

# The Christian Guardian

AND EVANGELICAL WITNESS.

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## Literary and Religious.

### MOSS ROSES.

White with the whiteness of the snow,  
Pink with the faintest rose glow,  
They blossom on their sprays;  
They glad the borders with their bloom,  
And sweeten with their rich perfume  
The fragrant garden ways.

The dew that from their trembling leaves  
Drops down the minueton's rooves,  
And sweeter grows thereby;  
The tall stems lift and stand erect,  
In radiant white and gold, and here  
The purple pansies lie.

Warm sunshine glitters over all,  
On daisies and on violets,  
On ivy, pansy, rose,  
While fitting round each garden-bed,  
With joyous laugh and air,  
A fairer sunbeam lies.

A little human blossom, bright  
With childlike innocent delight,  
Of life yet in its dawn,  
With sunshine gleams in her hair,  
Deep eyes unshadowed by a care,  
She gambols on the lawn.

She checks the light elastic tread,  
And stays to hear, far overhead,  
The birds' song to its close;  
Eyes shaded by two tiny hands—  
We pray God bless her as she stands,  
Our little daughter Rose.

Yes, bless the Rose, dear God, since we  
Have given the Lily leaf to thee,  
That bloomed with her smile;  
Yes, bless her deeply, doubly now  
For her dear sake, whose angel brow  
Reflects thine awful smile.

How often in her childish face  
Our hungry, longing eyes can trace  
The looks of one away;  
How often in her merry tone  
A mule winks, more said than mean,  
Of accents hushed for aye!

God bless the child to blossom here,  
Our clinging human hearts to cheer,  
Till life has reached its close;  
To grow in a sweet grace and bloom,  
To beautify the dear old home,  
Our precious daughter Rose.

—All the Year Round.

## THE ECCLESIASTICAL LAWS OF GERMANY.

On the 10th of December, 1871, a law was passed by the Empire, which threatened with imprisonment for a period not exceeding two years any of the clergy who, in the public exercise of their office in the Church, spoke of political questions in such a way as to endanger the public peace. A second law, dated the 5th of July, 1871, dissolved all the institutions of the Jesuits, with the orders and fraternities associated with them, within the German Empire, forbade all action on the part of the members, and expelled all foreign Jesuits. A third law passed on the 4th of May, 1871, threatens all clergymen who continue to exercise their functions after being deprived of their office by a judicial sentence, with confiscation in certain districts or places, and eventually with the loss of German nationality and banishment from Germany. In the years from 1872 to 1876 Prussia passed a number of laws the object of which was to protect the rights of the State against the Churches—especially the Roman Church. The scope of them may be thus summed up. The oversight of all public and private schools is accorded to the State; the institution of clergymen, whether permanent or temporary, can only be made after notice has first been given to the Government, which has the right, on legal grounds, to protest; clergymen must possess the rights of German citizenship, have attended a German gymnasium, studied theology for three years at a German university, and passed an examination in history and German literature before a state commission. All ecclesiastical seminaries are to be under the oversight of the State. Otherwise they must be closed. New schools for boys or for students are not to be built, nor youths received into those already existing. A clergyman who is punished for any crime or misdemeanor for which the penalty is imprisonment with hard labor in a house of correction, or with the loss of municipal rights or public offices, is not to be reinstated. The same is to be the case with a clergyman from whose conduct it may be presumed that he will oppose the laws and regulations of the State and endanger the public peace. Actual discipline is only to be exercised by the German ecclesiastical authorities. The accused must be heard, an ordinary trial must be held, a written judgment given, with the grounds on which it rests. Corporal punishments are forbidden and fines are not allowed to exceed 90 marks. Imprisonment in a *domus demeritorum* is not to be for longer than for three months, and these institutions are to be under government surveillance; the appeal to be made to the State when the sentence is illegal. If a clergyman has so seriously violated the laws of the State relating to the clerical office and its functions that his remaining in office seems incompatible with public order, then on the proposition of the state authorities he shall be dismissed from his office. No penalties are permitted except for ecclesiastical offences or those concerning religion. They cannot be indicted because political or civil rights are not exercised, or to enforce their exercise in a particular way. The public announcement, performance, or proclamation of them to the congregation in an injurious way is punishable. A royal court of ecclesiastical affairs decides concerning appeals, dismisses from office, and so forth. Bishops which are unlawfully occupied, as well as other places, are to be administered as to their temporalities by a state commission. Revenues provided by the State for the clergy (or arising from funds administered by the State) are withheld if the receivers do not declare,

either by word or deed, that they submit to the laws. Benefices that have been vacant longer than a year may be filled by the patron of the community. The property of benefices is administered under State laws, by a steward chosen by the community. The State exercises an oversight of the diocesan property. All orders and fraternities, except those devoted to the care of the sick, are to be dissolved at the latest by the 3rd of June, 1879, and those which remain are to be under the supervision of the State. This summary will be sufficient to show the great importance of these laws.—*Contemporary Review*.

## THE RELIGIOUS NEWSPAPER.

Let us look at the case. It would cost them little over a half cent each day to have the weekly visit of our Church paper. Is it possible that in a family of from three to seven there could not easily be saved of that which is expended for little or no benefit ten times this daily amount—at least this amount? Again, how many families suffer to go to waste those things which would readily bring ten times the cost of the paper. But where is the family which could not earn, with little effort, ten times the cost of the paper, additional to that which they now earn, and this often by simply rendering utility the strength or skill of some of its members who are the worse off for want of labor? But if we look at the value of a religious newspaper, the absence of it from a Christian family is the more to be wondered at and deplored. Such a family is informed as to the affairs of the Church in general, and even concerning portions of it quite near him. Some of the most important events in all the Christian world—events which fill all heaven with joy or commiseration—are transpiring, and this Christian family care nothing about it, and of course know nothing about it. Revivals occur, not only in places of which the members of the family had no knowledge, but also in places which they have known well, and they know nothing about it. But some say it is better to read the Bible. We would not have a family read the Bible less, but more; and it is a fact that those who do not take a religious newspaper do read the Bible less than such as take such a paper. This is especially true of the children. The religious paper not only increases the taste of the children to read, but it also calls their attention to subjects which lead them to consult the Bible and become regular readers of it. But it may be said by some that that few of their children have any taste for reading. Well, has one of them a taste for it, and if so, will it not pay, for his sake alone, to take that which is food to his mind and heart? But why have some no taste for reading? Is it because such taste has been uncultivated in consequence of want of a newspaper in the house, or by the careless example of the parents as to the reading? Is it not time to do all that can be done to remedy this want of a taste for reading? Is it a taste that grows with daily food? Give yourself and children current religious reading, which you can find nowhere so well as in your own Church paper.—*Exchange*.

