suit the Church of Rome, the Legislature must be invoked to pass special Acts, for the accommodation of priests and nuns. This is really a deplorable state of things, in which other parts of Canada are interested. It would seem as if the Romish hierarchy of Lower Canada, alarmed at the growth of intelligence and freedom, is using a subservient Legislature to fortify Rome against the spirit of the age. Yet the day of reaction and revolt from priestly tyranny must come.

ENGLAND AND TURKEY.

The general hope is that the Conference at Constantinople will come to some agreement, that will avert a European war. Much confidence is felt in the Marquis of Salisbury being unfavorable to a war with Russia, to maintain Turkey's ascendancy over the Christians she has treated so unjustly. Lord Salisbury, being a High Churchman, like Canon Liddon, has strong sympathy with the Greek Church. It almost seems as if Lord Beaconsfield wanted England to drift into a war with Russia. It is difficult, on any other supposition, to understand his conduct. In his famous Mansion House speech, he dwelt with great impressiveness upon England's obligation to maintain intact the Treaty of Paris, at any cost. Though he knew very well that this treaty had not been faithfully observed by either Turkey or Russia. Russia had claimed and been allowed maritime privileges, withheld by the treaty; and Turkey had persistently violated the obligations which that treaty imposed upon her, by utterly disregarding the guarantees she had given for the better government of her Christian subjects. What special obligation could there be on the part of England to maintain Turkey in the full possession of power over the Christian population, which she had so sadly misgoverned and cruelly wronged. The Emperor of Russia had given Lord Loftus, the English Ambassador at St. Petersburg, the most solemn assurances of his pacific intentions; and that no extension of territory was contemplated by him. Lord Beaconsfield had received this information at the time he made his blustering speech about England's preparedness for war; and concealed the pacific assurances of the Emperor of Russia, because the knowledge of them would have damped his warlike powder, and made his threats appear unseemly and ill-timed. This threatening speech of the Premier drew from the Emperor of Russia a somewhat defiant response. For he naturally thought the English Premier's warlike speech, which seemed to indicate that his communication had been rejected and ignored, was almost a declaration of war. It was some time after, and only at the pressing solicitation of the Russian Ambassador in London, that the report of Lord Loftus's interview with the Russian Emperor was made public. The knowledge of the Czar's peaceful sentiments tended very much to allay the uneasy feeling which the remarks of the British Premier had worked. If they who cause the war had to do the fighting themselves, they would not be so ready to engage in it. It will have a very mischievous effect, if the talk about England's readiness to go to war with Russia should encourage Turkey to refuse such concessions as the Conference may deem necessary for the interest of the Slavic principalities.

OUR ANNUAL CONFERENCES.

Because our Annual Conferences have not power to make laws for the Church, there is some danger of regarding their province and work as altogether inferior to those of the General Conference. But this is not really the case. The work which the Annual Conferences represent is nearer to the heart of the Church, and affects its spiritual life more intimately than that which belongs to the General Conference. The General Conference adjusts and arranges the working machinery of the Church. The reports of Annual Conferences represent the results of the Church's progressive life—the effect of the faith and zeal of ministers and members in their spheres of active Christian work. The character of the men who are the pastors and preachers is one of the most vital things. We have always thought that for the pastors of the Church to meet in annual Council, for brotherly consultation and counsel, and the general review of the pastoral work, was a wise and reasonable arrangement, that did not infringe upon the rights or privileges of the rest of the Church. The laity in our Church have the control of the affairs of the local churches; and an equal voice, with the pastors, in ordering the general arrangements under which the work of the Church is to be carried on. Annual Conferences are not infallible, nor absolutely free from sectional feeling; yet, we believe, there is no interest now committed to the Annual Conferences that is not quite safe in their keeping. We cannot resist the conviction, that the proposal to introduce laymen into the Annual Conferences, in the M. E. Church of the United States, is more the result of dissatisfaction with the present limited sphere of these courts, than of any special pressure on the part of the laity to share in the annual review of the pastoral work. The sphere of the Annual Conferences in the United States is much more limited than that of our Annual Conferences. Our Annual Conferences divide the work into Districts, and appoint the Chairmen of these Districts. And surely there can be no earthly power better qualified to do both these things intelligently than the body of pastors who cultivate all these fields of labor, and who thoroughly know the qualifications of the different ministers. But in the United States, both the arrangement of Districts and the appointment of Presiding Elders are in the hands of the Bishop. It has sometimes happened that a Bishop had formed a new district and appointed a Presiding Elder to take charge of it, and the first intimation which the Conference had of the change was at the reading of the stations, at the close of the Conference. We also give each Annual Conference power to station its own ministers and preachers. In the United States this is done by the Bishop, who generally takes counsel with the Presiding Elders. Now, it strikes us that to introduce laymen into these Conferences, which have nothing to do but to review the pastoral work of the year and receive candidates for the ministry, will be like adding a fifth wheel to a carriage. They will have nothing to do, but to listen to the reports from the different parts of the work.

It is, therefore, very probable that the introduction of the laity would lead to an enlargement of the powers of these Conferences. In the first number of the *National Repository* Dr. Curry has a brief article on the Ministry, as seen in the Annual Conferences. He speaks of the interest and importance of the matters relating to ministerial character and work which come under the consideration of these annual gatherings, and urges the necessity of freedom in discussion, and time for deliberation, in order to arrive at right conclusions. As these Annual Conferences are the only Councils in which the great body of the ministry can have a voice, he thinks it important that their influence should be felt more largely in the decisions of the General Conference. On this point he says:—"The General Conference, because of the small number of delegates as compared with the whole number of ministers, and the infrequency and brevity of their sessions, have ceased to represent the whole body of the ministry. And if that body shall at all reflect the sentiments of its constituents, it is needless that all matters to be acted upon by it shall be first freely discussed and provisionally determined in these constituent bodies. It is also worthy of thought whether the best interests of the Church would not be better subserved by clothing these bodies with concurrent legislative powers with the General Conference, as is the case with the General Assembly and the synods of the Presbyterian Church."

OUR PAPER.

We are drawing near to the close of the year. We trust our brethren and friends are working diligently on behalf of the GUARDIAN. As a great many subscriptions expire at the New Year, there is no time to lose before renewing. We hope all our old subscribers will renew promptly, without waiting for the last minute. Send your subscription at once, either to the minister of your Church or to the Book-Steward. In sending your subscription try and send the name of a new subscriber at the same time. We want to have more or less increase from every circuit. There never was a time when it was more necessary to supply the families of our people with wholesome and instructive literature. One month's earnest effort would accomplish a great deal.

Some writers and journals want to make the impression, that the feeling about the Bulgarian horrors was something like a false alarm; and that the British people have discovered that it was quite a mistake for them to feel so much indignation about these butcheries. But this is far from the truth. The Bulgarian atrocities have given a death blow to Turkish power in Europe. The Turk, as a ruler, will never be trusted again. The real feeling of the British people is one of genuine sympathy with the oppressed subjects of Turkish misrule and injustice; and it would give widespread satisfaction, to be assured that Lord Salisbury represents this feeling in the Conference of European powers. We trust that the continuance of peace, and justice for the oppressed, will be the result of the pending negotiations.

WAR OR PEACE?

There may be circumstances under which nations and individuals are justified in resisting attempts to injure them. Few people will maintain that the inhabitants of a country should stand and look tamely on, without offering any resistance, when hordes of armed men wantonly invade their homes, destroy their property, and inflict upon their wives and children cruelty and dishonor. People who talk this kind of irrational nonsense, professedly in the interests of peace, do more to strengthen the war feeling than to promote peace. For people instinctively recoil from this extreme theory of non-resistance. But, while we admit that physical resistance to oppression and injury may at times be justifiable, we firmly believe that the ordinary adoption of war, as the method of settling difficulties between nations, is a disgraceful relic of barbarism, and a foul reproach to our modern civilization. We remit our personal wrongs, and disputes to the adjudication of courts of justice. But nations still settle their disputes, and take satisfaction for their imagined wrongs, by wholesale butcheries that it makes one shudder to think of. We believe most of these wars are the product of international jealousy and distrust; and are wholly unjustifiable. War settles nothing. It casts no light upon the question in dispute. The aggressor, who is in the fault, may be victorious; and the wronged country, whose cause is just, defeated. If people in private life would manifest the same distrust and jealousy which nations display, how absurd it would seem! Nations that claim to have no selfish purposes, and which use the language of courtesy and confidence towards other nations, yet stand armed to the teeth, as if they thought those nations, towards which they express such good feeling, were only watching for an opportunity to cut their throats! And yet, for all this, eloquence, poetry and art glorify war and hide its deformity. We believe that the Christian pulpit also has not done its whole duty in educating the people to cherish right views of the evil and cruelty of war. We do not mean that ministers should do this by teaching the doctrine of personal non-resistance. But by impressing upon the people clear views of the wrong and expediency of all avoidable wars, such as shall be reflected in the policy of politicians and statesmen. If those who are at the helm of public affairs know that the people will not sustain them, in allowing the nation to drift into a war that might have been avoided, they will govern themselves accordingly. It is very difficult to see how a nation that is not even threatened with loss of territory, or of any commercial or political privilege, and without the plea that she defends some good cause against oppressive wrong, can be justified in going to war. In reference to England's relation to the threatened European war, John Bright recently said: "If you measure the distance from Land's End to Constantinople by the route that would be taken by a ship, you find that we are close upon 3,000 miles away. And does any man in his senses believe that the honor or interest of England could be affected or involved in any question of territory or of conquest that may arise in that part of the world? The nations that are nearer Russia are not afraid of her. They can afford to be tranquil. Their Prime Ministers do not speak—what shall I call it!—rodomontade and balderdash, nor do they blow trumpets and call the nation to arms for a wholly fancied cause, such as is now being urged as an inducement to this country to embark in a costly, probably a prolonged, and certainly a bloody war. I say, with as much sincerity as I ever said anything in my life, that I believe we have not as much interest in this business as would justify us in sending a single man to slaughter; but I hope and believe that out of this matter there will not be war."

EDUCATION IN MANITOBA.

