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TO ADVERTISERS.

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Literary and Religious.

The Doomed Man.

BY REV. J. ADDISON ALEXANDER, D.D.

There is a time we know not when,
A place we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit lights and say:
"That which is pleasing still may please,
And care be thrust away."

But on that forehead God has set
Indelibly a mark—
Unseen by man, for man as yet
Is blind and in the dark.

And still the doomed man's path below
May bloom as Eden bloomed—
He did not, does not, will not know,
Or feel, that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
Hells, he dies, he wakes in hell,
Not only doomed, but damned!

O! where is this mysterious bourn,
By which our path is crossed;
Beyond which, God Himself hath sworn
That he who goes is lost?

How far may men go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent,
"Ye that from God depart,
While it is called to-day repent,
And hinder not your heart!"

My Neighbor.

BY REV. WM. MORLEY PUNSHON, D.D.

"God has made of one blood all nations of men, for to dwell upon the face of the whole earth." This is the announcement of a grand fact, which has never yet been successfully disproved. "One blood"—there is the distinct individuality of the human race; one family, though sundered by climate and language; one deep underlying identity, however chequered by the varieties of external condition. This relates man to man everywhere, makes all the world a neighborhood, and founds upon universal affinity a universal claim. The old Roman could say, with a far-sighted perception of this great truth, "I am a man; nothing, therefore, that is human can be foreign to me," and Christianity has exalted this sentiment into a perpetual obligation, and stamped it with the royal seal of heaven. This general law, however, must be divided into minor modifications, or it will be practically useless. It is not intended to contravene nature, but to assist and regulate its affections; and if it be the world at large which is the object of pity, the very magnitude of the area will induce a mental vagueness which will fritter away the intensity of the feeling. That is a suspicious affection which attaches itself to nobody in particular, which makes no heart its centre, which brightens no heartbeats by its light. Its words may be loud and swelling, like the blast of March it may sweep noisily about men's houses and drift the dust about in clouds; but they are conscious only of discomfort when it blows; they do not trust it; it "passes by them like the idle wind which they respect not." Hence all private affections are recognized and hallowed, and are indeed the source from which all public virtues spring. They are not inconsistent with the love of the whole race; they prepare for it, and lead to it, and scoop out the channels through which the tributes of its bounty may flow. Who shall sympathize with oppressed peoples but the patriot heart which rejoices in the sacredness of its own roof-tree, and in the security of its own altars? Who shall be eloquent for the rights of others but he who is mainly in the assertion of his own? Who shall succor breaking hearts, and brighten desolate houses, but the man who realizes in daily up-welling the unutterable happiness of home? These two obligations, therefore, the claim of universal sympathy and the claim of particular relationships, are not incompatible, but fulfill mutually the highest uses of each other. God has taught in the Scriptures the lesson of a universal brotherhood, and man must not gild the teaching. Shivering in the ice-bound, or scorching in the tropical regions; in the lap of luxury, or in the wild barbarism of the primeval forest; belting the globe in a tired search for rest, or quieting through life in the heart of ancestral woods; gathering all the decencies around him like a garment, or battling in fierce raid of crime

against a world which has disowned him, there is an inner humanness which binds me to that man by a primitive and indissoluble bond. He is my brother, and I cannot discover the relationship. He is my brother, and I cannot release myself from the obligation to do him good. I cannot love all men equally; my own instincts, and nature's provision, and society's requirements, and God's commands, all unite in reprobation of that. My wealth of affection must be in home, children, kindred, country; but my pity must not lock itself in these, my regard must not compress itself within these limits merely—my pity must go forth wherever there is human need and human sorrow; my regard must fasten upon the man, though he has flung from him the crown of his manhood in anger. I care not despise him, because there, in the depths of his fall, as he lies before me prostrate and dishonored, there shines, through the filth and through the sin, that spark of heavenly flame—that young immortal nature which God the Father kindled, over which God the Spirit yearns with continual desire, and which God the Eternal Son offered his own heart's blood to redeem. Yes—there is no man now who can rightly ask the infidel question of Cain. God has made man his brother's keeper. We are bound to love our neighbor as ourselves; and if, in a contracted Hebrew spirit, you are inclined to press the inquiry, "And who is my neighbor?" there comes a full pressure of utterance to authenticate and enforce the answer, MAN. Thy neighbor! Everyone whom penury has grasped or sorrow startled; everyone whom plague hath smitten, or whom course hath banished; everyone from whose home the darlings have vanished, and around whose heart the pall hath been drawn.

How They Did It.

BY REV. THEODORE L. OUYLER.

When we read that in the days of the apostles "the word of God grew mightily and prevailed," we are constrained to look further and to see how they did it. We inquire for the secret of their success. It may be said that if the Holy Spirit were poured out as wonderfully upon our Churches, as upon the Church at Jerusalem, we should see the phenomena of Pentecost and the scenes of Samaria and Antioch repeated again. Suppose we reverse this, and say that if we live and pray and labor as Peter and his fellow-Christians did, we should have as plentiful outpourings of the Holy Ghost. Of the divine side of those early successes, we will say nothing. On the human side what do we discover?