## THE NYANZA MISSION.

The Rev. Mr. Wilson, the surviving member of the original mission to Lake Nyanza, writes to the Church Missionary Society an account of his Sunday services at Mtesa's palace, at Uganda, which he was compelled to leave. He says: "As in all tropical countries, we are early here; so about half-past seven every Sunday morning I set off for the palace, the fact of its being Sunday being announced to the public by the king flying his flag from the flagstaff by his palace. This flag is a non-descript sort of thing, consisting of pieces of red, blue, and white calico sewn together. The service begins with a chapter from the Old Testament. I read three or four verses in English, and Mufu then reads them in Kiswahili—the king generally translating into Kiganda. I then explain and comment on the verses just read and answer any questions that may be asked; then three or more verses are read and explained, and so on till the chapter is finished. A chapter is then read and explained in a similar manner from the New Testament; and I give a short address, consisting principally of a sort of summing up of what we have just read and drawing particular attention to anything of special importance. This keeps the people's attention better than reading long portions at a time, and also gives them more opportunities for asking questions, of which I am glad to say they avail themselves pretty freely. We then conclude with some prayers from the Prayer Book, in English and Suahili, the people (except the Arabs) all kneeling and joining in the 'Amen.' The people, as a rule, are very attentive, and seem to take an interest in what is read, especially in our Lord's parables; and the hearty expressions of assent which come from them when anything comes to them with special force are very pleasant to hear. I was much pleased last Sunday with what the king did. The passage from the New Testament was the raising of Lazarus, which was listened to with unusual attention. At the close, after

speaking of our Lord's power and willingness to save all who came to him, I urged them to come to Christ at once, while yet there was time. As soon as I had finished the king took it up and spoke most eloquently to them, telling them to believe in Christ now, saying they could only do so in this life. When they were dead it would be too late. These services are attended only by what may be called the aristocracy of Uganda but it is a great thing that in so young a mission we can give some, at any rate, the opportunity of hearing regularly the Word of God, and we have God's promise to encourage us that His Word shall not return unto him void. I, of course, do not confine my work to Sundays; but whenever I go up to the king's court, which I do several times a week, I take my Bible, and generally contrive to read or say something about religious matters. At these courts the attendance is more mixed and there are people present from all parts of Uganda, so that one cannot but hope that the seeds thus sown may be carried far and wide, to spring up in due time, to God's honor and glory."

## POPULAR EXEGESIS.

1. Peter iii. 19. "By which also he went and preached to the spirits in prison."

This whole passage is one in which the difficulties are created by our desire to know certain things not revealed rather than by our inability to understand what is revealed. Let us first of all, look at the scope of the Apostle's discourse. He is urging patience under affliction when suffering comes from well-doing. Such affliction likens us to Christ and such patience conforms us to His image. If any should be spared suffering, surely it was Jesus Christ: yet He suffered, and suffered for sins, and those sins were the sins of others.

This statement brings to the Apostle's mind the death of Christ; "being put to death in the flesh, but quickened by the Spirit." That seems to mean that as to His flesh He died, and as to His Spirit, He was made alive. Death affected only the sensuous, fleshy part of His nature. It was real death, not a phantom, as some heretics taught; and there was a real death, a real departure of the spirit from the bodily organism, so that if the spirit of Jesus had not returned, His body would have gone to decay like any other dead man's and by the operation of the very same forces. But His spirit never died. It laid His body down. It took that body up again.

This passage settles the Christian doctrine that spirit is not matter, as some modern writers, following some ancient writers, do vainly teach. The spirit can live separate and apart from the physical body. It has a psychic basis. Apart from the flesh it can perform acts. Jesus Christ's Spirit "went and preached to the spirits in prison."

These "spirits" were men. We are told the very men they were, namely, those who heard Noah's preaching in which he warned them of the impending flood. They "were disobedient" "sometime," or "one while," that is formerly, during a portion or the whole of Noah's preaching; indeed, through so much of it that really the flood caught them and they were drowned. The spirits of these men were in a prison, not simply, as Bishop Horsley represents, in a place of safeguard. The word here must be rendered prison. In this sense it is used repeatedly in the New Testament Scriptures.

It has also been indicated that they might have been disobedient up to the outbreak of the deluge and have then repented. But no intimation of this is given either in the Old Testament or in the New; certainly not in the passage before us. It is also a mere fancy, set forth, however, by men of great name, that Christ preached to the good in Hades, announcing the accomplishment of His sacrificial work. That were superfluous. It were also superfluous that Christ should have delivered such a damnable discourse to the bad; and, moreover, such a thought is open to the objection that it would be below the dignity of the Divine Redeemer that He should occupy the time between His crucifixion and resurrection in harassing the feelings of those already damned.

The best exegesis goes to establish the passage in the Apostolic Creed, "He went to the place of departed spirits"; or, as it is expressed in some versions of the Creed, "He descended into hell," or *Hades*, the place of spirits. What did He do there? This passage says He preached. What? The Gospel. How? We do not know. It is not revealed. All that is revealed is that between His crucifixion and His resurrection Christ went to the place of departed spirits, and there preached the Gospel [the word always means that; see Matt. iv. 17, Mark i. 38, Luke iv. 44, Romans x. 14] to those who had heard Noah, and had been disobedient to the call made through him.

Certainly there is not taught in this passage the notion of purgatory, nor universal recovery, nor a second probation after death. The Apostle was intent upon setting forth the fact that Jesus Christ was really, truly, thoroughly, entirely dead—so dead that His spirit was perfectly separated from His body—so perfectly separated that it was where His

body could not be and was performing distinct and energetic acts of personality. Beyond that, nothing is taught and nothing is revealed. But in this teaching the veil over the other world is lifted and dropt in an instant, and we have a glimpse of the Divine Redeemer standing before sinners in the underworld, and preaching to them the Gospel of salvation from His immense heart of love.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine for September*.

## ENGLISH SOCIETY.

The London Record, in an extended article, comparing the present state of society in England with what it was a quarter of a century ago, says:

"Since the untimely removal of the Prince Consort, and the consequent withdrawal of the Queen from the part which she formerly played in the social world, matters have changed sadly for the worse. It is only now that we fully appreciate what the nation gained in the picture of virtue, of decorum, of a taste for all that was noble, of all that was refined, presented by the English Court for twenty short years. The atmosphere which we breathed was sensibly purer. The pulses of the national life beat more evenly. The bright example of a Court, which they only new by repute, leavened the whole mass of English society. It is so no longer. Her Majesty has ceased since her affliction to be the real leader of society. The place of guide and mistress, which she once so worthily filled, remains vacant. What might have been expected has actually occurred. We have fallen back upon a lower and less exclusive rule of conduct. There is no longer a settled discouragement of all that is ignoble and tainted. Luxury of morals, if not encouraged by society, is not frowned down as it once was. Above all, complete publicity prevails. The mistaken policy which opened the Divorce Court to the public reporters furnishes a harvest of congenial garbage to a certain portion of the daily and weekly press. The most loathsome details are reproduced by the caterers for the 'education' of the masses who are taught to believe that such episodes are merely a part of the daily life of the classes among whom they occur. The passport to society is no longer the possession of an honorable name, distinction in the public service, an unblemished character, or intellectual reputation. A full purse and a lavish expenditure supply the place of all other qualifications. Even the certainty that wealth has been ill-gotten does not invariably act as a bar. And social dishonesty is not always associated with personal or commercial dishonesty. Above all, it is now an acknowledged maxim that the only way to get on in the social world is to push. The dignified moderation of former times has been cast to the winds. Selection is no longer by merit, and those who come to the front do so by means which are scorned by those really worthy of the honor."

"We speak advisedly when we say that the change to which we have called attention is sapping the vitals of society. The state of things to which we allude is not of yesterday, nor could the cure of the evil be speedy or easy under any circumstances; but at present it is not even attempted. Those who have the power to take the initiative appear to lack the will. We are just now drifting with the stream. The time may come when we may discover that we have insensibly neared the rapids, and have to face the consequences of our own negligence and folly."

## WHAT CHRISTIANITY CONQUERS IN CHINA.

Just now when the Chinese ambassador is attracting public attention abroad to the wonderful land and people he represents, we may ask ourselves whether Christianity is sufficient for the triumph predicted for her in the land of Sinim. It is also important that we understand fully the notions and principles of the people with whom we have to do, and must have much more to do.