As a Church, we have good ground to complain of a want of courteous treatment, on the part of Mr. Davis, the leader of the Government in Manitoba, in reference to the constitution of the Board of Education for that Province. When the Board was organized, it was thought desirable that the different religious denominations of the country should be represented in its composition. Accordingly, there were nine Roman Catholics and twelve Protestants nominated as members. Among these were Archbishop Tache, of the Roman Catholic Church; the Bishop of the Episcopal Church; the Rev. Dr. Black, of the Presbyterian Church; and the Rev. Geo. Young, of the Methodist Church. We believe Mr. Young was the only Methodist on the Board of twenty-one members. When Mr. Young left Manitoba, the least that was due to the Church, which he had so long represented at Winnipeg, was to appoint a Methodist to fill his place on the Board. But, in direct disregard of the principle which had been practically recognized in the organization of the Board, Mr. W. H. Ross (a Presbyterian, we believe), a young lawyer, who had been but a very short time in Winnipeg, and was almost wholly unknown there, was appointed in Mr. Young's place; thus leaving the Methodists without any representative upon the Board of Education. We know enough of Manitoba to say, it was not because there were no Methodist gentlemen, duly qualified for the position, available. The Rev. J. F. German, M.A., who succeeded Mr. Young at Winnipeg, is a University graduate and a scholarly man. So, also, is the Rev. Mr. Morden, Principal of the Wesleyan Institute. Or, if it had been thought better to appoint a layman, there were S. C. Briggs, Esq., B.A., a Methodist barrister, not inferior to Mr. Ross; the Hon. Mr. Kennedy, Mayor of Winnipeg; Thomas Nixon, Esq. (agent of the Hon. Secretary of State), who, both as a teacher and school Superintendent, had large experience in educational affairs in this Province—besides other Methodist laymen who might be named, who are not inferior to several who occupy places on the Board. Why were all these passed over, and the Methodist Church excluded from representation on the Board? We are not disposed to maintain that the public departments of a country should be carried on with strict reference to the principle of denominational representation. But there is

METHODIST GENERAL COUNCIL.

For some years past Methodist papers have contained occasional reference to the desirability of a Methodist Ecumenical Conference, to discuss some of the great practical questions that have a common interest for all branches of the Methodist family. We have more than once expressed ourselves strongly in favor of such a conference, and have had the pleasure of seeing our articles copied approvingly into several of our Methodist contemporaries. The question was taken up at the last General Conference of the M. E. Church, at Baltimore, and favorably received. The Bishops were accordingly directed to nominate a committee to correspond with other Methodist bodies, and prepare a report as to the carrying out of this idea. The following preamble and resolution were adopted:—

Whereas, There is a number of distinct bodies of Methodists in the United States, the Dominion of Canada, Great Britain, and in other countries; and whereas, these different Methodist organizations accept the Arminian theology, and maintain agencies which distinguish them to some extent from every other denomination of Christians; and whereas, there are in these Methodist Churches nearly thirty thousand itinerant ministers, twice that number of local preachers, and more than four millions of lay members; and whereas, these several Methodist bodies have many interests in common, and are engaged in a common work, and are seeking a common object; and whereas, an Ecumenical Conference of Methodism would tend in many ways to a closer alliance, a warmer fraternity, and a fuller co-operation among these various Methodist organizations for the advancement of the Redeemer's kingdom in all parts of the earth; and whereas, it is eminently proper that this General Conference of the Methodist Episcopal Church—a Conference and a Church representing and including eleven thousand itinerant ministers, and sixteen hundred thousand members—should initiate and propose such a measure; therefore, Resolved, 1. That the Bishops be requested to appoint a committee of correspondence, consisting of nine persons—two of their own number, four of other ministers, and three laymen—who shall take this whole subject into consideration, correspond with different Methodist bodies in this country, and in every other country, and endeavor to arrange for the said Ecumenical Conference of Methodism, at such time and place as may be judged most advisable, to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelization. 2. That such committee is hereby empowered to represent, and speak for and in the name of the Methodist Episcopal Church in the United States in respect to said Ecumenical Conference, and is directed to make a full report of its proceedings to the General Conference of 1880.

The Bishops have recently appointed the Committee, of which Bishops Simpson and Ames are members. We believe that important ends may be gained by such a General Conference, should it secure the attendance of the right men, and take up those themes of general interest that are forced upon our consideration by the tendencies of modern thought and the requirements of the times.

SCIENCE ASSOCIATION OF VICTORIA COLLEGE.

On the evening of Dec. 8th, the Science Association of Victoria College, Cobourg, celebrated their anniversary in Alumni Hall, when a paper was read by Mr. H. L. Rice, son of Rev. Dr. Rice, of Hamilton, and the Inaugural Address was delivered by the President of the Association, Mr. L. W. Crews, master of modern languages in Dundas Collegiate Institute. By invitation of the Society there was assembled a large and select audience, who showed by their appreciation of the exercises the interest which they take in some of the leading questions of the day.

A cordial vote of thanks, proposed and seconded in appropriate terms by G. Guilett, Esq., Mayor, and Wm. Kerr, Esq., M.P., was unanimously passed to Messrs. Rice and Crews for their admirable addresses.

Rev. Dr. Nelles, who occupied the chair, afterwards described the gradual advancement of Victoria University from its inception to the present. He mentioned the many discouragements which it had encountered in its thirty years of existence, but now its financial prospects were much improved. Another encouraging mark of progress was the erection of the new Science Building—Faraday Hall—through the liberality of the citizens of Cobourg and the undergraduates of the University. He closed by referring to the remarkable advancement of the Science Association since its origin three years ago.

At the close of the public meeting, the Faculty, resident Alumni, members of the College Senate, and a few others met in the elegant hall lately fitted up by the Society for their regular weekly meetings. When refreshments had been served the President called upon Dr. Nelles to propose the names of the hall in which they were then assembled for the first time.

After briefly recounting the history of the Association, and stating that the object of its formation was to afford students at science and the University an opportunity of discussing scientific subjects and becoming more familiar with

them, he said that he had much pleasure in giving to the new room the name of V. P. Hall, from the initials of their motto.

The proposition of the name was seconded by Mr. Kerr, who spoke in strong terms of the great need of such an association, and expressed a hope that the members would be able to do much in V. P. Hall to acquire a scientific culture. Several other gentlemen made remarks to the same effect. Appropriate speeches were also made by Prof. Wilson, LL.D., and Rev. Dr. Barwash, after which this interesting inaugural meeting of the Science Association was brought to a close at a late hour.

JUDGE MACKENZIE ON INTemperance.

His Honor, Judge McKenzie, in his address to the Grand Jury, at the recent opening of the County Court and General Sessions, in this city, delivered a most powerful and emphatic testimony against the evils of intemperance. It deserves to be studied, not only by temperance men, but by those licensed victuallers and their customers who can see nothing but good resulting from the sale of intoxicating liquors. He forcibly argued that "the tens of thousands that are annually hurried away under the sway of this terrible evil, from the bright path of virtue, innocence, and purity, into the dark places of sin and crime, of wretchedness and misery, and sorrow, and suffering, point out to us all that something must be done to stem and retard the devastating influence of this gigantic evil." Judge McKenzie gave some remarkable evidence both from his own experience and that of others connected with the administration of the criminal laws, respecting the connection of intemperance and crime. Not less than two-thirds of which he believes to be caused by intemperance. He quotes similar testimonies from others; and mentions the case of Booth, the assassin of Lincoln, who nerved himself for his diabolical work by strong drink, as an example of how men seek the inspiration of liquor to stimulate them to carry out their criminal purposes. He mentioned also the report of Chief Constable Draper, which shows that, during the year 1875, 3,080 persons were committed to gaol in Toronto for drunkenness and disorderly conduct—2,522 men and 558 women,—which constituted nearly one-half of all the commitments for the year—a fact that should rouse our city people to action. He pledges himself, as one of the police commissioners, to use his influence to have the license laws enforced in the city, though he looks to the electors and the Legislature to provide some adequate remedy for these great evils. We are glad to have such a testimony from the Bench. We hope to give the portion of his address which relates to intemperance, in full, in a future issue.

OUR CORRESPONDENTS WILL BEAR IN MIND THAT WE ARRANGE THE GENERAL MAKE-UP OF THE PAPER WITH A VIEW TO SECURE AN INTERESTING VARIETY OF READING MATTER. WE CANNOT, THEREFORE, CONSENT TO ALTER THE WHOLE PLAN OF THE PAPER TO ACCOMMODATE A CORRESPONDENT, HOWEVER MUCH WE MAY WISH TO OBLIGE. COMMUNICATIONS, OF ANY LENGTH, MUST BE HAND IN GOOD TIME TO SECURE INSERTION. IT IS NOT ENOUGH THAT CORRESPONDENCE COMES TO HAND BEFORE THE PAPER GOES TO PRESS. EVERY TUESDAY, WHEN THE PAPER GOES TO PRESS, WE SELECT THE CORRESPONDENCE FOR THE NEXT WEEK'S ISSUE, AND GENERALLY HAVE, AT THAT DATE, MORE THAN CAN BE GOT IN. "BRIEF CHURCH ITEMS" MAY BE SENT LATER. REQUESTS TO INSERT SOMETHING COME EVERY WEEK AFTER ALL OUR SPACE IS FULL.

The appearance of things in the United States have not improved since we last referred to the Presidential muddle. Two Legislatures have been for some time in session in South Carolina. And, as if that was too narrow a sphere for practising the double system, there is every prospect that we shall see before long two Presidents of the United States. The Chairman of the Democratic Association has issued his mandate to the effect that Tilden has been elected. Mr. Chandler, on the part of the Republicans, has issued a counter-mandate, declaring Hayes to be elected. The Democratic plan is—in the House of Representatives, a majority of which is Democratic—to declare that there is no election, and then claim the right to elect Tilden. The plan of the Senate is to have its President count the votes and declare Hayes elected. It seems to be a dead lock. It is hard to see how it can have a peaceful end.

One would hardly expect to hear that there was any decline of patriotism in the United States, during the Centennial year, when all American papers and periodicals have been fighting their battles over again. Yet the Rev. E. E. Hale declares that he recently went into a school, and asked a question about the battle of Brandywine, to find that the class had never heard of it, and was only amazed at the dullness of the name. This is appalling, for a country that used to have an account of these battles with the British in an appendix to the school primers. What will become of the country, if this kind of thing should be allowed to prevail?

The latest news from the East is still hopeful. With one or two exceptions, the reports during the past week have indicated that peace will shortly be established, and that the negotiations which have proceeded thus far so slowly will yet bring about a satisfactory termination of this perplexing question. It is stated, as a settled fact, that a prolongation of the armistice until March has been agreed upon; and Russia is also said to be now willing to renounce her demand for a foreign occupation. The preliminary Conference at Constantinople was brought to a close last Saturday, and it is expected that the formal Conference of the plenipotentiaries will be opened sometime this week.