I. We see a prodigious amount of personal labor. The Book of the Acts is not a chronicle of conventions, or conferences, or councils, or even of Churches as such. It is the story of individual life and labor. What Philip did to enlighten the Ethiopian treasurer, and what Paul did for the heathen jailer, and how Peter visited and guided Cornelius, and how Aquila and his wife set Apollos aright—these are the main features of the apostolic history. We do not read that a "benevolent society" was organized at Joppa, with plentiful by-laws. But there was one woman's needle very busy there under the "by-law" of love. Throughout the book runs this golden thread of personal consecration to Christ's cause. In our time there is no small amount of eloquent nonsense uttered about "reaching the masses." It is a glittering generality, which finds no warrant in God's wise book. Human beings as individuals, suffer as individuals, and must be saved as individuals. Christ did not die for "masses"; He died for men. Each person must be reached—one at a time. Brother Moody preaches Jesus to ten thousand hearers in Dublin or Manchester, and then he asks each individual to stop and be conversed with in an inquiry-meeting. When he leaves a town, he solemnly enjoins upon Christians to keep personal oversight of each new convert. If Brother Moody has any "hobby" it is the sensible one that personal labor is the main-spring of spiritual success. He has no patience with the magniloquent rubbish about saving sinners by wholesale.

The Great Awakening.

The success of Messrs. Moody and Sankey in Birmingham appears to have been even greater than in any previous field of labor. We take the following from the correspondence of the *London Methodist*:

"On Tuesday week, in the afternoon, Mr. Moody commenced his 'Bible-readings.' In some respects these readings are the most interesting services Mr. Moody has held. The probability is, too, that a class of minds is reached by them which would otherwise remain unmoved. Amongst those present we have observed others occupying high social positions. Three o'clock is an hour when the working classes are unable to attend religious services, and yet each day there has been an audience of upwards of 2,500 people. The mode of the service is not unlike that observed in the evening; perhaps there is less singing. The service, as a rule, is over in an hour, and generally Mr. Moody occupies thirty-five minutes of it with his remarks. It is impossible for any one to attend these 'Bible-meetings' without seeing that Mr. Moody is no mean student of the Word of God. He is emphatically a man of one book.

"The services from which there has been any great amount of good as an immediate result are those which have been held in the evenings at Bingley Hall. The thousands that have streamed into the hall night after night to listen to Mr. Moody's Gospel address are a cause of wonder to many. Looking around among the vast audience from the platform, there are to be seen in large numbers those who are not accustomed to attend religious services, and are evidently strangers to godliness and happiness.

"The average attendance each evening has been not less than 12,000. On Saturday evening, owing perhaps to the fact that the announcement of the service had been but a short one, the audience numbered about 7,000. Considering the vast numbers that have been congregated together, the order that has been observed is truly amazing. So successful has Mr. Moody been in engaging and keeping the attention of the audience, that his voice could be distinctly heard in the farthest parts of the hall. The effects produced on some of the evenings it is impossible to describe. Many hearts have been moved, and scores of eyes filled with tears as Mr. Sankey has sung, in his feeling manner, the songs which have now become so popular in our midst. During the delivery of Mr. Moody's addresses not a few have been led to decision.

After the service on Tuesday evening about 150 remained behind as anxious inquirers. The number has increased night by night. Amongst these have been men whom it was thought could never be reached. They came into the hall dejected, hardened sinners—in some cases perhaps they came to scoff; but they went out subdued, happy in believing. Oh that all such may have grace to stand!

"But the day of all days in connection with this great work was Sunday last. Birmingham has never seen such a day. Messrs. Moody and Sankey have had great success in other towns. The preaching and singing of the Gospel by them have been followed by astounding results, but never in connection with their labors has there been anything to compare with what was witnessed in Bingley Hall last Sunday. The power of the Lord was manifest throughout the day. The first service held began at eight o'clock, and was for Christian workers. About 8,000 were present. So gracious was the influence on the minds of those present, that there were few who were not moved to tears. At eleven o'clock there was a service for persons not accustomed to attend a place of worship. Admission was by ticket. Long before eleven, thousands were seated in the hall, and by the commencement of the service there were over 12,000 present. In the afternoon, at three,

there was a service for women. The hall was again crowded. Mr. Moody spoke on the 'Marriage Supper of the Lamb.' Some idea of the influence at work may be gained when I record that, at the invitation of Mr. Moody at the close of his address, the audience bent their heads in silent prayer, and those anxious to become Christians turned round and knelt down, to the number of about 1,500. In the evening there was a service for men. There were present between 12,000 and 13,000. The service was very impressive. The sight of so many male faces seemed to inspire both the evangelists, and fill them with enthusiasm. I never saw Mr. Moody so earnest before. During his address Mr. Moody read a letter which he had lately received from Glasgow, from the father of a young lady who had been converted at one of their services in that city, and who had died soon after their departure. Many were moved to tears by its contents. Strong men took their handkerchiefs and sobbed aloud. After the service the number of inquirers was so great that it was impossible to deal with them singly. At the request of Mr. Moody, that those who were anxious to be saved would hold up their hands, about eight hundred were held up. Such a sight filled Mr. Moody's heart with joy, and he exclaimed, 'Praise the Lord! praise the Lord!' I have never seen anything like it. Perhaps at a future time I may give a few of the incidents which came under my notice at this and other inquiry meetings."