All we propose for attention just now is the religious three-sidedness of every Chinaman, who is not a Moslem, Jew or Christian. When a Chinaman becomes a Christian, Christianity wins a triumph such as she gains nowhere else on the globe. She conquers three opposing faiths at one and the same time, in one and the same individual. No Chinaman is wholly a Confucianist; no Chinaman is wholly a Taoist nor Buddhist. Berghaus and others who state the Buddhists at 81.2 per cent. of the population of the globe, necessarily put Taoism and Confucianism at no per cent., i.e., throw them out of the list altogether, counting all Chinese as Buddhist and nothing else, whereas every Chinaman may be counted in either category.

There are separate phases of thought in each, separate objections to Christianity opposed by each, while each has its own hold on the Chinese community. Confucianism teaches rightness and wrongness in ethics, but only between man and man, and not between man and God, and the great popular conscience is held to 'morals,' through its teaching of good and bad results following good and bad doing, as invariably as gravity

produces its results. Even its ancestor-worship is based on filial obligation, i.e., on a moral basis. Taoism cares for the immortal part, but it is a material element that is immortal. Buddhism deals with abstract metaphysical ideas.

Confucianism ignores God yet defies ancestors. Buddhism with its abstractions makes God inconceivable and hence is atheistic, yet has gods which are personified ideas. Taoism, with its materialism, makes star-gods and deifies hermits, jugglers, and spiritualists.

Confucian notions of sin have only reference to violation of filial and fraternal obligations, and the punishment of it is seen in every kind of calamity, blindness, poisoning, lightning-stroke or other sort. The Buddhist notion of sin pertains to the destruction of insect and animal life or the desecration of writing. Taoism is like Confucianism, but teaches that the results of bad doing may be averted by ceremonial observances. Confucianism is theoretically the only religion of the State, yet all the State gods—the god of literature, of war, and the patron gods of the towns and the cities are Taoist. Every city is required to have its temples, and Buddhist priests must be invited to assist in the observances.

The real, outright, thorough spiritual conversion of a Chinaman to Christianity is, therefore, a conquest over all three of these faiths, an Eschelon encouragement to go up and possess the land, an earnest of Christianity's triumph in all the land.

## THE BRITISH CONFERENCE AND THE ECUMENICAL COUNCIL.

The subject of an Ecumenical Council was brought before the British Wesleyan Conference, July 31st, by Dr. E. O. Haven, by invitation of the President. Dr. Haven presented the Address of the Committee of the General Conference of the M. E. Church, which was read.

Dr. Haven then, in substance, said that this subject had been entrusted to him, and that he was anxious that it should be fairly understood. Two great Churches had spoken definitely on this subject—the Methodist Episcopal Church and the M. E. Church, South. Their action was unanimous. He could not improve the statement of reasons presented in the paper just read, but he wished the Conference to observe that the American Churches recommend an Ecumenical Conference, not with any reference to a proposed fashion, nor with any reference to the ecclesiastical authority. Nor was their object mutual admiration. But they wished representatives of all the Methodist bodies in the world should come together, and devise means, through our common Methodism, the more to glorify God. He, therefore, respectfully asked this mother Conference to appoint a committee to consider the subject, and bring it to a successful result.

Rev. Dr. George Osborn, one of the ex-presidents, inquired whether, should the Wesleyan Conference conclude it was not wise to call such a council, would the American Methodists proceed in the matter?

President Rigg said Dr. Haven could answer. Dr. Haven said it was the deliberate conclusion of the M. E. Church that such an Ecumenical Council would be profitable, and that, in his opinion, the branches of Methodism entertaining this view would be likely to hold such a meeting—[hear, hear]—but we desire above all, that this mother Conference—[hear, hear]—should take the direction of the matter.

Dr. Osborn then remarked that the reply to the address of the M. E. Church had been adopted by the committee the evening before and requested that the paragraph relative to this subject be read. It was read, and in substance it commended the spirit of the union, but expressed an uncertainty whether the time had yet arrived for the holding of a Pan Methodist Synod.

Dr. Haven then requested that a select committee be appointed, to consider the matter thoroughly, and proceeded to urge the subject. On motion of Dr. Geo. Osborn, seconded by several others, such a committee was ordered, with instructions to report at the next Conference.

The committee consists of the following persons:—The President of the Conference, Dr. James H. Rigg; the Secretary, M. C. Osborn; the ex-presidents, W. B. Pope, D.D., A. M'aulay, Gervase Smith, D.D., W. M. Punshon, D.D., William Arthur, M.A., John H. James, D.D., George Osborn, D.D., John Farrar, John Rattenbury, John Bedford, F. J. Johnson, D.D.; also W. M'ullen, of the Irish Conference; Ebenezer Jenkins, M.A., Samuel Coley, Benjamin Hellier, Benjamin Gregory, W. J. Tweddle, R. N. Young, John Baker, M.A., T. B. Stephenson, B.A., H. W. Holland, and John Bond, (Convener).

This committee embraces the men holding the most responsible stations in the Conference, at the heads of departments, and of their institutions of learning, and is altogether the strongest committee appointed for any purpose. It is well that this Conference should take suitable time to deliberate so important a subject, and it is to be

hoped that the committee will not only report favorably, but draft a plan, and, after the approval of the Conference next year, proceed to carry the enterprise into execution.—*N. Y. Christian Advocate*.

## TAKING THE STONE AWAY.

Now, it is a remarkable characteristic of Jesus that He never spoke an unnecessary word nor performed an unnecessary deed. He never did for another what the person could do himself. There seemed to be omnipotence at His command. He claimed that that there was. He performed acts which go as far as acts can go to prove the possession of limitless power. All disease was under His control. He could instantaneously heal lepers, open the eyes of the blind, and give tone and health to chronic paralytics. All nature seemed under His command. He could still storms, and multiply bread a thousand-fold, even indefinitely, and change water into wine. He was master of the grave. He sent His summons through its gate into eternity, and called back the spirits of the long-departed to re-inhabit their former bodies. There is no perceptible limit to His power.

And yet He never performed a miracle to gratify His own passion or those of others. He never exerted His great power for display. If Jesus were a mere man to whom Almighty God had for a season delegated His almighty power, it is inconceivable that He should not at some time have put forth His hand to gratify the curiosity of His beloved friends, or to indulge His own desire for display, or to baffle the hands of his foes, or to destroy them with His word of power. But He never did. I never knew a man, never heard of a man, find no record in any history of a man, so content, so gloriously self-controlling, that he would not, at least once in his life-time, break over the bounds and exert this delegated power selfishly. Jesus never did. Then God never does. It is the merest fanaticism to desire and pray that God will give us a sign, do a wonder, and set the universe agape at His monstrous power. He never did. He never will. If His power seems glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls "the hiding of His power." God does only what God cannot leave undone.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine*.

## LITERATURE OF SUFFERING.

Cassell's Family Magazine calls attention to the following facts in illustration of what has, not inaptly, been called "The Literature of Suffering."

It is a curious fact that two of the greatest historical works in the world were written while their authors were in exile—the "History of the Peloponnesian War," by Thucydides; the "History of the Rebellion," by Lord Clarendon. Fortescue, the Chief Justice in Henry VI.'s reign, wrote his great work on the laws of England under the same circumstances. Locke was a refugee in Holland when he penned his celebrated "Letter concerning Toleration," and put the finishing touches to his immortal "Essay on the Human Understanding." Lord Bolingbroke had also "left his country for his country's good" when he was engaged on the works by which he will be best remembered. Everybody knows Dante's sad tale, and his miserable wanderings from city to city while the "Divine Comedy" was in course of production. Still more melancholy is it to review the formidable array of great works which were composed within the walls of a prison. First come the "Pilgrim's Progress" and "Don Quixote," the one written in Bedford Jail, the other in a squalid dungeon in Spain. Sir Walter Raleigh's "History of the World" was composed in the Tower. George Buchan executed his brilliant Latin version of the Psalms while incarcerated in Portugal. Tasso wrote some of the loveliest of his sonnets in a mad-house, and Christopher Smart his "Song to David"—one of the most eloquent sacred lyrics in our language—while undergoing imprisonment in a similar place. Poor Nathaniel Lee, the dramatist, is said to have evolved some of his tragedies in lucid intervals within the walls of an lunatic asylum.