At a recent meeting of the bishops of the M. E. Church of the United States, their respective places of residence were fixed as follows: Bishop Scott, at Odessa, Del.; Bishop Simpson, at Philadelphia; Bishop Ames, at Baltimore; Bishop Bowman, at St. Lewis; Bishop Harris, at New York City; Bishop Foster, at Boston; Bishop Wiley, at Cincinnati; Bishop Merrill, at Chicago. Bishops Andrews, Haven and Peck being absent, their places of residence were not fixed.

NOTES AND GLEANINGS.

Burning the Bible.

Rev. W. H. Galick writes to the *Missionary Herald*, from Santander, Spain: "Last week two of our members went through several of the neighboring villages, selling Bibles and Testaments, and religious books and tracts. They made sales, but did good work in talking with the people. At one village, where they had a stand placed in the public piazza a priest came up with eager haste, inquired the price of a Bible, paid his twenty-five cents with hands trembling with excitement, and hardly waiting for his change, turned and tore from the precious book a handful of its leaves, with a companion, with a box of matches ready, struck a light and set the mangled Scriptures on fire! This exhibition of inquisitorial hate startled the simple people who were gathering around, so that they did not dare to buy, though it awakened their curiosity and prompted many inquiries."

The Dead Man's Papers.

The Vatican correspondent of the *Gazetta d'Italia* informs that paper that Cardinal Antonelli's papers relative to the secret negotiations which were carried on with France, Austria, and other powers are already in the hands of the Pope. His Holiness also ordered to be brought to him all Cardinal Antonelli's keys before the family could lay hold on the papers. The Pope wishes to classify them himself. He desires certainty with respect to some very important secrets which Monsignor Merode has revealed to him. It is supposed that Cardinal Antonelli has not destroyed all papers compromising him personally, although he has, during his illness, burned a great number of letters, especially from female hands. But of greater importance is the correspondence of the deceased with the Sovereigns, Ministers, and politicians of Europe. Some of the letters are said to be of a very compromising character for the Cardinal's reputation.

Antonelli's Successor.

The character of the man who succeeds Cardinal Antonelli as the Pope's Secretary of State, gives no hope of a liberal policy.—The *London Daily News* of the 16th inst., editorially draws attention to the fact that Cardinal Simeoni, who was elevated to the dignity of a Prince of the Church on the occasion of his appointment as Papal Nuncio to the King of Spain, signaled his arrival in that country by issuing a protest against the law of religious liberty, which the revolution had established in Spain, and demanded the restoration of the Concordat of 1851 whose fundamental principle required "the exclusion of every other creed." He was especially apprehensive of the results of a system of education which was not absolutely under priestly control. Simeoni's circular was so violent that the liberal journals at the time advised that his passport should be given him at once, and a mob burned the obnoxious Concordat of 1851 before his residence in Madrid.

Romish Intolerance.

The *N. Y. Observer* quotes the *Tablet*, a leading Roman Catholic paper, to show that in spite of all its professions of liberality, it maintains Rome's right to persecute. The *Tablet* says:—"The Church [of Rome] proclaims trumpet-tongued through the lands that belief in what she teaches is a duty obligatory on every human being who hears it, and that not to believe it is a capital crime, bringing down on the unbeliever the eternal wrath of God. . . . The Church is charged with intolerance because she asserts that what she teaches is not at all a matter of opinion; that no one is permitted to have any opinion about it; that what she teaches is the truth once delivered to the saints, of which she has been the divinely informed depository ever since Christ went up to heaven; that what it was then it is now; that no one, from the Pope to the humblest peasant, is permitted to question it or to cavil; that all are bound, under pain of terrific penalties, to receive exactly what she teaches as to obligatory dogma, and nothing else; and that whoever, of set purpose and wilfully, refuses to believe it, incurs the punishment of hell."

Mr. Gladstone on the Eastern Question.

The President of the Labor Representation League has received the following letter from Mr. Gladstone: "Sir,—I accept with gratitude the acknowledgments you have conveyed to me in your letter of the 17th inst. My sentiments on general politics and on the growing expenditure of the country are well known. I need only assure you that, in whatever position, I desire to use every reasonable opportunity of giving them practical effect. With regard to the question of the East, Her Majesty has sent to Constantinople a nobleman of no less integrity than ability, and I recognise in his mission a ground of hope, but the steps taken by the Government generally have been so equivocal and the declaration of the Prime Minister in particular so blame-worthy, that I am certain there is much ground for continual vigilance on the part of all men who feel interested in the question. Especially I repeat that if Russia has selfish designs in the East, no policy can so effectually promote those designs as a policy of coldness and indifference on our part towards the Christian populations, which can have no other effect than that of throwing them into her arms.—I remain, your obedient servant, W. E. GLADSTONE."

English Mission Agencies.

The Rev. Dr. Parker, the well-known Congregationalist Minister of London, in a recent address, said: "Then the question will arise, what is the best way of working out a world-wide mission? And in answering that question there is room enough to differ, to argue, to pray, to labor. I do not want to set up Congregationalism, pure and simple, in all the villages of England, or all the suburbs of London. I am willing to plant Congregational nursery-grounds everywhere, but not Congregational churches all at once. Congregationalism ought to be able to move its village ministers from one station to another at stated intervals; for what man amongst us has genius enough to live a lifetime in a village and keep up a living interest in his own ministry? I think some of our city ministers all over England might, perhaps, have done more good if they had changed pastorate, say once in 10 or 15

years. But to shut a man up in a village for an indefinite time, and expect him to keep up a lively interest in his work, is, in my opinion, something more and something worse than unreasonable. Methodism is much better adapted to village life, speaking generally, than Congregationalism. It has more variety, more life, more relations with the world at large. Methodism preaches the Christ that we preach, glorifies the same dear cross, calls even to the same mighty Lord. This is all that we require to be done. We should help Methodism, subscribe to Methodism, pray for Methodism: it has made the evangelization of English village life a study, and it has found and applied the true answer. If we belong to different armies, then let us fight accordingly; but if we are different regiments of the same army, do not let us crowd and trample upon one another in doing the same holy work."

Romish Pilgrimages.

The *N. Y. Independent* says: This has been a year of Catholic pilgrimages. The number of French pilgrims to the shrine at Lourdes has been larger, perhaps, than ever before. The Paris correspondent of the *London Guardian*, speaking of the faith of the local population as to the miraculous appearance, says they are not disinterested witnesses. The pilgrimages are of immense importance to these people. "In the first place, the peasantry and laboring population delight in the festivities and holidays to which the incident gives birth; the small shopkeepers, and especially the restaurants and cabarets, derive a large share of profit; and to medical men the result is very similar to that which attends a watering-place becoming fashionable, or the contrary." Other famous shrines in Europe have also been visited by thousands, and the Pope only last month received 8,000 Spanish pilgrims in Rome. The number of pilgrimages next year promises to be unusually large. The Pope's Episcopal jubilee occurs in June, and the faithful in all parts of the world are preparing to send deputations to grace the occasion.

A STRIKING ILLUSTRATION.—At the recent Missionary Anniversary in London, the Rev. J. J. Way made good use of the recent explosion of Hell-gate, New York. He said: "Just outside the city of New York there was a passage called Hell-gate, in which in stormy weather many a ship had been wrecked. Seven years ago an American went and looked at it, and said, 'I'll stop that game.' He laid his plans, and sunk a shaft right down hundreds of yards away from the spot where the danger existed, just as at home they sunk the shaft in order to convert the heathen hundreds of miles off. At last he bored a hole right under Hell-gate; he then got a number of people to help him—as the Missionary Society got a number of people to help them—and they cut thousands of channels, into which they put dynamite and gunpowder, connecting with its number of electric wires, and when the decisive day came a little child of four years of age put its tiny hands upon two handles, and in a moment Hell-gate was exploded, and smooth water allowed 300 vessels that were waiting to float safely into New York Harbor. That was what the Missionary Society was doing; they were opening schools and preaching-places, employing all sorts of instrumentalities, making all ready, laying the wires from England all over the world; and when God's Pentecostal power should come they would shake Hell-gate to pieces, so that every soul might float safely into the harbor of God."

Lieutenant-Governor Caron, of Quebec, died last Wednesday afternoon, after a protracted illness. He was born in the year 1800, in the Seigneurie of Beaupre, county Montmorency. He was called to the Bar of Lower Canada in January, 1828, created a Queen's Counsel in 1848, and in 1853 was appointed a Judge of the Superior Court of Lower Canada, being transferred to the Queen's Bench two years afterwards. He became Lieutenant-Governor of Quebec in 1873, which position he held at the time of his death. His funeral took place on Monday.

The Chicago *Journal* says that Dr. Talmage, on learning that his name had been used by the Plymouth Church, Chicago, with reference to a call, has telegraphed that he would prefer that his name be withdrawn, as he could not accept such a call, if tendered. He said in his church some time since, as the church had come together under his own toil, he did not expect to leave it until he was called to the better Church in heaven. He did not believe there was a wider field of usefulness on earth, and he intended to work it to the last. The church was in a better spiritual and financial condition than ever before. He intended to do the best for it that he could, and he expected, in return, the prayers and sympathies and support of his congregation.

In our issue of the 6th inst., an item from one of our contemporaries to the effect that Methodism had never had a church in Oxford, England, was inadvertently placed among our Religious Intelligence. The Wesleyans have had a chapel there for about half a century.

Such a work of grace, it is said, has not been witnessed for many years, as is now in progress in the Central Methodist Church, Stratford. During the last week between forty and fifty persons have been seeking salvation, many of whom have found peace.

Rev. W. H. Poole delivered his lecture on "The Lost Tribes of Israel," in the village of Campbellford, on Tuesday evening, the 5th inst. The *Herald* says:—"The subject was a most instructive one, and would have an increased hearing, if repeated."

The Rev. S. J. Hunter will lecture in the Dundas Street Methodist Church, of this city, on Thursday evening, the 21st inst. Subject: "The Manly Man." Chair taken at 8 o'clock. Admission 25 cents.

The Rev. E. H. Dewart, Editor of the *GUARDIAN*, delivered a lecture to young men, on "Self Culture," in Shaftesbury Hall, a week ago last Tuesday evening.

We call the attention of our readers to the interesting table of contents on our last page of the annual number of the *Canadian Methodist Magazine*. Now is a good time to subscribe.

BRIEF CHURCH ITEMS.

The new Methodist Church at Plattsville, will be opened by Rev. Dr. Ives, of Auburn, N. Y., on Sunday, 31st inst.

A week ago last Sunday Brother A. Cunningham, of Orangeville, received twelve persons into full membership, and baptized one adult.