Another correspondent writes: "To see 8,000 Christian workers gathered together at eight o'clock on a stormy, rainy Sunday morning, was an impressive sight; but more wonderful still was the afternoon service for women only, when the hall was crowded to its utmost capacity, the overflow nearly filling the Town Hall. All most overwhelming in the intensity of their solemnity were the moments when, at the call of Mr. Moody, after his searching and melting address, at least 2,000 women turned round where they were and knelt down, to be prayed for in silence as seekers after God. 'Thank God, there are others kneeling; thank God! Yes, more are kneeling; thank God!'—such were Mr. Moody's words, uttered tearfully and brokenly during the scene. The same thing was witnessed by me at the evening service for men. One thousand men at least turned round and knelt to be prayed for. Gathering about half of them round him for direction, Mr. Moody said, 'We have been praying for a blessing, for a Pentecost, and here it is; and we don't know what to do. Thank God! We have seen nothing like this!' Up to and including last Sunday Messrs. Moody and Sankey have held twenty-three services in the town—seven in the Town Hall, four in Carr's-lane Chapel, and twelve in Bingley Hall. Estimating the total number in the Town Hall to have been 28,000, in Carr's-lane Chapel 9,000, and in Bingley Hall 138,000, we get a total of 175,000 attendances in eight days! At least half a dozen supplementary services have been held in different places, in addition. The success of our brethren is undoubted—it is bewildering. The committee of management, and Mr. Moody himself, seem surprised, and hardly prepared for the gigantic proportions the work is assuming here."

There is now quite general in this and other lands, a feeling of dissatisfaction with the forms in which the fundamental truths of the gospel were stated two hundred years, or more ago. This feeling may be traced to three prominent causes which have been developed together under the normal progress of human thought. They are, first, the more critical investigation and exact interpretation of the Scriptures; second, the wonderful achievements of study in the domain of physical science; and third, the pressing claim that reason, as well as authority, shall have a voice in determining what men shall accept as religious truth. All must recognize that action of the mind in each of these directions is in itself legitimate—nay, that it is necessary to that steady advancement of mankind towards the full comprehension of all truth which divine Providence has ordained.

Destructive Preaching.

At the same time, there is manifest danger in such action if unregulated. The action itself engenders an intellectual conceit and love of novelties which tend to prevent the sober judgment and prompt to hasty and crude conclusions. It influences many to undervalue the authority of the Scriptures as a revelation from a God of truth essential to man's salvation. It leads some to the false and unphilosophical assertion that nothing miraculous or supernatural is to be accepted as fact.

But the worst mischief comes from the tendency of some nominally Christian ministers to make their preaching mainly destructive. They bear down fiercely on the old dogmas of the creeds, nominally because they dislike the forms of statement. But really, their ridicule and satire are so turned as to strike not only the frame-work, but the truths themselves. Their keen invective brings contempt, not only on the weak and fallible human efforts to express divine truth, but on the very Word of God, which is the bread of life for men's souls. Such preaching is unsettling to the faith of many undiscriminating members of churches. It fosters in many impudent and unbelieving hearers a feeling of indifference towards all religion. It is especially attractive to those who cherish a settled aversion to the parts of the gospel which present their sins as crimes that must be either

punished or pardoned; which make God's holiness and justice the background for the manifestation of his love in forgiveness; which set forth the interposition of a divine Saviour as a necessity for poor human nature in its moral ruin and helplessness; which declare the cross of Christ to be the power of God unto salvation, and the blood of the Crucified the means of cleansing us from all sin, and which magnify the office of the Holy Ghost as indispensable to give effect to those truths on souls that are dead in trespasses and sins. Such preaching, especially when marked by flashes of genius and fine rhetoric, may, for a time, be popular; but is it profitable? Will it make men better in heart and life? Will any amount of talk about "the power that makes for righteousness," and the beautiful morality of the Sermon on the Mount, supply the place of those grand pungent truths which are swept away, and make it effective gospel preaching?—*Chicago Advance*.

Philosophy in a Fog.

Mr. Bowne, the keen young critic, whose analysis of Herbert Spencer's philosophy has attracted considerable attention, sums up his verdict as follows: "I cannot agree with the popular estimate of Mr. Spencer. Comprehensive as is his scientific knowledge, he seems utterly unable to take a comprehensive view of the logical relations of a system. The most palpable contradictions nestle side by side in the most friendly fashion, constituting a kind of logical 'happy family.' Yes and no lay aside their ancient enmity, contradictions swear eternal friendship, and the true logic millennium is ushered in. Mr. Spencer has picked up the loose and ill-defined notions of popular science and popular metaphysics, and without stopping to analyze their contents, to say nothing of comparing them, he has proceeded to build, and the result is before us. A very little consideration would have sufficed to show that his psychology is fatal to rational science. A thoughtful criticism would have revealed the contradiction of his creative principles. One single, steady gaze into the fog of his argument would have shown the absence of everything but imagination. But the mania of system-building proves too strong for rational judgment, and the system bears abundant marks of having originated in a mania.