## LAW AND CHARACTER.

The discipline by which character is perfected is a discipline under law. God requires man patiently to study the laws which he has impressed upon nature, to investigate physical laws and social laws, and economical laws, and mental laws and moral laws, and to conform to them in all his conduct. In getting gain, and not less in doing good, he must study and obey God's laws. It is only thus that he learns foresight, patience, self-control. If he could get everything he wanted by simply asking for it he would be a moral weakling; it is vastly better for him that he should be obliged to study and labor and wait for it, to work out his own fortune and his own salvation. If his livelihood or his gain came to him as the result of asking and believing, rather than as the result of thinking and planning and striving and denying himself, there would be no such chance as now exists for the cultivation of his manhood. The man who makes the "faith principle" his reliance in conducting his business, is simply asking God to set aside the conditions which he himself has ordained for the development of character. Nobody doubts that God can do this; but it is not reasonable to suppose he will.—*Sunday Afternoon*.



## The Family Treasury.

### Home Treasures.

BY MONTGOMERIE HANKINS.

When day with its trouble and toil is over  
And the red light glows in the west;  
When each brown leaf on the springing clover  
Lies huddled in close-knit nest—  
When the kine have trooped to the milking pail,  
And the hens have settled to sleep;  
When silent are whips, and scythes, and dials,  
And folded the daisy sheep—  
'Tis pleasant to rest for a while and play;  
Rest for the evening and toil for day.

I have a good wife past compare,  
Thriftily, add true, and gay,  
Match her who can, with her nut-brown hair,  
And her cheek like the budding May.  
We have a bairn, and but one only,  
Father and Mother's pride;  
And never can I be sad or lonely,  
Or want for pleasure beside.

Who has the wealth that such bliss can buy  
As, happy in wife and child, have I  
Crow now, little one! let me hear  
Your chuckle of full delight,  
And see in your eyes so blue and clear  
The innocent laughter bright;  
Clutch the flowers with tiny fist,  
And stretch to your mother's arms—  
Who could your baby voice resist,  
Or your laugh that saddest charms?  
Of riches of blessings what lack have I,  
My boy in my arms and my wife hand by?

We are young, my dear, and our hearts are blithe,  
Our life-blood glitters with gold;  
But time moves on with his ruthless scythe,  
And age may be sad and cold.  
Then heap we a store of joy to-day,  
By gathering love and truth;  
To glad us, when gold shall be turned to gray,  
With memories fair and just;  
That both on earth and above the sky  
We still may be one—thou, he and I.  
—Frank Leslie's Magazine.

### Our Need of Sympathy.

There is no human being strong enough to stand alone. We must have sympathy, and in our joys and sorrows alike we turn to those who understand us, and therefore can give us help. It is a mistake to suppose that the worst and hardest ills of life are those which affect material interests. Long ago the wisest of men said, "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." To spend one's days amid unconfidential associates, to have one's tastes disregarded, one's motives misunderstood, and one's acts regarded as foolish and mistaken—this would be misery indeed. Because to many a man and woman there comes some measure of such an experience, it is a necessity of happiness that the person who desires to surmount adversity shall have at least one sympathizing friend. There is just one in the universe of whom we can be always sure. Our Saviour is "touched with a feeling of our infirmities." Go to Him when we will, carrying what burden we may, telling what secret heartache aches that presses us down, we shall receive comfort and encouragement. The hymn says:

Earthly friends may fail and leave us,  
One day soothe, the next day grieve us,  
But this Friend will never deceive us,  
Oh how He loves!

There are among us those who need to be reminded of the strength that can be obtained by this drawing on the sympathy of Jesus. Learning on the Beloved, we come up out of the desert lands of life. It may be that those around whom our affections were most tenderly entwined have proved unworthy. Dear voices which were melody in our ears are hushed. Hopes droop. Faith falters. Peace is borne down by the tempest. We do not comprehend men's methods. We are desolate and forsaken, and we are ready to yield to despair.

Thrice blessed are they who have never, even remotely, felt the pangs of such loneliness as this. They are few. Most people go now and then through deep waters. When the time comes for us to taste draughts against which the lips rebel, let us recall the Master and His precious words, "The cup which My Father hath given Me, shall I not drink it?" Let us rest with trust unshaken on the certainty that His love lasts always, that He never loses sight of us for a moment, and that to the very end we may be sure of His presence and His sympathy.—*Christian at Work.*

### The Workman's Holiday.

But poor folks are the servants and often the drudges of time. They never think of killing their master. They obey him night and day, as they are required. They observe sun, moon, and stars as his signs in the heavens. Away they run to labor when they hear his morning summons, whether it be drum or horn, bagpipe or bell. Away they run to the fields, the factory, the workshop, the counting-house, or whithersoever they are called. The servants of time, laborers, mechanics, artisans, and the whole tribe of industry, love, serve, and honor him. From him, as the creature of God, they get all their comforts. When he says to the laborer, the weary, and the worn out, "I give you a holiday to-morrow, my lads, and shall be at your service,"—what rejoicing. Down go the tools and implements of toil, up springs the son of industry, and, laughing, dons his jacket and his bonnet, turns his back on care, on toil, and work, sets his hardy face homeward, and pacing on briskly, can hardly help shouting, "Hurrah for to-morrow!"

What a bustle on a holiday morning ere the matron get her little ones arrayed in their "braw claes." They are dancing round about her. Every one will be first. She has enough to do, good woman to keep temper and order among them, they are so amusingly unruly. She goes through her work, however, as good-humoredly as she can. She pushes one, pulls forward another, and by washing, combing, and brushing, she makes them all clean and tidy. She and her husband at last find a little space to put themselves in order for the day's excursion. There is a pause, a solemn lull, in this domestic hurricane of frolic. The family in praise and prayer go up to God, and seek his blessing on their holiday excursion. Their morning meal ended, away go father and mother, brothers and sisters, by steam on sea or land, by cart, or car, or wagon—away they go in high glee, far from the

smoke, and din, and bustle of the city. The senses reel with joy. Everything is new to the youngsters. They are in a world of wonders. Mountains, valleys, fields, woods,—everything seems instinct with life. Childhood is an idolater—a worshipper of enchantment, and believes there is a spirit in everything it sees. In that echoing rock, that waving tree, that crystal fountain, that pretty flower, in all things the invisible lurks under the visible, and childish curiosity would put his hand behind Nature's looking-glass, to catch the many-colored glories which she reflected.

They are set down at last in some quiet nook of fairy-land; around them are hills and woods; over their heads a bright blue sky; behind them rocks, bushes, flowers; at their feet a little wandering rivulet, singing its liquid song. It warbles like a living thing, prattles like a playful child—tinkling, jingling, as if every silver bell on its surface enclosed "the spirit of a lovely sound."—There are diamonds in every every eye, roses on every cheek, gladness in every heart, and melody on every tongue, on account of "this glorious holiday." I bid you all good day in passing. Joy to your hearts!—From "Lays and Lectures for Working Men and Women."