The opening services in connection with the new Methodist church, Brussels, will take place on Thursday, January 11th, and will be continued over the two following Sundays. Fuller particulars next week.

The new Methodist church, Wellington St., London, was dedicated last week, services being held by Rev. B. I. Ives, D.D., of Elmira, N. Y., in the morning; and Rev. James Elliott, of Kingston, in the evening. The amount subscribed was \$10,300, which will exceed the sum required to build the church.

The series of special services, which were held at Maberly for a period of eight weeks, have been closed. Upwards of ninety persons presented themselves at the altar of prayer during the meetings, most of whom, it is said, have experienced religion. Fifty-two have joined our Church, and more are expected to do so.

A correspondent sends the following:—Plainville Circuit has been enjoying a gracious season of revival. God has watered the seed sown in other days, and it has borne fruit. Members of different denominations zealously helped in the good work. About thirty persons have professed to find the Savior.

One evening last week a concert, in aid of Zion Tabernacle, took place in the Centenary Church, Hamilton, which passed off, it is said, in a highly successful manner. It was pronounced, by competent judges present, to be one of the finest sacred concerts ever held in Hamilton. The programme consisted of choruses, solos, quartettes, etc.

From a communication, which will appear next week, we learn that the recent Missionary meetings on the Colborne Circuit were very successful. The collections were largely in advance of last year. A two weeks' series of special services at the Salem appointment have just been closed, which resulted in an increase of fifteen members.

Rev. W. H. Fife writes:—The revival in Cayuga is still going on. Since I last wrote you, over sixty more have been forward seeking pardon of sin, nearly all of whom have professed to obtain peace through believing on Jesus. "The Lord hath done great things for us, whereof we are glad." Bro. Copp is still with us, and his labors are being blessed.

A week ago last Sunday, the newly completed Ottawa West Methodist Church was dedicated to the service of God. In the morning the sermon was preached by the Rev. Dr. Douglas, of Montreal, and in the evening by the Rev. Dr. Ives, of New York. The morning plate collection amounted to \$37.80, and the evening one to \$28.80. The subscriptions amounted to \$5,250.

Bro. G. C. Madden, of Adelaide, writes:—Our Missionary campaign, of seven nights, has just closed, with very promising results. The honored deputations, Revs. McLean, McLaghlin, Gilchrist, and Bro. R. Dickenson, rendered very efficient service. The proceeds, we believe, when the lady collectors and the children have done their work, will fully equal, if not go beyond, last year, which was noble for this circuit, indeed.

The Prescott *Telegraph*, of the 13th, says:—"The re-dedication of the Canada Methodist Church took place on Sunday last, sermons being delivered in the morning and evening by Rev. Mr. Elliott, of Kingston, and by the Rev. Mr. Hanford in the afternoon. On Monday evening there was a free public entertainment given, consisting of addresses by the Rev. Mr. Hodgins, of the M. E. Church; Rev. Mr. Henderson, Presbyterian minister; Rev. Mr. Hanford, pastor of the church; and Rev. Mr. Elliott, of Kingston."

The Oshawa *Vindicator*, of the 13th, has the following:—"The missionary meeting in the Methodist Church last night was a most interesting one. The attendance was the largest at such meetings since the erection of the new church. The addresses of Rev. Messrs. Young and Browning were all that they were expected to be. The receipts, in collections and subscriptions, were over \$500; and when the lady collectors have completed their work, are expected to reach \$600—considerably over last year's contributions."

Rev. J. C. Ash, of Ameliasburg, says:—"We have just closed a most successful series of missionary meetings on this circuit. The deputations, consisting of Bros. Richardson, Young, Andis, and McCommond, were all at their post, and did noble service for the cause. The financial result will be an advance of one-fourth on the contributions of last year. This circuit will probably contribute one-fourth of the whole contribution of Prince Edward to the missionary treasury."

A handsome and commodious brick church was dedicated at Omenee, on Sunday, the 10th inst., by Rev. Dr. Jeffers, President of the Toronto Conference, (who also lectured on Monday evening). The Rev. Mr. Ewing (Presbyterian) preached in the afternoon, and Rev. C. Fish in the evening. The opening services were continued last Sunday. The Rev. J. C. Seymour, of Cartwright, preached in the morning; Rev. C. E. McEayre, of Omenee, in the afternoon; and Rev. E. H. Dewart in the evening. A successful tea-meeting was held on Monday evening, the 18th inst. Though the weather was severe, the services were all largely attended, and deeply interesting throughout.

Brother Tindall, of Walkerton, writing last week, says:—"The work of God continues to prosper in this section. Our congregation in the town of Walkerton grows apace. It is believed that we now have the largest Methodist congregation in the county of Bruce except Kincardine. Several seekers were at our ordinary means of late, some of whom have been led to rejoice in Christ. The Missionary anniversaries for Port Elgin Mission, Paisley and part of Walkerton, Circuits, were held last week. Large audiences greeted the deputations—Revs. Anderson, McDiarmid, Hastings, and writer, and a deep interest was felt in our Mission work. Our excellent brother, Thomas Holby, Esq., of Brampton, preached two soul stirring sermons; and also gave effective help, on the platform, for four nights. By his wisdom and loving zeal he has won many friends here, who thank the Missionary Committee for his timely visit. Nearly every meeting pledged more than was raised last year. Walkerton

District will do its share towards providing the increased amount required for this year's operations. Within the district two churches have been enlarged and re-opened; and, also, a new one dedicated since Conference, while three more approach completion. The brethren are all at work; and, "the best of all is, God is with us."

Bro. J. Lawrence, of Gaspe, sends the following:—"The Lord is still blessing His work in Gaspe. The people—many of them—seem to increase in their appreciation of the privileges of the Gospel, if the readiness in which our firewood and other matters are attended to this year, in comparison with former years, be any criterion. The people are, generally, getting more attentive to the wants of the minister and his family; and many little acts of kindness now find their way to the parsonage, that were not thought of when we first came to Gaspe. We have opened up a new appointment on the south side of the north-west arm of the Gaspe Bay, where preparations are being made for the building of a small church this present winter. The services, held at present in a private house, are attended with much interest. The labors of my colleague continue to grow in acceptability."

Brother Henderson, of Woodville, writes:—"The Lord still favors us with times of refreshing. After the revival in Wesley Church, we entered on the work in our new church, Essex Centre, and were favored with valuable aid from Rev. W. C. Watson, of Kingsville, one evening; Brother Shortland, of Windsor, two evenings; and, from our good brother, Noah Phelps, of St. Catharines, two days and nights, when on his way to Chicago. My colleague also was faithful in the work. The power of converting grace was realized in many of the meetings. On Sabbath evening we received twelve into fellowship, to four of whom the rite of baptism was administered. Several will yet unite. In this rising town, where, fifteen months ago, there was no interest, now we have one of the most complete and beautiful churches in the county, and a membership of half a hundred."

The special services, which were commenced by a four days' meeting in the Wood Green Church, on Kingston Road Mission, were brought to a close on Monday evening, the 11th inst., having been continued a little over three weeks. Besides the general quickening which has been experienced by the members, twenty-six persons have been added to the Church. These, together with seventeen previously converted through the influence of the ordinary means, make forty-three that have been received at that place since Conference. Bro. Langford says:—"We are greatly indebted to several of our brethren of the city, including Father Carroll, for aid during the four days' meeting, the latter of whom rendered very important assistance throughout the entire services. We are under special obligation to Bro. J. McCarroll, of Saulton, for frequent help during the meetings. His labors were greatly owned of God."

Bro. J. H. Starr, on the 15th inst., writes:—"We are receiving showers of blessings at Richmond Hill. Special services commenced two weeks ago on Tuesday. The congregations are large, solemn, and attentive, and upwards of forty persons have been forward as penitents, many of whom are now happy in a sense of sins forgiven. Last evening, and the evening before, were services of very great interest and power, especially in view of the fact that there were fourteen new penitent seekers of salvation. Brother Hunter, from Toronto, preached the first sermon—one of extraordinary power; and Brethren Douse, Hunt, Fawcett and Bishop have rendered valuable service. The leaders, and other members of the Church, are working earnestly for the Master. We are prayerfully looking for grander triumphs."

The fifty-fourth anniversary of the Bridge Street Methodist Sunday School, of Belleville, was held in the Bridge St. Methodist Church, on Tuesday evening, 12th December. The evening's exercises consisted principally of addresses, singing and Bible readings. The Secretary's and Librarian's reports were read—which showed the school to be in a most prosperous condition. The Secretary's report shows 104 scholars in the primary, 199 in the intermediate, and 70 in the senior departments. Total, 373. New scholars admitted during the year, 120; and 66 lost by removal; making the total gain for the year 54. Officers, 11; teachers, 32; average attendance of teachers, 29. The Librarian's report shows 300 volumes in the 1st division, and 420 in the 2nd division—making a total of 720 volumes in the library. Total number of books exchanged during the year, 5,537. Short and interesting addresses were made by the Revs. E. B. Harpser and S. P. Rose.

PERSONAL.

—Hon. Lestell de St. Just has been appointed Lieutenant-Governor of Quebec.

—Cardinal Patrizi, Dean of the Sacred College, is dead.

—Hon. John Young has been appointed sole Commissioner for Canada at the Sydney Exhibition.

—The Right Hon. W. E. Forster, M.P., was formally installed as Lord Rector of the Aberdeen University on the 29th ult.

—Mr. Henry Stafford Northcote, son of the Chancellor of the Exchequer, who is at Constantinople as Lord Salisbury's private secretary, married Miss Brooke, of Montreal.

—Mr. Gladstone, it is said, is now engaged on a translation of the Latin preface to the Welsh version of the Bible, published by Bishop Morgan in the reign of Queen Elizabeth.

—The Trust Board of the Hesperia Church, at a recent meeting, voted \$25 to Mr. W. G. H. McAlister, as an expression of their appreciation of his services as organist.

—Judge Courso, Commissioner of Dominion Police, has been superannuated at two-thirds salary.

—The Manchester papers announce the death of the Rev. John Kelly Beard, D.D., a well-known Unitarian minister and educationalist.

—Rev. Gideon Shepard, of the M. E. Church of Canada, died in Forestville, N. Y., on the 27th of last month. He was editor of the *Canada Christian Advocate* for several years.

At a meeting recently held in the lecture room of St. Thomas' Church, St. Mary Street, Montreal, A. J. Wm. Clendinning gave a lecture on Workingmen's Associations to a respectable and interested audience, composed principally of laboring men and the wives of such. It is understood that the object of the meeting was to interest the people in the subject, with a view to organizing a Workingmen's Association in the locality.