If it were not that the history of philosophy abounds in similar absurdities, it would be impossible to believe that Mr. Spencer is serious. The grandeur which is claimed for his system is entirely due to the factors with which it deals. Any discussion of solar systems of infinite space, time, power, necessarily has an air of vastness about it which proves attractive. Mr. Spencer has painted a big picture with a big brush, and the popular imagination, which finds it easier to wonder than to understand, will have it that he must be a great painter. Upon a sober survey it cannot be claimed that he has added much to our store of knowledge. The associational doctrine has been expounded with far better lucidity and far greater logic. The same is true of cerebral psychology, while the gist of his argument in general is identical with that of Lucretius. He has merely combined facts which we knew before into a huge, fantastic, contradictory system, which hides its nakedness and emptiness, partly under the veil of an imposing terminology, and partly in the primeval fog. The doctrine began in a fog, and never succeeded in getting out of it. An ambitious attempt, and a dismal failure, is our deliberate verdict upon the so-called New Philosophy. There are, to be sure, many ingenious and profound remarks scattered through Mr. Spencer's books. There are, too, faint glimpses of many of the deepest truths of psychology, but there is an utter failure to appreciate their meaning. Philosophy is not to be estimated by its epigrams and profound remarks, but by its underlying principles; and applying this rule of criticism to this system, I reiterate my verdict. 'Apotheosis and proverb serve for quotation, but they are not philosophy.'

Capital and Income.

I mean spiritual capital and spiritual income. I look out of my window during a shower, and there is quite a little brook running past the house, upon the side of the road; in an hour the brook has all disappeared, for the shower is over. A minister conducts the services on the Sabbath, and seems rich in spiritual thought, emotion and life; observes him after meeting, or much of the time during the week, and he is as dry, spiritually, as the channel that was filled to overflowing by the shower. A person attends the prayer-meeting and seems rich indeed in all that constitutes spiritual life and experience; the day following the meeting he feels himself utterly destitute of the experience which comforted his own heart, and cheered others, on the previous night.

Now there are those who think such experience is worthless; there are those who themselves condemn themselves, thinking such experience is not genuine, when there is nothing in this world purer or more genuine than such an experience may be. A man with a million of money is rich while he has it as his own, although he loses or spends it all in an hour. Another person attends the prayer-meeting who is good in the meeting and after the meeting he will be as good to-morrow as he is to-day; he grows richer and richer in Christian experience. His Christian life seems like

the never-failing brook; it may make more noise coming down the hillside than it does gilling so quietly through the meadow, but no one doubts the existence of his spiritual life, nor that, when it is stillest, that it is other than it is with the brook, nourishing the life of the richest soil.

Such a Christian life is sustained by something besides showers. It has its springs to support it, and they never fail. In one instance spiritual income passes into spiritual capital; thought and emotion go into character. The prayer-meeting is a shower, and it benefits the brook, but it can never feed and sustain a Christian life; nor have Christians any right to depend upon the external assistance of the means of grace. The Christian may be like the brook after the shower, living and joyous when all shower-streams are dry. Have you ever got, by experience, the sweet impressions of a brook after a shower? There is nothing I know of so like it as the life of some Christians; after the Sabbath and on Monday, after the prayer-meeting and in the midst of secular work, they seem to settle down to a calm, peaceful flow of religious thought and feeling. There is no lightness of mind and no consequent desertion and joylessness of heart.

There are Christians who have had all their lives a large spiritual income; they have had the richest influences of the Spirit of God; they have felt for years the calls of God; they have been assisted in prayer, helped in work, blessed in speaking or preaching, comforted by God in trouble, and yet they are poor spiritually, in Christian character; they are like large-salaried men who somehow manage to spend all their income and die poor.

It is no fancy, this, of capital and income. You and I, my reader, have squandered income by conduct. May God help us to turn every gracious influence, thought emotion, and choice, into Christian character, which is spiritual capital.—*Rev. J. A. Leach in Congregationalist*.

Facts in Foreign Missions.

The Government Blue Book of India has the following statistics in regard to the missions in that country, chiefly founded on reports for 1872, with a well-remembered acknowledgment of their important influence upon the prospects of the country: "The Protestant missions of India, Burmah, and Ceylon are carried on by 35 missionary societies, in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 531 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 622 principal stations and 2,500 subordinate stations. Though belonging to various denominations of Christians, yet, from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree, than of those on which they differ; and they co-operate heartily together. During the past twenty years, on five occasions, general conferences have been held, and at the latest of these gatherings, at Allahabad, 121 missionaries met together belonging to 20 different societies, and including several men of long experience, who have been forty years in India.

The labors of the missionaries assume many forms. Apart from their special duties as preachers and pastors, they constitute a valuable body of educators. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature. The mission presses in India are 25 in number. During the ten years between 1852 and 1862, they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 tracts, school-books, and books for general circulation. During the ten years between 1862 and 1872, they issued 3,410 new works, in 30 languages; and circulated 1,316,543 copies of books of Scripture, 2,376,040 school-books, and 8,750,129 Christian books and tracts.

The report then gives details of the various missionary schools; of the Anglo-Vernacular schools; of the Zenana schools for females, chiefly adults; of the training colleges; and the connection of the mission schools with university education. An analysis is then given of the different Protestant missions—English and American, and foreign—with special notice of recent efforts to carry the Gospel to the numerous aboriginal tribes. Without pronouncing an opinion upon the matter the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.

It is said that Archbishop Manning's policy has not met with the approval of the Roman Curia, and that his chances for a Cardinal's hat are rendered somewhat doubtful. The extreme course pursued by Dr. Manning has certainly put Protestant England on its guard, an attitude which we can easily believe is considered a very undesirable one at Rome.

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The Family Treasury.

Mischief-Makers.

O, could there in this world be found Some little spot of happy ground Without the village tattle...

If such a spot were really known, Dame Peace might call it all her own, And in it she might fix her throne...