### Church Letters.

Perhaps a little more care should be exercised in the matter of Church letters. When a member of a Church, who deserves to be recognized, passes from one town or neighborhood to another, his pastor should insist that he take his letter of dismission and present it to some Church near which he is to reside. This should be done if the absence be for only six months. It would give little trouble to take another letter on return. The failure to have a regular ecclesiastical connection often allows men to fall into lax habits and sometimes to abandon all religious duty and enjoyment. This is especially the case with those who come from the country to New York. Hundreds thus make shipwreck of faith.

There are said to be probably more persons in New York and the vicinity with Church letters in their trunks, than there are members of any Church in the city. This is melancholy. There are in addition hundreds who have come from home with no letter. The pastor should insist that the letter be taken from home and presented at the new residence.

Moreover, pastors should be careful in granting letters. There may be a disagreeable or worthless member of a Church, who, in a pet, or in a sudden liking for some new preacher he has heard, or some new congregation he has visited, asks for his letter. Perhaps the pastor dislikes to refuse it. Perhaps he is glad to be rid of his member so easily. This is all wrong. He ought not to impose on another Church a man who is troublesome, a woman who has an ugly way of keeping all about her in hot water. A Church letter ought to mean as much for the Christian character of the bearer as a letter of recommendation from one merchant to another does for the financial reputation of the person in whose favor it is written. A Church which gives a letter ought not simply not to know anything against a member, but ought to know that the person who secures its indorsement is worthy to be a member of any Christian society.

Pastors in cities are so apt to be imposed upon, that they should take special care to know who are in their Church and why any one leaves.—*Rev. Dr. Deane, in Frank Leslie's Sunday Magazine for September.*

### Some People.

Contact with other minds has often a strange and powerful influence upon our feelings and actions. We have all felt this, and can readily call to mind people of our acquaintance, in whose society we always feel awkward and constrained, with whom we can neither feel easy nor be natural.

It does not follow that we dislike them; on the contrary we may feel such an interest in them, and a certain sort of admiration for them that we wonder why it is that we should appear to such disadvantage in their society.

Though they be bright and witty, still we cannot relish their jokes. We can, perhaps, find no manifest objection to word or manner, yet we quiver with pain as we listen to the gay jest, which so delicately flays us alive; and to the soft words of lavish, fulsome compliment, which, like the scorpion, carries a sting in its tail.

There are those, our confessed inferiors in many respects, but who excite in us a strange, nervous timidity, and uncertain confidence in our own powers, and a difficulty in asserting our independence of thought or action, which is both annoying and inexplicable. There are others, and those whom we look up to and respect, and who know infinitely more than we do, who do not thus oppress us. With them our thoughts are free and untrammelled, our language is fluent, and we appear at our best.

With some people we can never seem to find anything to talk about, and the time seems very long which we may be obliged to spend in their company. Especially so if we must tender them our hospitality. When they stay, and stay after we have exhausted all common topics, we secretly wonder, during the long pauses which ensue, why they do not improve so good an opportunity to take their leave. But we try to be polite and smile, though with such an effort that we know it must look forced and ghostly. When at last the final word is said, we sink into a seat to rest, quite worn out with the strain. With others, however, we never lack for subjects of conversation, our tastes are congenial, thought elicits thought, time passes rapidly, and when the visit is ended we go about our duties with a lighter heart, and we feel rested, cheered and invigorated. There are reasons for every mental and moral emotion. We may not have the time nor the wish to study them, but we may apply to

ourselves the lessons learned from those things, good or bad, which happen to us.

If we have undergone such experiences, we ought at least to be willing to avoid inflicting the same upon others. If everybody would do this, what a different world this would be. For our share, therefore, to this end, let us each cultivate in ourselves that "sixth sense"—that peculiar sensitiveness to the moods and susceptibilities of others which is called tact. It should be spelled in capital letters if by that means its importance in all the intricate duties of social life might be expressed. It is a most serviceable and necessary quality. It is inborn in some; utterly wanting in others, but can be acquired by all. By its aid we can smooth over many of the rough places in life; and if we keep it, with its quick and nice perceptions always in use, we shall not be likely to do anything which will hurt the feelings of those with whom we associate.—*Intelligencer.*

### The Lack of Invention in American Poetry.

Why is it that American poetry has asserted so small a place in the great world of literature? It is simply because it is irredeemably petty. The cutting of canoes may be done by men who are capable of great work, but it is not great work in itself, and no man can establish a claim to greatness upon it. The writing little poems—jobs of an evening, or happy half hours of leisure—can make no man a great poet. Unless a man use this kind of work as study for great inventions and compositions, and actually go on and compass these supreme efforts of the poetic art, he is but a small experimenter. He may enjoy a little notoriety, but he can win no permanent place in art. Shakespeare, and Milton, and Dante, and Goethe—the king of song—were creators. They wrote brief poems of great beauty, but their reputation for greatness rests entirely on their broad poetic inventions, which embraced a great variety of elements. Tennyson, Browning and Swinburne, of the Englishmen now writing, stand above the great mass of English verse-writers, or verse-writers in the English language, because they are more than clever writers of brief poems. They are inventors, composers, creators. They have called into being and endowed with vitality great poetic organisms.—*J. G. Holland; Scribner for August.*

### Gunnery.

The Rev. Dr. Henson, of Philadelphia, in his recent address before the Alumni of Richmond College, said some excellent things on the subject of "gunnery." We quote a passage: "The world's grandest battles are fought not with lead and iron, certainly not with words alone, but thoughts, for thoughts are things, and fly farther and faster, and strike deeper and harder, than any missiles that ever went hurtling through the air, demolishing not merely ships of iron and strongholds of stone, but systems of superstition hoary with age, and thrones of despotism entrenched in power, having this to distinguish them from shot and shell: that they are productive as well as destructive forces, and where they strike they spring, spring into the flower and fruitage of the world's grandest civilization. Ife, then, who would fling his power into the longest lines must project himself in the solid shot of thought. No matter where the materials come, just so they have the ring of the true metal. Men do not create iron, they only dig it up and fuse the mould. So even the world's noblest sons of genius do not create the materials of thought. They only dig them out of mountain chains upheaved along the centuries, or gather them up on historic battle-fields, where the ground once trembled beneath the tread of the Titans."

Mr. Henson gives the young gunner this further direction: "Let him gather his materials wherever he will, but fling them into the furnace of his own soul's feeling, and then mould them into forms adapted for his own soul's projecting." In concluding his address, the orator wisely observed that "the finest gun that was ever mounted, and the choicest ammunition that was ever manufactured, will amount to nothing unless there be a proper aim."

### Justification and Sanctification.

To what extent are Justification and Sanctification related to each other? Their relation is manifold. They have the same origin. They are the bestowment of the same unmerited mercy. They flow to us through the same meritorious medium of Divine reconciliation. They have reference to the same end. They are inseparable parts of the same great salvation. They are attested to us by the same infallible witness. They are received on our part by the same instrumental act.

In what particulars do justification and sanctification differ from each other? Justification we have stated, is directly from the merits of Christ; Sanctification is from the Spirit of Christ. The former makes a relative change; the latter a real change. Justification gives us a title to heaven; Sanctification makes us meet for heaven. The one takes away the guilt of sin; the other destroys the power and pollution of sin. Justification is a righteousness without us; Sanctification is a righteousness within us. The former is merely imparted to us, but the latter is actually implanted in us. Justification is one act; Sanctification though received as to the destruction of sin by faith in a moment, is constantly progressing. The one is complete in a moment, the other may be ever increasing. The former is the same in all; but in renewed believers, the latter differs much according to their faith and diligence. In Justification we are mere receivers; but in Sanctification we are diligent workers. The former removes the curse of the law; the latter enables us to walk in its sacred requirements. The one makes us accepted in Christ; the other makes us acceptable in him. When a man is justified, to

what extent is he then sanctified? He is not then entirely or wholly sanctified. This the scriptures plainly teach. This sound Christian experience abundantly confirms. When a man is justified, and receives the spirit of adoption, he is then, in a good measure sanctified to God. He is "born again" a babe in Christ. He possesses all the members which will constitute the spiritual man. He has every Christian grace; but these graces are weak, and each of them has yet its opposite. And when perfected in holiness the ungracious opposite is destroyed, and the graces have their full development and their healthy maturity.