RELIGIOUS INTELLIGENCE.

During the past year the Tract Society has distributed 15,000 tracts at Guelph.

Mr. Spurgeon says in the last number of his "Sword and Trowel" that during the last few months he has met with more converts from Messrs. Moody and Sankey's meetings than in all the time before.

The native Christian Girls' School at Dehra Doon, India, under the American Presbyterian Mission, is blessed with a gracious outpouring of the Holy Spirit. A large number of the pupils have been converted.

The Presbyterian Synod of New York embraces five presbyteries, with 116 churches, 319 ministers, 36,178 Church members, and 34,878 Sunday School scholars. The increase of members for 1876 was 3,011, which is one-fourth of the total gains of the whole church.

Some recently published statistics of Baptists on the Continent show, that at the close of last year there were in Northwest Germany, 2,437 members; Prussia, 8,485; Middle and South Germany, 2,176; Holland, 136; Switzerland, 419; Denmark, 2,009; Poland, 1,657; Russia, 4,560; Turkey, 121; Sweden, about 12,000.

The Methodist Episcopal Church has forty-seven churches in Baltimore, the Methodist Episcopal Church South, eight, the Methodist Protestant, eight, the Independent Methodist, five, and the African Methodist Episcopal, six. The pastors of most of these Churches are now engaged in special revival services, and in some instances, with considerable success.

The epidemic in the Fiji islands last year, which carried off so many thousands of the natives, has seriously hindered the mission work. The Wesleyans, who are the most numerous body of Christians in the islands, report a loss of 35,000 members and attendants on public worship, and over a thousand preachers, catechists, and class-leaders.

A camp-meeting was recently held at Lucknow, India, by the ministers of the American Methodist Episcopal Mission, which continued eight days. Worshipers were in attendance from Calcutta, Cawnpore, Allahabad, and Agra. Some of the company lodged in tents, others in the houses of friends. On Sunday, the first of October, the Lord's Supper was administered to about 120 persons.

The English Presbyterians have received \$15,236 of the sum proposed as a thank offering in commemoration of the recently accomplished union. The objects to which this fund will be appropriated are: 1. Home and foreign missions. 2. Theological education. 3. The extension of Presbyterianism in those parts of England where it is weak. One donor, Robert Headley, has given to this fund the sum of £25,000.

The *Independent* learns that the missions of the American Board in Western Turkey are in a very flourishing condition notwithstanding the disturbed state of the country. The Caesarea field comprises a territory 165 miles long by 125 broad, with a population of half a million, of whom one-fourth are nominal Christians. The missionaries occupied, in whole or in part, 26 places during the year. The total of members is 2,310, an increase of 508—a larger gain than had been made in the six previous years combined.

A Presbyterian missionary at Orocopia, Persia, says a remarkable change is taking place among the Mussulmans, who show an anxiety to converse with any Christian they can find. Many go to Deacon Para, at the Bible bazaar, for Christian instruction, sometimes as many as eighteen or twenty at once. They also attend the public meetings of the missionaries. Mohammedanism has assumed wide dimensions in the Holy Land; but the Christian cause has, nevertheless, made much progress. There are in Palestine 250 Protestant Churches, 6,000 youths who attend Protestant schools, and a high school, which is attended by 1,600 Protestant youths. Similar success is reported from Alexandria, Cairo, Abyssinia, etc.

Signor Gavazzi, speaking at a recent meeting in Edinburgh on the evangelization of Italy, said:—"Fifteen years ago there were only 5 Protestant congregations and about 400 communicants throughout Italy, while there were now 120 congregations, 8,000 communicants, and about 40,000 hearers. He believed that now that obstacles were removed out of the way, the number of congregations and adherents would at the end of the next fifteen years be at least quadrupled. He said that the chief originator of the evangelization of Italy was Garibaldi, who when he was dictator at Naples, told him (Signor Gavazzi) that he was at liberty to go and preach to his heart's content, which he did. At first the Italian Government was not very favorable to the work; but now he was glad to say that in Italy there was as much liberty to preach the Gospel as there was in this country."

The *Chinese Recorder* gives a very interesting sketch of mission work in Fuh-Chau. The missionaries of the American Board were the first to occupy the city. The first ten years, from 1847 to 1857, but one convert was received. Four years after the first convert was baptized, 1860, there were 13 communicants. Now there are 162, of whom 50 are women. There are seven organized churches, six ordained missionaries, and seven ladies, eighteen outstations, and two colporteurs and one Bible-woman. The missionaries of the Methodist Episcopal Church began their work in Fuh-Chau the same year the mission of the American Board was established. They have now eighty outstations, eighty chapels, and 2,083 members. In connection with the mission there are six ordained missionaries and eight ladies. The Church Missionary Society established a mission in Fuh-Chau in 1857, but no statistics of recent date are at hand.

Missions in Polynesia have been remarkably successful. With the exception of a few centres, or islands, like New Guinea, the Marquesas, and portions of Fiji, the people have been brought under the influence, if not the power, of the truth. More than 300 islands of Southern and Eastern Polynesia have thrown away idolatry, and this within less than fifty years. The languages of the islands have been reduced to writing. In these tongues the Scriptures have been translated, dictionaries and grammars have been prepared and printed, besides other works for the enlightenment and education of the people. Already the Sandwich Islands stand out as a Christian nation. In them, and in many groups, as large a proportion of the inhabitants is connected with the Christian church as in our own or other lands. The membership borders on 70,000, with fully 300,000 adherents.

CURRENT NEWS.

—Potatoes are scarce at half a dollar a bushel in Manitoba.

—The census of Barrie has just been taken. It gives the population as 6,144.

—A movement is on foot for the amalgamation of the Direct and Anglo-American Cable Companies.

—Hundreds of families were rendered homeless by the late floods in the north of Scotland.

—The Italian Parliamentary Committee on the revision of the penal code, have decided to report in favor of the abolition of capital punishment.

—The Grand Trunk Railway conductors and brakemen have been ordered to wear badges representing their calling whilst on duty in future.

—The 400th anniversary of the introduction of printing into England, is to be celebrated in London next June.

—Work is progressing rapidly on the building for the Paris exposition of 1878, and April 1st of that year is announced as opening day.

—The United States Senate have rejected the joint resolution proposing an amendment to the Constitution.

—Mr. Dalton McCarthy, Q.C., of Barrie, the opposition candidate, was elected M.P. for Cardwell, by a majority of over two hundred.

—Toronto Board of Trade has resolved that all property ought to be assessed and made to pay municipal taxes.

—The London and Provincial Horse and Carriage Insurance Company, Limited, now insure horses against accidental injury as well as death.

—The United States Senate adopted an amendment providing that electors shall vote at Presidential elections *in person* instead of by ballot.

—The Silver Bill, making silver dollars of a certain weight legal tender for debts in all cases except where gold is required by law, has been agreed to by the U. S. House of Representatives.

—At the Leeds School Board election, in England, Mrs. Buckton, an unsectarian candidate, has been placed at the head of the poll, having received 22,830 votes.

—The population of Peru is decreasing, being less than three millions. The decrease is attributed to earthquakes, diseases, civil war, and brandy, especially the latter.

—The New York Board of Aldermen has declared war against the gas companies, and is about to take into consideration the possibility of lighting the city with oil or some other illuminating material.

—Body finding is a regular trade in Paris. The authorities pay ten francs for every body recovered from the Seine, and money derived from this source is no inconsiderable addition to the revenue of the watermen.

—An address to the people of the United States has been issued by the National Democratic Committee, announcing the election of Tilden and Hendricks, and congratulating the nation upon the victory for the Reform cause.

—The German National Liberal party have effected a compromise with the Government, in the subject of the Judicial Bill, thus putting an end to the conflict between the German Parliament and the Federal Council.

—The Lumbermen's Association of Ontario and Quebec has presented a petition to the Commissioners of Crown Lands of the two Provinces praying that steps may be taken to prevent the occurrence of bush fires within the timber limits.

—The President of the New York State Working Men's Assembly, estimates the number of men out of employment in New York City at 45,000. He asserts that many families are on the verge of starvation, and that the situation is becoming desperate.

—The great Emma Mine case for the recovery of five million dollars from the American promoters of the scheme, came up last Wednesday, in the United States Circuit Court, at New York. It is expected that it will occupy the attention of the Court for several weeks.

—The Ministerial crisis in France has at length been brought to an end by the appointment of M. Jules Simon, as President of the Council and Minister of the Interior, with M. Martel as Minister of Justice, M. M. Dufaure and Marcere retire, the other Ministers retaining their portfolios for the present.

—At a recent dairy show in England the visitors induced the Aylesbury Dairy Company to furnish them with milk at a penny a glass, and the beverage was so popular that the refreshment contractor, finding his counters deserted, threatened to bring an action for breach of contract, whereupon the milk supply was stopped.

—The Basque Provinces in Spain have been ordered to pay eighteen and a half millions of reales, for the maintenance of the army of occupation. The Provincial deputation refuse to obey the order, alleging the inability of the people to raise the amount. Great excitement prevails in consequence, and trouble is anticipated.

—A continuation of the war between Egypt and Abyssinia is now regarded as inevitable, owing to fresh complications having arisen in the relations between the two countries, caused by the escape and the subsequent arrest of the Abyssinian envoys, who have been kept under surveillance at Cairo.

—The threatened collapse of the cotton industry throughout an important area of Lancashire, in consequence of the manufacturers giving notice of a general lock-out, in retaliation for some partial strikes on the part of the operatives, has apparently been averted, the unionists having discovered that they had put themselves in a false position.

—The body-snatching nuisance still continues in Montreal, to the great scandal of the community. It appears that the corpses of those who die unclaimed, or in too much poverty to bear the expense of a private burial, and very often interred at the public expense, when they could, without any impropriety, be turned over to the medical schools.

—The *Nassau Free Press* of a recent date says:—"In spite of the great depression of the coal market in San Francisco, the product of the mines in this vicinity still retains its hold on the market, if we are to judge by the amount of coal shipped already this month, the number of vessels in port taking in cargoes, and those on the way for a similar purpose."

—The New Westminster *Guardian* reports concerning the 21st day of November in that city as follows:—"We have a brilliant sun shining and the air as balmy and mild as a May day. A friend tells us that he has beautiful blossoms on his apple tree, on recently formed shoots. His pear tree—the early kind—has produced a second crop. Everything in the shape of work goes on merrily as in summer. This is the Fraser Valley."

possesses that distinction, having equipped the roof of the Imperial Riding School at Moscow by a few feet, the span of the former being 240 feet, and that of the latter being 235 feet. The roof to cover the large new station at St. Enoch square, for the Glasgow Union Railway, has a span of 193 feet, and a length of 513. The roof of the new joint station of the Midland, the Great Northern, and the Manchester, Sheffield and Lincolnshire Railways has a span of 210 feet.