'Tis mischief-makers that remove Far from our hearts that warmth of love, And lead us all to dissipate...

And then they've such a cunning way Of telling ill-meant tales; they say, "Don't mention it, I pray!"

O, that the mischief-making crew Were all reduced to one or two, And they were painted red or blue...

For 'tis a sad, degrading part To make another's bosom smart, And plant a dagger in the heart...

Business Religion.

In the early days of Christianity, Paul bore his testimony that the man who would live "godly in Christ Jesus, should suffer persecution."

Let a man attempt to carry into business fellowship the principle of exact and unwavering honesty; to go by that against all bribes of gain and advantage...

Let the same man attempt to act in all these relations under the more sovereign principle of "charity," not going by legal claims merely...

Or, suppose a man, hesitating to give his assent to some questionable measure, were to express his scruple by a Scriptural quotation...

I do not care to add to these illustrations; the impression which I wish to produce is this: that one must not expect help from the world in living a godly life...

John Stuart Mill's Mother.

The wife of James Mill, and mother of John Mill, was a Miss Burrows, daughter of a Dr. Burrows, who superintended an asylum for the insane at Islington.

Suffice it to say here, that for many years before his death he had been estranged from his family; and this estrangement was attributed, by those who had the best opportunity of judging...

The Banished Preacher.

Paul Gerhardt was a noble-minded and devout minister of the Gospel who preached in Germany about the middle of the seventeenth century.

Gerhardt preached the reformed faith, and the purest doctrines of the New Testament. The Elector at that time was a man by no means in sympathy with the simple and searching truths taught by the humble minister...

The bitter message distressed Gerhardt sorely. He had a happy home and a comfortable income in Brandenburg, and if driven away he did not see how he could provide for his family.

He determined to obey God rather than man. He wrote to the Elector that though it was very hard for him to give up his living, his people and his country, he could never do otherwise than preach plainly what he found in the Bible.

The consequence was that he was banished from the Principality, and went out with his wife and little children, not knowing where his travels would end.

At cost of all I have, At cost of life and limb, I cling to God, who yet shall save; I will not turn from Him.

Gerhardt went into the house, repeated the precious text to his wife, and then the lines he had composed till she also was comforted. They prayed together, and both felt strong in the resolution to trust everything to God.

"Do you know if Paul Gerhardt has passed this way?" he inquired of the landlord. "I am sent by the duke to find him."

"Come into my country, Paul Gerhardt," the letter said. "You shall have church, and people, and house, and livelihood, and liberty to preach the gospel to your heart's content."

It is needless to say that Gerhardt and his family thanked God and went. They had trusted Him for their future support, and He had brought it to pass.

Paul Gerhardt's hymns are still loved and sung among Christians of Germany and other lands; but none of them are sweeter than the one he composed in the dark wood on the first night of his exile from Brandenburg.

The Death of Barneveldt.

The last day on which Barneveldt had appeared before his judges was May 1st. His sentence was not communicated to him till about half-past five on Sunday afternoon, May 12th.

The execution was fully equal in its want of form and solemnity to the trial. The scaffold was a shapeless mass of rough unhewn planks nailed together in one night.

The execution was fully equal in its want of form and solemnity to the trial. The scaffold was a shapeless mass of rough unhewn planks nailed together in one night.

on this coffin playing dice and betting whether God or the devil should have the soul of the doomed man.

When the August and venerable statesman, leaning on his staff, stepped out on the scaffold from a window in the house in which he had been confined...

Parental Affection.

Among the cases of suffering by the wreck in 1668 of the vessel in which the Siamese Embassy to Portugal was embarked, few have stronger claims to pity than that of the captain...

The captain had carried his only son out to India along with him; he was a youth possessed of every amiable quality, well instructed for his years, gentle, docile, and most fondly attached to his father.

The unfortunate captain was driven to despair. Lifting his son on his shoulders, he tried to carry him. He could make but a single step, when he fell to the ground with his son, who seemed more distressed with his father's grief than with his own sufferings.

"No, nothing bad, and may be I'm wrong; but I kind of think you are a minister."

"What do you suspect me of? Nothing bad, I hope."

Willing to Die.

Much stress is often laid on this, more, probably, than is suitable. With many persons it seems to be almost a matter of no account what the past life has been...

It would be much more satisfactory to see them willing suitably to live. A manifest willingness to continue all of our appointed time here, and do all of our appointed work, and glorify our heavenly Father by holy living...

It would be much more satisfactory to see them willing suitably to live. A manifest willingness to continue all of our appointed time here, and do all of our appointed work, and glorify our heavenly Father by holy living...

But Christ's kingdom must come on earth as in heaven. It must come in the hearts of multitudes who are yet servants of Satan, and therefore enemies of Christ.

On a Fishing Excursion. R. J. Wheaton Smith, D.D., in the National Baptist, tells the following story, respecting the late Dr. Bethune, of the Episcopal Church:

On one occasion, when Dr. Bethune was resident in Philadelphia, he went for a few days of rest to a trout stream he had heard of in the interior of the State.

"Well, Doc, I'll tell you. We've been out almost all day; we haven't caught much, you fell in and got wet, and I haven't heard you swear once."

"No, nothing bad, and may be I'm wrong; but I kind of think you are a minister."

"Well, I'll tell you. I haven't heard you swear since you came; then the way you jined us in the hymn; then the way you prayed, made me think you were a minister."