### Somnambulist Murderers.

According to the daily papers, a prisoner was recently convicted at Edinburgh of having, while in a state of somnambulism, murdered his child, and has since been set at liberty. Cases of this kind are very rare, but assuming the somnambulism to be clearly proved there can be little question of the correctness of the course thus adopted. Dornbluth, the German psychologist, tells of a young woman who, in consequence of a fright occasioned by an attack of robbers, was seized with epilepsy and became the subject to somnambulism. While in that condition she was in the habit of stealing articles, and was charged with theft, but on the advice of Dornbluth was released and eventually cured. Stelzel (cited in Warton and Sülle) gives an account of a somnambulist who clambered out of a garret window, descended into the next house, and killed a young girl who was asleep there. And the same learned writer quotes from Savarin an account of a somnambulist monk (related to Savarin by the prior of the convent where the incident happened): "The somnambulist entered the chamber of the prior; his eyes were open but fixed; the light of two lamps had no impression on him; his features were contracted, and he carried in his hand a large knife. Going straight to the bed, he had first the appearance of examining whether the prior was there. He then struck three blows, which pierced the coverings and even a mat which served the purpose of a mattress. In returning his countenance was unaltered, and was marked by an air of satisfaction. The next day the prior asked the somnambulist what he had dreamt of the preceding night, and the latter answered that he had dreamt that his mother had been killed by the prior, and that her ghost had appeared to him demanding vengeance; that at this sight he was so transported by rage that he had immediately run to stab the assassin of his mother." Savarin adds that if the prior had been killed the monk could not possibly, under these circumstances, have been punished.—*Solicitors' Journal.*

### Public Worship.

An habitually late attendance upon public worship intimates something wrong in the person's own mind, and is the occasion of much annoyance to others. It necessarily interrupts the minister, whose mind should be composed, and steadily fixed upon the solemn work in which he is engaged. And it is an interruption of the congregation at large, whose eyes and ears cannot but exert an influence upon their hearts. Under such circumstances it is scarcely possible, it is at least very difficult, for even the most zealous worshipper to pursue his devotions without distraction. Let each worshipper, then, seriously ask himself—Was I present before the commencement of the service, with my thoughts prepared for the solemn duty, to discharge which I went to church? and have I thereby proved my sense of what is due to the honor of God, and to myself? Or, by a late attendance, have I dishonored God, disturbed my fellow-worshippers, and voluntarily deprived myself of a portion of my religious advantages? The arrangement of our Liturgy is admirable; and yet many persons in almost every congregation, by an habitually late attendance, seem to say, that prayer and praise, and reading of God's Word, are not matters of very great importance. Let us bear in mind that God not only commands us to worship him in the assembly of his saints, but that he most closely inspects the manner in which our duty is discharged.—*Episcopal Recorder.*

### What Shall it Profit?

A man may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their course and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor's, that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throw up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man's genius has discovered or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets glazed by the hand of death? They speak by the death-bed of the greatest philosopher, as of the hardest miser's that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man, if he gain the whole world—all its learning, its pleasures and honors—and lose his own soul?

The smallest and slightest impediments are the most annoying; and as little letters most tire the eyes, so do little affairs most disturb us.

It is better to go with a few to heaven than with a multitude to hell, and be damned for the sake of company.

## Good Words for the Young.

By Cousin Herbert.

### The School Boy.

We bought him a box for his books and things,  
And a cricket bag for his bat;  
And he looked the brightest and best of kings  
Under his new straw hat.

We handed him into the railway train,  
With a troop of his young companions;  
And we made as though it were dust and rain  
Were filling our eyes with tears.

We looked in his innocent face to see  
The sign of a sorrowful heart,  
But he only shouldered his bat with glee  
And wondered when they would start.

'Twas not that he loved not as heretofore,  
For the boy was tender and kind;  
But his was a world that was all before,  
And ours was a world behind.

'Twas not that his fluttering heart was cold,  
For the child was loyal and true,  
And the parents love the love that is old,  
And children the love that is new.

And we came to know that love is a flower  
Which only growtheth down;  
And we scarcely spoke for the space of an hour  
As we drove back through the town.  
—Episcopatean.

### An Incident of Prince Albert's Boyhood.

A German duchess, distinguished for her good sense and goodness of heart, was celebrating her birthday in the palace of a small German capital.

The court congratulations were over, and the lady retired from the scene of festivity to the seclusion of her boudoir. Presently she heard light footsteps coming up the stairs. "Ah," she said, "there are my two little grandsons coming to congratulate me."

Two rosy lads, of ten and eleven years of age, came in, one named Albert and the other Ernest. They affectionately greeted the duchess who gave them the customary present of ten louis d'or to each and related to them the following suggestive anecdote:

"There once lived an emperor in Rome, who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people; and when, on one evening, while at supper, he recollected that he had not done one single act of kindness to any one during the day, he exclaimed with regret and sorrow: 'My friends, I have lost this day!'

"My children, take this emperor for your model and live in a princely way like him." The boys went down stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with grief and trouble.

"Ah, my good young gentlemen," she said, "bestow a trifle on an aged creature. My cottage is going to be sold for debt, and I shall not have where to lay my head. My goat, the only means of support I had, has been seized. Pity an old woman, and be charitable."

Ernest assured her he had no money and so passed on.

Albert hesitated: he thought of her pitiable situation a moment, was touched by her pleading looks, and tears came into his eyes. The story of the Roman emperor came to his mind. He took from his purse the whole ten louis d'or and gave them to the woman.

Turning away, with a light heart, he left the old woman weeping with joy.

That boy was Prince Albert of England, justly entitled Albert the Good.

"Blessed is he that considers the poor; the Lord will deliver him in time of trouble; the Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thus will not deliver him unto the will of his enemies."

### The Two Friends of Syracuse.

"Three hundred and eighty years before the birth of our dear Lord Jesus Christ, Syracuse was a great Greek city, built in Sicily, and full of all kinds of Greek art and learning, but under the rule of a usurper—that is a man who was ruling in the place of the real king or ruler.

This man, whose name was Dionysius, had risen from a very humble station in life to be a general in the army, and then he had found it easy to get possession of this great city, which ought to have been like all the other Grecian cities, governed by a council of magistrates. Dionysius contrived to make every one afraid of him, but he felt all the while that he was holding a position that did not belong to him, and that every one hated him for it. This made him very harsh and suspicious.

"This man even had a room hollowed in the rock near his State prison, with galleries to conduct sound like an ear, so that he might overhear the conversation of his captives. Once, hearing a friend of his whose name was Damocles say he wished it were possible to be in his position for a single day, he took him at his word, and Damocles found himself at a great feast, with everything delightful about him—delicious food, costly wine, flowers, perfumes, and music, but a sword with the point almost at his head and hanging by a single horse-hair. This was to show the way in which a usurper lived. Dionysius lived in constant fear and dread of everyone. He had a very bad temper, too. His anger and the punishment that fell upon the person that aroused it was stern and terrible, and among those who came under his displeasure was a Pythagorean called Pythias, who was sentenced to death according to the usual fate of the poor men whom he suspected of treachery toward him.