The Righteous Dead.

ELIZA EAKINS MORTIMER.
This much beloved sister, whose name has been for some months on the roll of the departed, will be found among those to be had in everlasting remembrance.

Eliza Mortimer was born in the village of Newburgh, on the 8th of March, 1837, and died in Brockville, on the 15th of August, 1876. The home of her childhood was one of religious influence, where she was taught to fear God, to love Jesus, and to imitate parents who served the Lord in truth. She was converted to God early in life, under the ministrations of the late Rev. Joseph Reynolds, and for the period of about twenty-five years, continued in the membership of the Methodist Church. Gentle, modest, and retiring in her disposition, her voice was never heard in mere loud profession; but she was ever ready to bear a testimony for Christ, and do whatever appeared to be right.

As the estimable companion of our bereaved brother, the Rev. George Mortimer, she felt the responsibility of that pathway in life into which God led her to be so great, that it was with her and her husband she entered upon it, but wherever in the Providence of God the itinerancy cast her lot, she made many warm friends. In the quieter circles of social life, she strove diligently to promote the work of God, and manifested everywhere a true concern for the cause of Christ and the extension of His kingdom. In practical effort she was often hindered, because of the blessed God to prosper in the future of affliction, and it was there that her light shone the most brightly. For over eighteen years she suffered from severe attacks of asthma, which she bore without murmuring, spending what little strength she had in working for God and the Church she loved. Paroxysms of severe pain were borne with patience and resignation—a most beautiful example of readiness for suffering or service.

During the last year of her life she was mostly confined to her room and seldom able to leave her couch. A little over a year ago, when she saw that her sickness was unto death, she became somewhat depressed, and desired a brighter evidence of her acceptance with God, a fuller consciousness of God's presence and love, and a clearer vision of things unseen and eternal. The shadow soon passed away, and for a period of eleven months she lived in the assurance of God's love, and in the possession of a peace incomprehensible to some, magnifying amid her sufferings the merciful kindness of her God. Her experience was not the alternations of sunshine and cloud, but the steady light which shines more and more unto the perfect day. An unceasing sense of God's great goodness sustained her through months of distress and pain.

The night before her death, when it appeared as if the hour of her departure had come, among other utterances she said: "Is this going home? Tell me, am I going? I want to know." Upon being told we feared it was, she replied, "It is, it is so easy, it is very easy; I see the City; I see Jesus, too; He is so good; there is something in Him, not in anyone else; oh, He is so good; so loving; so true; so true; His love never failed me, and never will, bless His name; His love is so good; so great, but I have no words, no language to express it myself." To a friend she said, "I am sorry to leave you all, but I am going just a little before, and when I get home, I'll keep looking for you till you come."

A few minutes before her death she revived a little, opened her eyes and tried to converse, but her strength failed. Upon being asked is Jesus with you now, and is He precious, "yes—yes—yes," she answered, repeating till speech failed, and her eyes closed forever to earthly scenes and weeping friends. She has gone to prove that more fully, which she could not on earth express. In her, religion was tested during many months of patient endurance, and slowly failing strength, with death in full view, and failed her not, proved to be the power of God unto salvation. Many have spoken of the benefit received from her patience and cheerful spirit, and she was only too glad that God had wrought in others through the instrumentality of a weak and patient sufferer.

Match might have been added to the foregoing statements. They very inadequately express my conviction of the Christian excellence of our dear sister Mortimer. For myself, I never felt so near the companionship of the shining ones before the throne, as during the half hour spent by the bedside of the sufferer, after a Sabbath's service in this town. God be thanked for those proofs of the power of grace divine.

"May we triumph so when all our warfare's past."
—Y.M. SCOTT.

MRS. WILLIAM DEAN, (of Sandhill).

In a letter from Mr. Dean's brother, I find the following in reference to her early life and conversion: "My sister, Mrs. William Dean was born in the Township of Albion, September 30th, 1810, was converted to God at Macville, in the fifteenth year of her age, under the ministry of the Revs. S. O. Philip and W. Richardson. She immediately united with the W. M. Church, and remained a consistent and devoted member of the same till the day of her death."

The writer had no intimate acquaintance with Mrs. Dean till about eight months ago, when he became the minister in charge of the Albion West Circuit, and a resident within a few rods of her home; but from that time I can bear testimony to the truthfulness of the above statement in reference to Sister Dean's faithfulness as a Christian. It used to be a wonder to myself, as well as others, how she, in her feebleness, (for she was very delicate for many years), could manage her household affairs, with the care of a large and young family, so as to attend the weekly prayer-meeting and class, as well as the public services, with so much regularity. Her worth and consistency, as well as the weight of the bereavement, are best known to her husband and children. While she lived, like every devoted wife and mother, she was her chief care. Her willing hand was ever busy in carrying out the plans of a loving heart for their comfort. Now, that she is no more with them here, may the God of the orphan be their guide and comfort; may her beautiful life be a constant inspiration to prompt them to live as she lived, so that their last end may be like hers. Sister Dean's death, like her life, was beautiful and sudden, but she left behind her a legacy of blessing to her family.

On Wednesday last, a sudden illness, Sabbath noon, she was gone. I visited her in the morning before going to my appointment, and though weak in flesh, she was strong in spirit, trusting in the Lord. Shortly after she said to Mrs. McClung, "I am just setting my house in order, as I do not know how it may go with me. She referred to her worldly affairs and advice to her friends. Thank God her own inner house was in order. In a few short hours, she passed away from the calm nothings of that beautiful early Sabbath (27th August, 1876) to the nothings of eternal glory."
J. A. MCCLUNG.

REBECCA MCKEAN.

Rebecca McKean was born in the county of Antrim, Ireland, in the year 1826; emigrated with her parents, James and Eliza Bailey, to Canada; became the wife of Robert McKean, of Waples; and died, happy in Jesus, August 25th, 1876.

Sister McKean was blessed with early religious advantages. Her parents were earnest, devoted Christians. For over fifty years they were honored members of the W. M. Church; and they strove to bring up their children "in the nurture and admonition of the Lord." As a consequence, the most of, if not all, their children who yet sojourn on earth, are trying to walk in the fear of God, and in the love of the Holy Ghost. While our sister, however, was favored with such precious privileges, she did not experience a consciousness of her acceptance with God, through Jesus Christ, till the year 1854. It was under the ministry of the late Mr. Vining who was, to use her own words, "soudly converted to God."

From that time till her departure to the Church triumphant, she was a faithful Christian and a useful member of the Methodist Society. Trials, temptations, and difficulties beset her pathway in Zion, but all, Jesus brought her more than conqueror.

Our acquaintance with her began about two years ago. We have seen a number of her children give their hearts and lives to Jesus; and how she rejoiced over their wise choice. We have seen her countenance beam with happiness as she has, with us, heard them testify to the saving grace of God. She was faithful her attendance upon the means of grace, rarely ever absent from the Lord's house, when services were being held. She loved to hear God's Word explained and enforced. She enjoyed exceedingly the "communion of saints," and was ever ready to testify on all favorable occasions to the power of Jesus to save. She tried to let her light shine before the world, and, as we have reason to believe, not in vain. Her experience was a reflection of her favorite hymn—

"O love, thou bottomless abyss!
My sins are swallowed up in thee:
Cover'd is my unrighteousness;
No spot of guilt remains on me.
While Jesus' blood through earth and skies,
Mercy, free, boundless mercy, cries!"

The disease, which removed her hence, was not long in doing its work; and, from the first, she seemed to realize that "the time of her departure was at hand;" but, still, she was perfectly resigned to God's will, either to die or live. Prayer and praise were her delight amid the breaking up of her earthly tabernacle. The future appeared to her all glories. She desired to depart and be with Christ; and, leaving her family and friends in the hands of her covenant-keeping Father, she went home with the precious hands of Jesus lingering, like heavenly dew, upon her dying lips.

An immense concourse of friends attended her body to the Springvale Cemetery, and the writer improved the occasion from Feb. 19, 20.
J. S. COLLING.

EDMUND MACKLIN

Was born in the town of Tiverton, county of Devonshire, England, June 7th, 1837; emigrated, with his parents, to Canada at the age of four years, and settled in the township of Haldimand, where, at the age of fourteen years, under the ministry of the late Rev. Geo. McDougall, he was converted to God. In 1863 he was married to his now bereaved partner, and removed to Plainville, in the township of Hamilton, where he died August 18th, 1876.

Bro. Macklin's removal was one of those visitations and, to us, inexplicable dispensations of Providence which the Church of Christ is occasionally called to endure. Out off in the prime of life, leaving a helpless and dependent family, at a time when his services in the Church could not well be dispensed with, his death does indeed appear unaccountable. But it was the Lord who took him, and He does all things well.

From early childhood our deceased brother was surrounded by influences calculated to beget and foster a very high appreciation for religion and everything connected with it, enjoying the advantages of a Christian home, and having ever before him, in the conduct and life of his now sainted parents, practical illustrations of what Christianity is, he early developed into a useful and zealous member of the Church.

For many years Bro. Macklin was a most efficient steward on the Plainville Circuit; and having a perfect passion for music, and being gifted with a most melodious voice, he aided very materially in the services of the sanctuary. His Christian career was marked by consistency and fidelity. He carried on his dealings with him, wherever he went, and in all his dealings with his fellow-men, he never for an instant forgot that he was the Lord's. Punctual in his attendance at all the means of grace, he yet seemed to have a special liking for the class-meeting. During the last few months of his life his experience indicated a growing nearness to Christ. With an earnestness and depth of feeling which proclaimed his sincerity, he told what God had done for his soul.

His last illness was characterized by calm trustfulness in Christ. The writer saw him frequently during the earlier stages of it, and at every visit found him rejoicing in God. Often, while talking with him about the love of Christ, he seemed to forget his bodily suffering, and to exult in the precious presence of his Saviour. The only regret he ever expressed was at leaving his family. This he felt most keenly. Being naturally of an extremely affectionate disposition, he was strongly attached to his wife and children, and this deep love was warmly reciprocated by them. Ultimately, though, he was enabled to commit them to the charge of Him who has promised to be a Father to the fatherless.