"What do you suspect me of? Nothing bad, I hope."

How They Treat Grasshoppers in the East.

General Chanzy, this past season, issued a circular to the generals of division and prefects in Algeria, directing them, in dealing with these public pests, to adopt the method which has been successfully employed in Cyprus.

That overwork that frightens boys nowadays out of good places, and sends them out west, on ship-board, anywhere, eating husks, in search of a spot where money can be had without work, laid the foundation of the apprentice boy's future greatness.

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For the Young Folk.

Grandma's Knitting.

'Tis the quiet hour of twilight Which follows the set of sun, When the toll of the day is over, And the evening rest begun...

Oh, oft have those fingers fashioned Finest garments of old, Oh, oft on that loving bosom Have rested ringlets of gold!

Dear Charlie was laid 'neath the daisies, When his years but numbered two, Fred fell in the battle at Vicksburg—

Dear Charlie was laid 'neath the daisies, When his years but numbered two, Fred fell in the battle at Vicksburg—

Dear Charlie was laid 'neath the daisies, When his years but numbered two, Fred fell in the battle at Vicksburg—

What Became of an Overworked Boy.

The boys of our time are too much afraid of work. They act as if the honest sweat of the brow was something to be ashamed of.

It don't build mammoth stores and factories, nor buildings like the Astor Library and Cooper Institute. The men who build such monuments of their industry and benevolence were not afraid of work.

All the boys who read The Evangelist have heard of the great publishing house of the Harpers. They know their Monthly, Weekly, the Bazaar, and interesting books of all kinds, and perhaps have seen their great publishing house in New York city.

He was lucky, and an old friend and fellow-workman, a leading editor, recently let out the secret of his luck. He and the elder Harper learned their trade together fifty years ago, in John Street, New York.

"Sometimes, after we had done a good day's work, James Harper would say, 'Thurlow, let's break the back of another token—just break it's back.' I would generally reluctantly consent just to break the back of the token; but James would beguile me, or laugh at my complaints, and never let me off until the token was completed, fair and square!

The Discontented Chicken.

A pleasant cottage garden in a beautiful village was the abode of Jack and Speckle, as fine a pair of fowls as one would wish to see.

"I am getting tired of this humdrum life," said Jack one day to his helpmate. "Our neighbor, Mrs. Topnot, is desirous that we should come over and stay. You know we should have plenty of company, and much finer times than we do here, with no society but the cat, who cares nothing for us except to amuse herself in chasing us, and the dog, who does not notice us at all."

"I cannot agree with you," said Speckle. "We live in peace and plenty; and who knows what might befall us if we should leave our quiet home, and nice wheat field which we have all to ourselves?"

But Jack was not to be reasoned with. He wandered off, and left poor Speckle for several days to mourn his departure. At last she determined to follow him, and it was laughable to see that forlorn bird trot straight along the orchard path until she disappeared from sight.

has no terrors for them. They are preparing to take the places of the great leaders of our country's affairs. They have learned James Harper's secret. The key handed out to him in the "gray of the morning,"—that tells the story!—N. Y. Evangelist.

An Authentic Anecdote of an Automaton.

A correspondent of the London Spectator tells the following interesting cat story and improves the opportunity to ridicule Huxley's notion that animals are only automata:

Some time ago a machine of the cat species was received into our house under distressing circumstances and adopted by our household. We have all rendered ourselves ridiculous in scientific eyes by becoming much attached to this rescued foundling, and he has assumed, under the name of Bruin, a position of importance which becomes his size, intelligence, and estimate of his own merits.

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But Jack was no better contented with his new surroundings than he was before. He began to make excursions across the street, in search of other, and perhaps more brilliant company; and his owner at last concluded to sell the pair to the proprietor of their last-found abode.

Our Sabbath School Work.

Sabbath, March 7th, 1875. (FIRST QUARTER.) INTERNATIONAL BIBLE LESSON.—No. 10 Joshua xx. 1-9.

HOME READINGS. Mem. Josh. xx. 1-9. Ps. xlii. Tu. Num. xxxv. 1-15. Fr. Acts xv. 19-34. Wed. Num. xxxv. 16-24. Sat. Heb. ii. Sab. Luke xxiii. 27-43.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble. Ps. xlii.

Topic.—Refuge and strength in trouble.

NOTES.

1. It may be well to read carefully the parallel passages which describe the design of the refuge cities. Therefore consult: Exodus xxi. 12-14; Deut. xxi. 1-3; Deut. iv. 41-43; Num. xxxv. 6, 9, 14.

2. First of all, bear in mind that the system of "blood-revenge" was not established in connection with the refuge cities, but was an institution greatly abused, and calculated to do immense harm; and that the Mosaic or Divine provision, about which we study to-day, was of beneficent design, seeking to modify and wisely utilize a long-established custom which, in its origin and design, was not wholly evil.

3. The appointment of "refuge cities" among the Jews prevented the murder of accidental homicides, and gave every man a chance to defend himself before a court; while, by requiring a virtual confinement in the refuge city, it inflicted a measure of punishment upon the man who had unwittingly slain his fellow, thus placing a high value upon human life. The willful murderer was never protected by the refuge city after his guilt was established.

4. WORDS EXPLAINED; Unaware, v. 3, without intention, by accident. See Deut. xix. 4-6. At the Entering of the Gate—the usual place of judgment. The gates of eastern cities are large square, covered inclosures with seats, etc. Congregation. The final court, jury, or committee before which he is to be tried. Six cities were appointed. Two of them are not certainly identified.