"Pythias had lands and relations in Greece, and he begged Dionysius to let him go home to see them once more, promising to come back before a certain day, on which he was to suffer death. The tyrant laughed at this. 'Once outside of Sicily who would answer for your return?' he said. Pythias answered that he had a friend who would become security for his return, that is, stay in prison in his place until he came back. And while Dionysius, the miserable man who

trusted nobody, was ready to laugh him to scorn, another Pythagorean, whose name was Damon, came forward and offered to become security for his friend, promising if Pythias did not come back as he had promised, to die in his stead.

"Dionysius was very much astonished, but let Pythias go, wondering how it would all end; if Damon's friend would really come back. Time went on, and Pythias did not appear. Syracuseans watched Damon, but he showed no uneasiness. He said he felt sure of his friends' truth and honor, and that if any accident should prevent his coming back in time, he would be glad to die to save the life of one so dear to him.

"Even when the last day came, Damon continued happy and contented, even when the hour that was fixed for the execution drew near and no Pythias appeared. His trust was so perfect that he did not even feel sorry to die for a faithless friend who had left him to die while he saved himself. It was not Pythias's own will, but the winds and the waves, he still declared, when the decree was brought and the instruments of death made ready. The hour had come, and a few more minutes would have ended Damon's life. When Pythias appeared, embraced his friend, and stood forward, himself, ready to die; calm, resolute, and glad that he had come in time. Even the cruel tyrant's heart was touched at the sight of so much love and trust, when he, poor man, felt that he could trust no one. And do you wonder that he was ready to pardon Dionysius and let the two friends go away happily together? But you have another friend, all of you, dear children, whom you can love, trust, and believe in, more truly, more surely than Damon could trust in Pythias. Can you tell who it is? I mean the Lord. He is your true friend, the truest and best a child ever had, because he laid down his life that you and all people who love and trust him might have life eternal. Never forget it, dears. Trust him always, and when he calls you home, there will be only joy and peace before you, because then you will be with and see the face of the heavenly friend."—*Churchman.*

### The Sails of a Vessel.

One fine Sunday afternoon, Clara and her father were seated on the balcony of an hotel overlooking the sea. They had come to spend a few weeks, and they enjoyed watching the great ocean, the waves of which broke at their feet.

Vessels of all shapes and sizes were sailing before them—some going north, some south—some lighted up by the sun, others under the shadows of the clouds, but all in movement. "Father," said Clara, "I never could understand how the wind should drive the vessels in more than one direction at the same time. Look there are two with their sails filled, and yet one is coming nearer to us while the other is going away from us."

"Everything depends upon the way in which the sails are set," said her father, and he explained the various ways of setting the sails. Clara became very much interested in the direction in which the different vessels in view were sailing, and her father, pleased by her attention, continued:

"It is just the same with men and their lives in the world. Some are going toward heaven, driven by the same wind that sends others to ruin. To become rich makes one man generous, and another mean. Sorrow hardens some and softens others. I have been thinking of poor Fred Merrill, who appeared to learn so much that is bad in the same school in which our Edmund was only taught good."

"I understand now," said Clara; "I remember going to church with one of my friends, and I was much interested in the sermon. I came out of church full of what I had heard, and resolved to practise it. I was astonished when my companion said, 'What a stupid sermon! I thought it would never end!'

"Yes, my dear," said her father; "the Gospel itself saves some, and condemns others. It is a solemn thought that every good we refuse is no good to us. Every warning that we attend to is a benefit; but if it is neglected we only grow hardened in evil. Every gift of God is good if we use it without abusing it. We ought to try to get some good out of every experience we have, and then we shall grow, and be strong."

### Among the Flowers.

Happy, happy children,  
As ye pluck the flowers,  
Thank God for the sunny time,  
Thank him for the showers;  
Thank him for the seasons  
That, in coming, bring  
Summer and the autumn time,  
Winter and the spring.

For his love is boundless,  
Tender is his care,  
Sending us so many flowers,  
Each and all so fair.

### About Venice.

It is a beautiful city, very different from Boston, New York, or Chicago; for it is built, not on the land, but on the water. The streets are all water, instead of brown earth or wooden pavements; and the boys and girls go to church or to school, have to go in queer-looking black boats, called "gondolas."

The gondola is rowed by a man who stands in one end of it, paddling with a long oar, and calling out to warn other boatmen, when he turns a sharp corner, or passes under one of the dark and narrow bridges.

This queer old city was once very wealthy; and its merchants built many beautiful marble palaces. Now, the merchants are all gone, and little beggar-children swarm the grand old houses, scamper over the marble floors, and sleep under the frescoed ceilings.

When you grow up to be men and women, I hope you will all go to Venice and see the strange and beautiful things there. You will see for the first time, I am sure, a large city which contains only five horses, and four of those made of bronze.

The fifth horse, which is a real live one, is kept in the public gardens on one of the islands, and is as much of a curiosity as an elephant in the menagerie is to you. The boys and girls think it is a great treat to ride around the garden on his back.—*The Nursery.*



## Our Sunday School Work.

Sabbath, September 1st, 1878.

(THIRD QUARTER.)

INTERNATIONAL BIBLE LESSON.—

No. 9.

RETURN OF THE SEVENTY.—

Luke x. 17-24.

GOLDEN TEXT:—"Blessed are the eyes which see the things that ye see."—Luke x. 23.

Topic:—Rejoicing in Discipleship.

HOME READINGS.

M.—Luke x. 17-24. Rejoicing in discipleship.  
 T.—Luke x. 17-24. Mission of the seventy.  
 W.—Matt. x. 13. Mission of the twelve.  
 T.—Acts vi. 1-6. Power over evil.  
 F.—John xiv. 15-23. Acknowledgment of God.  
 S.—Matt. xli. 16-17. Seeing Christ's kingdom.  
 S.—John x. 21-23. Faith without sight.

OUTLINE.

Our lessons overlap a full year in the earthly life of the Redeemer; a year crowded with many wonderful events—the stilling of the tempest (Luke viii. 22-25); the restoration to life of Jarius' daughter (Luke vii. 11-16); the murder of John the Baptist (Matt. xiv. 6-12); the miracle of the five loaves (Luke ix. 10-17); and the transfiguration (Luke ix. 28-36). We are now brought down to the closing months of his ministry, with its nearing shadows of the garden and the cross. A company of heralds, whom he has sent forth to proclaim his coming, return to meet him—perhaps in the temple—and relate with joy their triumphs through his name. He answers them with a still higher strain of rejoicing over the approaching fall of Satan's kingdom, and the gospel revelations to God's lowly ones.

NOTES.

(17) Returned again: From the mission stated v. 1-16. Probably some time had elapsed. With joy: They rejoiced in the supernatural power which was vested in them, as manifested by miracles. Even the devils: Greater success than we read was promised. The twelve (Luke ix. 1) had express power to cast out devils. In thy name: When we declare thee as our authority.  
 (18) I beheld Satan as lightning fall from heaven: Read: I beheld Satan falling, as lightning out of the heaven: i. e., I beheld the destruction of his power, sudden as a lightning flash in the sky. (19) Behold...scorpions: Since Satan is fallen, and the power is mine, I give still more power: over physical evils as well as nuclear spirits. The enemy: The Greek translation of Satan. Same expression Matt. xiii. 25, explained Matt. xiii. 39. And nothing shall by any means hurt you: Better, and in nothing shall it (i. e., the power of the enemy) by any means wrong you. (20) In this rejoice not: In this rejoice not chiefly. Compare Prov. viii. 10, for the expression, and 1 Cor. xii. 20-31 for the doctrine. (21) Rejoiced in spirit: The better text read: "in the Holy spirit." Compare Isa. xlii. 1. I thank: In the Old and New Testament connections, the word includes confession, acknowledgment, praise, and thanksgiving. Babes: In simplicity of faith. The seventy were men grown. (22) All things: He speaks now again to his disciples. Who the Son is: What is his nature, mind, will, etc. Same as to Who the Father is: so compare John xiv. 9. (23) Privately: So in sundry declarations of his Messiahship, to avoid hindrance in work from the thronging multitude. (24) A clear declaration that he was the long-expected Messiah. Have desired...have not seen...have not heard: Better, Desired...did not see...did not hear.