For some days previous to his death he was in a state of stupor, with occasional short intervals of consciousness. When asked at such times regarding his hopes, he expressed his perfect trust and confidence in Christ; he had no doubts or fears. And so hopefully passed away our Bro. Macklin on the evening of the 18th August.

In his death the community has lost a kind and obliging neighbor; the ministers of the circuit, a genial and warm-hearted friend; the Church of Christ, a zealous and liberal supporter; and his family, an affectionate and devoted husband and father. But their loss is his infinite gain. The Rev. Mr. Goff, the resident minister, conducted the funeral services, and preached an appropriate sermon, on the following Sabbath, to a large concourse of sorrowing relatives and friends.
C. E. MCL.

The manufacturers of the "Webster" invite the people of Canada to make a thorough investigation of their machine, in every detail, and beg of them to ask any person who has a "Webster" machine in their house, if they would be without it, or if they would trade it for the best American machine made. They refer with pride to the issue of the past four years' sales.

In their Circular, issued at the Provincial Exhibition, the Manufacturers say that the Webster Machine can do more work and better work than any American machine, and that it is a better finished and more complete machine than any American machine, and that their price for the "Webster" is far less than any other American machine offered to the public in Canada.
2459-2t

A PAPER FOR YOUNG PEOPLE.—The Youth's Companion, of Boston, is one of the most judicious and enterprising sheets in the country, and in breadth of miscellaneous reading, has no superior.
2459-1t

A Favorite Cough Remedy.—For Colds, Sore Throat, Asthma, Catarrh, and other diseases of the bronchial tubes, no more useful a tonic can be found than the well-known "Brown's Bronchial Trochæa."
2459-1t

FRANK MILLER'S LEATHER PRESERVATIVE and Waterproof Backing received the highest and only award at the Centennial Exhibition.
2452-3t

Every lady who has used the ordinary made sewing machines knows the annoyance, delay, and constant expense caused by their use, and is delighted to find that the celebrated "Webster" is so simple and runs so lightly that a child may use it. So durable and so thoroughly made that it will last a lifetime. It changes the Family task to a pleasant pastime. Ask your sewing machine dealer for the "Webster," take no other. Every machine is fully guaranteed by the Company.

Special attention of Merchants and Exporters, is called to the fact, that the celebrated "Webster" Sewing Machine is found to be the best machine for export to all countries, on account of its extreme simplicity and durability.
2451-6m

FRANK MILLER'S HARESS OIL received the highest and only award at the Centennial Exhibition.
2452-3t

WHAT NEXT?

A CONSUMPTIVE CURED.—When death was hourly expected, all remedies having failed, and I. H. H. was nearly at the point of death, he was cured by the preparation of INDIAN HEMP which cured his only child of consumption. He now gives this recipe free of charge to all who desire to pay for it. It is a sure cure for all cases of consumption, and also cures night sweats, asthma, and the stomach, and will break a fresh cold in twenty-four hours. Address: J. A. McDougall, 1322 Race Street, Philadelphia, Pa. 2452-3t

U. S. Centennial Commission
AWARD.


DECKER BROTHERS.
PIANOS
Have been awarded the
FIRST MEDAL


—AND—
Highest Honours
—AT THE—
INTERNATIONAL EXHIBITION, Philadelphia, 1876.

Being recommended by the Judges
THE FIRST RANK,
for the following essential qualities in Piano-Fortes:—
"Power and Evenness of Tone."
"Great Excellence of Workmanship."
"Precision and Elasticity of Touch."
"Great Intelligence in Construction."

* The Decker Brothers are thus recognized as being at the head of the Piano Manufacturers of the United States.

Purity and Sympathy of Tone
have ever been the recognized qualities specially characteristic of the Decker Brothers' Instruments, and now after this contest with the leading Piano-fortes of the World, they are placed officially in the

FIRST RANK
for all the qualities essential to a
-PERFECT PIANO,
they justly claim to have achieved the greatest triumph in the art of Piano-forte manufacture, and to have attained the

ENVIALE DISTINCTION
of making the
MOST PERFECT PIANO
KNOWN.

Thus by the force of their own genius, the DECKER BROTHERS have in less than FIFTEEN YEARS placed themselves at the head of the few great Piano-forte Makers of the World.

Mason, Risch & Newcombe,
Sole Agents for Canada.
32 KING ST. WEST,
TORONTO.

Sewing Machines.
The People are the Best Judges,
AND THEY AWARD THE
HIGHEST HONOURS OF THE DAY
TO THE
LIGHT RUNNING ROYAL

While the various Sewing Machine Companies who are exhibiting at the Centennial are disputing amongst themselves as to who obtained the highest honours there, and each claiming to be first, though the fact is they were each awarded a medal and diploma with out any actual contest of the same kinds of work on the different machines, it is an indisputable fact the

LIGHT RUNNING ROYAL,
Manufactured by the
Gardner Sewing Machine Company
OF HAMILTON, ONTARIO.

Goes steadily on its conquering march, and in actual competition on every kind of work with all the first-class American and Canadian machines has, by the people's verdict, taken first prize at the following exhibitions held this season in Ontario:—
Toronto, for family work.
Ingersoll, ..
Woodstock, ..
Kincardine, ..
Port Hope, ..
Cobourg, ..
Wattford, ..
Harley, ..
Norwich, ..
Paris, ..
Otterville, ..
Bowmanville, ..
Alisa Craig, ..
Aurora, ..
Port Hope, ..
Harley, ..
Cobourg, ..
This brilliant record justifies the manufacturers in claiming for the Royal the **HIGHEST HONOUR OF THE DAY.**
2454-3t

Show Cases.
W. MILLICHAAMP,
31 Adelaide Street East,
(MILLICHAAMP'S BUILDINGS),
MANUFACTURER
OF
ALL DESIGNS
OF
Show Cases,
EITHER IN
NICKEL SILVER,
BLACK WALNUT
OR EBONY.
Also,
Gold & Silver Plating
In all its Branches.

I have obtained ALL the FIRST PRIZES for SHOW CASES in 1876, and the six previous years. Having had fourteen years' experience in manufacturing, I have all practical appliances for the trade, and do not carry on the business as a speculation, depending solely on others for its success. My goods have an established reputation, and as I hold the key to the trade, I shall always endeavor not to lose the confidence of an ever-discerning public.
2454-12t

Prices and Illustrated catalogues on application.
WE ARE MAKING
Beautiful Goods.
GIVING LOW PRICES
AND
LIBERAL TERMS.
Filling Orders Promptly

We aim at giving entire satisfaction.
SHOW CASE WORKS,
40 Church Street,
TORONTO.
W. MARTINDALE & CO.
2449-13t

Coal & Wood.
GOAL & WOOD!
GREAT REDUCTION IN PRICES.

Fresh mined Pittston or Scranton coal—all sizes—and all other descriptions of Hard and Soft Coal, delivered dry and clear, re-carried, to any part of the city at very lowest rates. Have also on hand a large stock of first-class Hardwood, which will be sold at a low rate. Sawed and Split Hardwood, cut by steam, at from \$5 to \$6 per cord.

P. BURNS,
Office and Yard corner of Front and Bathurst Streets,
Toronto.
Canvassers Wanted.

AGENTS WANTED.—HIGHEST
premium awarded by the U. S. Centennial Commission, Sept. 2d, 1876, for HILLMAN'S NEW CENTENNIAL BIBLE, dress for new circulation.
REV. SAMUEL ROSE, 20 King Street East, 1st floor.
\$55 & \$75 a Week to Agents. Samples FREE.
C. O. VALLEY, August 8, 2450-1y

EMPLOYMENT.
ANY PERSON of ordinary intelligence can earn a living by canvassing for the Illustrated Weekly Experience is not necessary—the only requisites being, as in all successful business, industry and energy. And for particulars, address CHAS. L. LUCAS & CO., 14 Warren Street, N.Y.
2451-13t

Agents Wanted for the Story of CHARLEY ROSS
Written by his Father. A complete account of this marvellous Abolitionist, and his extraordinary Search with False-Smile Letters and Illustrations. Outside all other Bibles (the same text book) in one day. Terms liberal. Address JOHN E. POTTER & CO., Publishers, Philadelphia.
2451-13t

Sewing Machines.
GUELPH SEWING MACHINE COY.

"OSBORN A." "OSBORN B."

We can with confidence recommend our Machines and warrant them to be perfect. Entire Satisfaction to Our Patrons. Their universal success may warrant a trial. To be had from our Agents almost everywhere, or direct from the Manufacturer. Agents wanted where none have been appointed. Large reductions made to Ministers.

WILKIE & OSBORN.
MANUFACTURERS.
Guelph, Ontario, Canada.
2450-1y

By Telegraph from Philadelphia
THE SINGER
MANUFACTURING COMPANY
TORONTO.

"The world-renowned SINGER carries off the HIGHEST HONOR which the CENTENNIAL COMMISSIONERS could give to any Competitor at this Fair."

Two Medals of Merit,
Two Diplomas of Honor,
AND THE
Special Commendation of the Judges,

HAVE BEEN AWARDED TO THE
SINGER MANUFACTURING COMPANY
OF NEW YORK FOR
Superior Sewing Machines."

146,113 more Singer Machines Sold in 1876 than by any other Company in the world.
Toronto Office: 22 Toronto Street.

R. C. HICKOK,
MANAGER.
THE AMERICAN CENTENNIAL, 1876.

Wheeler & Wilson Victorious!
Again the WHEELER & WILSON SEWING MACHINES triumph over the world. The Centennial Commission have officially announced the awards, and decreed for the New Wheeler & Wilson Machine two Diplomas of Honor and two Medals of Merit. This is a double victory, and the highest award which it was in the power of the Centennial authorities to bestow. No other company received such a recognition in this department. More than thirty of the best producers of machines in this and other countries entered for competition, and at Philadelphia in 1876, as at Vienna in 1873, and at Paris in 1867, Wheeler & Wilson head the list. After a careful, rigorous and exhaustive examination, the judges unanimously decided that the superior excellence of these machines deserved more than one medal and diploma, and consequently they recommended two of each. The Centennial Commission unanimously ratified the action of the judges, and the public will, doubtless, endorse the decision of the ablest of mechanical experts. A claim for equally distinguished honor by any other sewing machine company is only an attempt to hoodwink the people. Read the following statement of "New Wheeler & Wilson" as the Standard Sewing Machine of the world.

[From the Official Report.]
AWARDS TO WHEELER & WILSON.
1. A Medal and Diploma for "The New Wheeler & Wilson Sewing Machine," for the following reasons:—
A Lock-stitch Sewing Machine unsurpassed in the line of workmanship and exhaustive examination, great adaptability to different kinds of work both in cloth and leather, beauty of stitch, ease and rapidity of motion, and completeness of display.