5. The principal idea here is that of Refuge. From all the troubles of life—weakness, weariness, wrong, disease, dangers of every sort, and death—we need a refuge. From the woes of time and the wrath of God we need a refuge. Behold in our guilt and anguish a refuge is provided! See the Golden Text. Read—memorize Heb. vi. 18.

6. The Cities of Refuge call our attention to Christ, who is our refuge. Heb. vi. 18. ANALOGIES: (1) Established to promote the ends of justice and mercy. (2) Divinely appointed. (3) Sacred. The word rendered, in v. 7, Appointed, really means "consecrated." (4) Safety only while remaining in the refuge. The man-slayer venturing outside the gate forfeited his life. (5) The refuge for ALL, v. 2. The "stranger," as well as the "Children of Israel," Jew and Gentile. (6) Ample. Large enough and provisions enough. (7) Easily accessible. The refuge cities were in sight—on hills. Broad roads thither. So arranged on both sides of the Jordan as to be easily reached. Signs placed up as the cross-roads pointing out the way—the word refuge in bold letters. (8) In the refuge city the man was with priests and Levites under instruction, and enjoying their fellowship. CONTRAST: (1) The refuge city for the guiltless only. Our Christ welcomes all. Matt. xi. 28; John vi. 37. (2) Safety in Christ forever.

7. Additional Lessons. (1) Value of life in God's sight. (2) The motive determines the quality of the deed. (3) Be cautious and deliberate in punishing offenders. (4) A sweet appeal for the trustful soul—Psalm. lxxv. 1-5. (5) Hear the voice of Gospel-welcome ringing out from our Refuge City. Rev. xxii. 17. (6) Learn by the Jewish refuge how to leave all and fly for life to lay hold on Jesus.

A Glimpse of China.

The death of the youthful Emperor of China and the suicide of the Empress, form the basis of the following explanatory remarks from the N. Y. Times.—When an Emperor dies, his numerous wives are immediately buried from the rest of the world in a sort of honorable imprisonment. This seclusion is enforced rigorously, lest some of the fortunate women who have been selected as brides of the Son of Heaven shall bring dishonor upon their canonized lord by alliances with common mortals. It is very likely that Alute preferred death to this imprisonment in a living tomb. At any rate she is well out of the way, for, as a surviving Empress, though without children, she might have been in the path of some of those who now hold the reins of Government. By a wise regulation, Chinese Emperors do not publicly announce the name of their successors while they yet live. Their succession is not strictly hereditary, the Emperor having the right to designate his heir from the ranks of the imperial household, or from his subjects. Usually, however, the selection is made from the oldest male line of imperial children. The nomination is written, sealed, and kept secret until the death of the Emperor, when the heir is produced. If he be of age, the Empress Dowager takes the throne for a few hours, when it is given up with great ceremony to the new Emperor; if he is not of age, the Empress Dowager becomes Regent until he attains his majority. Thus, during a sovereign's lifetime, all court conspiracies and plottings that might gather about the Crown Prince are avoided.

The man who goes about to humble himself, and to amend after a fall into sin before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to Him, the heart will be melted into sweet contrition.—Sir Richard Hill.

Medical.

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Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, FEB. 24, 1876.

THE CONFLICT BETWEEN INFIDELITY AND RELIGION.

That there is a stern and protracted struggle between the assailants and defenders of Christianity, only the ignorant or indifferent will deny. In some quarters, it is customary to speak of the assaults of modern infidelity with the most disparaging contempt, as mere feeble repetitions of old-defeated attacks.

What we specially designed in this article is to express our deep satisfaction that, in our judgment, in the great battle being waged between faith and scepticism, the Christian side is steadily gaining ground. The signs as to the state of the struggle are much more satisfactory than at some former stages in the strife.

The outcry that Christianity has been the enemy of science is not sustained by historic evidence. If this were true, how is it then that it is where Christianity has been taught and received, as the faith of the people, that science has won her greatest victories?

With regard to the charge of Dr. Draper in his last book, that in the past Christianity, as represented especially by the Roman Catholic Church, has steadily opposed the discoveries of science, it has been well observed by the Rev. D. Swing in the Advance, that the opposition to new discoveries in science was no product of Christianity, nor in any way peculiar to it; but resulted from the general ignorance and natural opposition to change.

We are greatly gratified and encouraged by the present state of the battle between infidelity and religion. Between religion and science there is no real collision. There are probably some interpretations of Scripture that cannot be harmonized with established facts of science, just as there are speculations and theories of scientists which cannot be harmonized with the teaching of the Bible.

A SERIOUS MISTAKE.

It is a great error to mistake a worthless trinket for a pearl, a shadow for the substance, the means for the end, or the form for the power of godliness. Yet such mistakes are very common. They are injurious alike to the interest of the individuals who fall into this error, and to the character and influence of the Church which they represent.

MR. HAZLETON'S MISSION.

The Rev. Robert Hazleton, of Dublin, who preached with acceptance for the last two Sundays in Toronto, is visiting this country in behalf of a new Methodist Collegiate Institution for the South and West of Ireland.

the amount of \$25,000 have already been received; and it is hoped the balance will be obtained in Canada and the United States. Mr. Hazleton will visit the principal cities and towns of Canada on this mission. We commend his object to the liberality and sympathy of our readers.