The Seventy.

These were a company of messengers whom Jesus had dispatched among the cities and villages to prepare the minds of the people for his own approach by proclaiming his gospel. They were sent out just before he commenced his last journey, as if to show that he would do all possible to bring the truth before the people before his departure. They went in pairs, having received substantially the same charge as the apostles, but briefer. Their mission was temporary, and Luke alone of the evangelists records it. The precise number seventy was the one usually chosen among the Jews for a large delegated body; thus there were seventy elders, seventy in the company that translated the Old Testament into the Greek, and seventy seats in the Sanhedrin.

Mr. John B. Gough, who intends to visit England shortly, will receive a cordial welcome from Sunday-school and temperance workers in that country. The Sunday-school Chronicle says:—"Many of us remember J. B. Gough's marvelous dramatic oratory. Some of his persuasive and arousing word-pictures are treasured visions of our souls. We are glad to hear that he is again visiting England. Almost a new generation has sprung up since he was with us; but his old friends will be sure to go and hear him, and we can assure the new generation of ample reward if they go too. We trust a great blessing will rest on his labors."

Mr. Moody says, "When my little girl is playing on the floor, and comes to me and says, 'Papa, I want some water,' and then goes right on with her playing again, as if she didn't care anything about it, I don't go and get it. She may come to me the second and the third time, but so long as she acts in that way, I am in no hurry to put down my book to go after it. But when she leaves all her playthings and comes to me and insists on having it now, then I know she really wants it, and I do not delay getting it any longer. By delay God tries both our faith and our earnestness."

It is easy to wish for heaven, but difficult to get a heavenly mind.

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Mrs. Annie Wittenmeyer, of Philadelphia, President of the National Woman's Temperance Union, is in the city. She is the historian of the great Women's Temperance Union which swept over the States a few years ago. She is also editor of the *Christian Woman*, and has a high reputation as an earnest and christian woman.



The deaths from the recent famine in India are officially given at 1,850,000.

—A revolutionary movement has broken out in Ecuador.

—The Pope is strongly recommended to go to Perugia to recruit.

—The socialists of Russia, Germany, and France are believed to be acting in concert.

—Over two hundred Icelandic immigrants reached Winnipeg on Friday.

—Serbia is endeavoring to raise twenty-four million francs in Paris to defray the war debt.

—A Bill containing stringent provisions against the Socialists has been submitted to the German Federal Council.

—The London Correspondent of the *Scotsman* says the Queen has invited Lord Beaconsfield to visit her at Osborne.

—The Italian Government has replied to overtures from the Vatican that it cannot abate the royal prerogative in the least.

—The Rhodope International Commission have met with full confirmation of the reported Ranso-Bulgarian cruelties.

—A despatch from Rome says:—No special convention will be concluded between Germany and the Vatican. Declarations will only be exchanged.

—The temperance men of Essex met at Essex Centre on Wednesday last to consider the propriety of submitting the new Temperance Act to the county.

—It is announced that several insurgent leaders in the Turkish Provinces had laid down their arms, and further submissions are shortly expected.

—A correspondent at Larnaca continues to assert that fever rages in Cyprus. He says that one-fourth of the white troops and two-thirds of the doctors are stricken with fever. The disease, however, is not of a fatal type.

—During the progress of the second balloting for member of Parliament at Harburg, however, the Socialists and Guelphists created a riot, which the troops were called upon to quell. One of the rioters was killed and several wounded.

—Sir Stafford Northcote, replying to an inquiry in the House of Commons, said:—No communications have been exchanged with the Vatican regarding the re-establishment of diplomatic relations between Great Britain and the Holy See.

—A Paris correspondent of the *London Times* says:—It is understood that the Danish Minister of Foreign Affairs has assured the French representative that the report of the marriage of the Princess Thyra to the Prince Imperial is unfounded.

—The United States consul at Bangkok, Siam, writes that he has closed over three hundred liquor establishments formerly under American protection through licenses sold by his predecessor. There is now not a single shop within consular jurisdiction.

—A despatch from Geneva says:—The convention of the Young Men's Christian Associations in session here average an attendance of a thousand delegates from America, Belgium, England, France, Holland, Spain, and the Protestant cantons of Switzerland.

—John Bright has represented Birmingham in the British Parliament for twenty-one years, and it is proposed to commemorate the event. The celebration will take place toward the close of September or the beginning of October and occupy two days. It is proposed also to erect a statue of him in some conspicuous place.

—Yellow fever is committing its ravages in the South. Each day reports of new cases and several deaths come to hand. So great has been the plague that thousands have left the large cities. Memphis and New Orleans seem to be the worst sufferers by the scourge. The prospect generally would appear to be clearing.

—A despatch from St. Petersburg says:—As General Mezentzow, Chief of the Emperor's private police, was leaving a shop at the corner of the Place Michel he was stabbed above the heart by two persons, and fell wounded. The assassins drove off and have not yet been arrested. Mezentzow was conveyed home, where he died of his wounds.

—It is stated that since the 2nd of June, the date of the attempted assassination of the Emperor William by Nobeling, there have been 563 arrests of persons in Germany, for insulting the Emperor. Of this number 521 have been convicted, including 31 women. The aggregate of the sentences of imprisonment imposed is 811 years. Five of the accused committed suicide before trial.

—There was a hail-storm at Pakraz, Slavonia, last month, which lasted four hours. One person was killed, twenty-three were fatally and one hundred and fifty slightly injured. About four hundred head of cattle were killed. The harvest was destroyed and fruit-trees broken, and even large oak and fir trees were uprooted. Among the hailstones, weighed by the authorities, were some of six kilogrammes apiece, about 1½ pounds.

—German Ultramontane and Progressist journals bitterly oppose the new anti-Socialist Bill now pending before the Federal Council. The National Liberals are undecided about the policy they should pursue. They say the present Bill is an improvement upon the former measure, and they think it possible their party may compromise and support the Bill with some modifications. The support of the National Liberals would secure the adoption of the Bill.

—A despatch from Constantinople says instructions have been sent to Caratheodori Pasha to sign the Convention if Austria will agree that Austrian occupation shall cease when the Powers declare the reforms promised by the Porte have been satisfactorily applied; but the Austrian press and people are so extremely bitter against Turkey that nobody now countenances the idea of the eventual restoration of the occupied provinces to the Porte, and public opinion is unanimous against the conclusion of the Convention.

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—The Royal Humane Society have issued a notice warning bathers not to enter the water within two hours after a meal, or when exhausted by fatigue, or from any other cause, or when the body is cooling after perspiration. The strong and vigorous, we are told, may bathe early in the morning on an empty stomach; the young and those who are weak, had better bathe two or three hours after a meal. The best time for such is two or three hours after breakfast. The numerous bathing facilities led to the issuing of these instructions. Dr. Munro, of Manchester, warns parents against allowing children to exert themselves violently during the hot weather. Parents are also urged not to overclothe their children which is one of the causes of a good deal of diarrhoea and general derangement common at such times.







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