2. A Medal and Diploma for "The New Wheeler & Wilson Sewing Machine" for leather, for the following reasons:—
"Superior quality of work in leather stitching."
2450-13t

Valuable Improvements in Sewing Machines.
KIMBALL & MORTON,
Investors, and First-Prize Medal
SEWING MACHINE
Manufacturers,
Glasgow, Scotland.
Have appointed
Messrs. Anstie Brothers,
226 DUNDAS STREET,
LONDON, ONTARIO,
Sole Agents for the Dominion of Canada.

The lengthened experience of Messrs. ANSTIE BROTHERS in the sale and repairing of Sewing Machines, enables them to advocate with the utmost confidence, the merits of the "superior machine" of the "Kimball & Morton," which, for Durability, Simplicity, Ease of Operation, Capacity for widest range of Work, and also adjustment of its parts, cannot be rivalled. Every "Family" and "Medium" Machine is furnished with a complete outfit of Attachments, in addition to MORRIS'S LOCKS WHEEL FOR BORDERS, and a most valuable invention, whereby an important saving of labor, time, wear and tear, and noise, is effected, and which needs only to be seen to be appreciated. Illustrated circulars and price lists furnished on application, or mailed to any address.

ACTIVE, RESPONSIBLE AGENTS,
To sell the "Kimball & Morton," wanted in every City, Town and County in the Dominion.
Agents for E. Butterick & Co's Patterns,
Catalogues free to any address.
2448-6m

Bells.
MENEELY & COMPANY,
Bell Founders, West Troy, N. Y.
Fifty years established. CHURCH BELLS and CHIMES: ACADEMY, FACTORY BELLS, etc. Improved Patent Mounds. Catalogues free. No agencies.
2450-1y

BUCKEY BELL FOUNDRY.
Established in 1837.
Superior Bell of Copper and Tin, designed with the best Rotary Moulding, for Churches, Schools, Factories, Colleges, etc. Also, Alarm Bells, Towing Bells, etc. Fully warranted. Illustrated Catalogue sent Free.
Vacuum & 7th, 192 & 194 St. Second St., Cal.
2443-11m

M'SHANE BELL FOUNDRY
Manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc. Price-List and Circulars sent free.
HENRY M'SHANE & CO.,
Baltimore, Md.
2444-1y

BLUMYER MFG CO
Church, School, Fire Alarm, Pipe-lined, low-priced, warranted with 2000 testimonials, price, cost, and free. Blumyer Manufacturing Co., Cincinnati, O.
2449-26t

Dry Goods.

NEW AUTUMN DRY-GOODS!

Our MR. THOMPSON has just returned from England and France, having made extensive purchases. NEW AUTUMN DRESS GOODS, NEW PLAIN SILKS, NEW LINENS, NEW TWEEDS, SILKS, and WOOLLENS, NEW BOYS' and MEN'S CLOTHING.

THOS. THOMPSON & SON,
2447-1y-2423
Opposite St. Lawrence Hall.

Fall Circular, 1876.


R. WALKER & SONS beg to announce the arrival of their complete Stock of
EUROPEAN GOODS
for the present season, comprising some of the choicest Goods, and at lower prices than they have shown for many years. Special attention called to the Stock of
Black Lyons Silks, at old prices.
Also a very cheap lot of
TAPESTRY CARPETS.
Best styles, 75 cents.
CANADIAN TWEEDS, Bargains,
SCOTCH TWEEDS,
NEW MANTLE CLOTHES,
PRUSSIAN PATTERN MANTLES,
FRENCH MILLINERY

R. W. & S. have also a superior Stock of
Ready-Made Clothing,
made up from lines of Tweeds, &c. Other goods put on hand for cash at great reduction.

Clothing to Order.
A Special Department. Four First-Class Cutters employed in it.
A call solicited. A pleasure to show goods. If out of any article, will always procure it.

R. WALKER & SONS,
2445-2304-1y
TORONTO AND LONDON

CARPETS.
HENRY GRAHAM & CO.
Invite attention to their Stock of
CHURCH CARPETS,
Of which they have a great variety of Patterns.

COCO MATTINGS.
In all widths.
Their Stock is now complete, and they invite inspection by intending purchasers.
3 King Street East.
2447-13t

Stained Glass Works.
ONTARIO STAINED GLASSWORKS
I furnish Stained Glass, in any quantity, for
CHURCHES, DWELLINGS
Public Buildings, &c.,
In the Antique or Modern Style.
Also,
Memorial Windows,
Enriched and Embossed Glass, Fluted, Enamel, and all plain colors, at prices which defy competition.
Designs and Estimates furnished on receipt of plans or measurements.
R. LEWIS,
2414-1y
London, Ont.

CANADA STAINED GLASSWORKS
Established 1858.
JOSEPH M'CAUSLAND,
Stainer and Enameller of Glass,
No. 8 King Street West, Toronto.

Figures under Canopies Memorial Windows, Coats of Arms, &c. of every description, neatly executed. Ornamental and Plain Stained Glass for Churches, Schools, and other Public Buildings, perfectly impenetrable to the Sun's rays, and dispelling with the

Modern Work, including Embossed and Enamelled,
With Flowers, Fruit, Landscapes, &c. suitable for Hall and Staircase Windows, Ceiling Lights, Door Panels, Ship Cabin Lights, &c. Glass bent to any required curve. Also and Banner Painting 2432-14-15-1y

HAMILTON STAINED GLASS CO.
Lydiatt & Co., Proprietors,
STAINED & ORNAMENTAL WINDOW GLASS,
Engravers, Decorators, etc.
ESTIMATES AND DESIGNS GIVEN FOR Churches, Public Buildings, Private Residences, &c.
HAMILTON, ONT.
2418-1y

THE PRIEST, THE WOMAN, AND The Confessional.
By FATHER CHINQUY.
12mo. cloth; 15c. pp. Price \$1. Address, REV. S. ROSE, 2448-1y
A school Book-Room, Toronto or C. W. Co. St. Montreal

Dry Goods.

RECEIVED CIRCUIT COURT

DECEMBER CIRCULAR, 1876.

OUR BUYERS
ARE NOW IN THE

ENGLISH MARKETS

Looking after the interests of our house, bringing their mature judgment and large experience to bear in the selection of goods to meet the requirements of our growing trade.

The business of our house during the year now drawing to a close, has been marked by an immense increase in our sales over any previous year, and we have no doubt that by the steady flow of trade that is destined to come to this city, and by maintaining the

several departments in a state of efficiency, by always
having

A WELL-ASSORTED STOCK
of reasonable goods, that position which we have attained will be only a starting point for future success.

We announce the arrival of a

Large Shipment of English Prints

FOR THE EARLY SPRING TRADE,
AT VERY LOW PRICES.

SAMSON.

11. **_____** _____

**KENNEDY, &
GEMMEL**
44 Scott and 19 Colborne Streets.

TORONTO. 2459

Special for the Holidays.

ALL WOOL FRENCH CASHMERES,
New Shades Seal Brown Navy Blue Mulberry

Dark Myrtle, &c. Also, Buttons and Fringes
to match. At

CRAWFORD & SMITH'S,
49 King Street East, Toronto.

Slit Paletots, Fur Lined.

CRAWFORD & SMITH
Will offer, all this month,
Rich Black Gros Grain Silk Jackets,
Lined with Fur, at a great reduction in price.

Silk Jacket, Lined with White Coney Fur.

30 inches long, only \$20. All other sizes reduced
in price.
49 KING STREET EAST.
2103-4447-13t
Furniture.
The Oshawa Cabinet Co.

Have fully opened their new

FURNITURE WAREHOUSES,
No. 97 Yonge Street.

The STOCK is very large and well-assorted. Buyers should call and get prices.

Fancy Tables, Brackets, etc.,

In great variety, for the

CHRISTMAS TRADE.
215-261-2157

Fancy Goods, &c.

THE ARCADE
China, Glass, Delf & Fancy Store,
No. 449 Yonge Street, Toronto,
(Opposite the Yonge Street Avenue.)

CHRISTMAS IS COMING!

And the ARCADE has Choice Goods, suited to the times, which will be sold *cheap* as compared with other houses in the trade.

Fancy Sea Shells of every name and variety.
Fancy Sea Shell Pinoscions, and Mottled Shells.
Fancy Bed-Room Sets.
Fancy and Plain China Tea Sets—upwards of 35
varieties.
Fancy and Plain China Cups, Mugs, Plates, &c.
Fancy Vases and Toilet Sets.
Fancy Flowers and Fruits, with Shades.
Fancy and Plain Dinner Sets.

Triple-Plated Silverware :

Crust Stands, Napkin Rings, Sals, Cake Baskets,
Butter Knives, Pickle Stands and Forks,

Gongs, etc.
Lamps, Chandeliers and Brackets.

All Suited for Christmas' Presents!
 Fields and Wheat Pattern Delf.
 Glassware in endless variety.
 Also, a choice lot of Baskets, cheap.

COME AND SEE!
 21: 9-20: 4456

financial.

LAND & LOAN

OFFICE OF

LAKE & CLARK,
41 Adelaide Street East, Toronto.

**STOCKS,
BONDS,
DEBENTURES,
REAL ESTATE,
BOUGHT AND SOLD.**

JOHN N. LAKE. J. P. CLARK.

2152

MONEY TO LOAN.

Business addressed to Church Trustees of a Loan to

Money advanced to Church Trustees at a low rate of interest and for times to suit Borrowers. Charges very moderate. For further particulars apply to

A. W. LAUDER, General Treasurer of the Star Life Assurance Society for Canada, or to
LAUDER & PROCTOR,
Solicitors, 20 Masonic Hall,
Toronto.
October 17th, 1878. 213-4f

MANITOBA.—JOHN BROWN,
Commission Merchants, Wholesale Agents,
selects Farm Lands, Lands Money (first security, 10
to 15 per cent.) Box 206, Winnipeg. Reference +nt.
216-12h

MILLIONS
Sterling Unclaimed.
Bank of England Unclaimed Dividend Books,
with the names and descriptions of the Proprietors
of Unclaimed Dividends on Bank Stock and on all

Government Funds and Securities, published by order of the Directors of the Bank, may be searched, for

a fee of five dollars, at the office of ROBT. BEATY & CO., Bankers and Brokers, 53 King Street East, Toronto, Agency for "Globe's Index to Advertisements for Next of Kin, Chancery Heirs, Legatees, etc."