THE COLD TERM.

From all points information comes to hand of the inconvenience and suffering experienced during the long-continued "cold term" of the present winter. In Prince Edward Island farmers in some of the settlements have been under the necessity of burning their fences for fuel, the depth of the snow making it impossible for them to get into the woods for their customary supply of that commodity.

In our own province of Ontario the inconveniences of the "cold term" have been generally and seriously felt. A private letter from Quebec, dated the 15th inst., states: "The roads north of us are all blocked up, and the trains and teams can't come in at all. There has not been a load of wood brought into the market for over a week."

Off the New England coast, in the vicinity of Provincetown, there is, as we write, a fleet of some thirty fishing vessels ice-bound. Four men were rescued from one schooner by a United States revenue cutter, their limbs badly frozen; a fifth man died on reaching the shore. He was frozen in the rigging. The crews of some of these vessels have succeeded, after a perilous journey over the ice, in reaching the mainland.

Southward, in Texas, the cold is said to be unprecedented. Cattle on the prairies have died in great numbers. The roads are represented as being almost impassable, owing to the rains; and waggons and carts are left at the road side for want of animals to draw them; horses, as well as cattle, having perished in the storms.

tin coffee-pots, and then prepared for drinking by adding cream and sugar. Four young men employed by the Young Men's Christian Association took it and entered each car as it passed, rode far enough for the driver and the conductor to drink each a cup, then stepped off the car and entered the next. This was kept up all day, greatly to the satisfaction and relief of the recipients of this well-timed generosity."

METHODISM AND NONCONFORMITY.

The Rev. Dr. Puncheon recently took part in the opening services of the Congregational Memorial Hall, and gave an eloquent address on the occasion. He humorously and pertinently referred to the intimate connection with non-conformity of Bartholomew Wesley, and other ancestors of John Wesley. He made eloquent reference to the great men of the past whose names reflect honor upon the Nonconformists of England.

Those dead but accepted sovereigns who still rule our spirits from their urns, be said: "Surely as we think of those men, and of the heritage of freedom, and principle, and conscience above all, that it is ours to maintain, we shall demean ourselves as those who are not unworthy, and not degenerate sons of such hallowed and such noble sires. We have all an interest in these men; and I rejoice with you as one of those who honor the principles for which they suffered, and as one who is prepared to stand side by side, front to front, with you against sin, and the man of sin."

The Watchman, though declaring that the sentiments of Dr. Puncheon would awaken a response in the hearts of thousands of Methodists, yet deems it necessary to guard its utterance of approval, lest it might be supposed to have any sympathy with the Congregational idea that all Churches should sustain similar relations to the State. The Watchman says: "While, however, we rejoice with our Nonconformist friends in the completion of a work which is intended to perpetuate the memory of the men who were driven 200 years ago from the pale of the Established Church, it must not be supposed that we sympathize with the policy of active opposition to the English Church which finds general favor among our Nonconforming brethren."

SURVEY OF PALESTINE.

Perhaps no enterprise of our times has more interest for thoughtful Christian people than the present topographical survey of Palestine. The explorations of 1869, under the management of Captain Warren, particularly his discoveries in Jerusalem by means of the shafts sunk there, are familiar to many of our readers. The present expedition consists of Lieutenants Conder and Kitchener, Sergeant Black, Corporal Armstrong and Lance-Corporal Brophy, all of the Royal Engineers. The survey now covers 3,400 square miles, being about the half of Western Palestine. It extends from Carmel in the North to the Southern point of the Dead Sea in the South, taking in most of the scenes to be found in the Books of Joshua, Judges and Samuel.

places were, as their names denote, 'enclosures,' or towns fortified with flint walls."

We are glad to learn that the Committee, in whose hands the management of this important enterprise is lodged, have promised a volume for next autumn, specially devoted to a presentation of the results of the survey.

AMERICAN M. E. BISHOPS.

From the reports which reach us through our exchanges, Methodist Bishops are not likely to die of inanition. We noticed lately the herculean feats accomplished by Bishop Jesse T. Peck, and now there lies before us a notice of a visit of Bishop Marvin, of the Southern Church, to Nashville, which states that the Bishop had arrived to hold a protracted meeting of two weeks. Three hours after his arrival he was at the afternoon prayer-meeting; three hours later he preached, conducting the singing through the entire service, and it is said of Bishop Marvin that he sings all over. "At the close of his sermon he called around the altar those who desired a general revival and a deeper work of grace in their hearts; the preachers of our Church in the city and vicinity were requested to meet him for general consultation; a special meeting was arranged for the children, another for the women of the church, and one suggested for the officers."

In the same exchange from which the above is taken we read of Bishop Gilbert Haven flying from point to point in the West, driving across the prairies with the thermometer down to 29 degrees below zero, lecturing, preaching, addressing colleges, giving counsel, encouragement, help in any and every possible way. He says of himself: "This is the first day for the last week that I am not booked for a speech of a sermon. Only last Saturday, in the nice city of Dubuque, the pastor of our First Church very generously offered me the privilege of lecturing Saturday night, preaching and administering the Sacrament Sabbath morning, addressing a Bible-class and Sabbath-school an hour in the afternoon on Palestine, and preaching in the evening! And this, too, with engagements before me for every day in the week except Saturday! I was over liberality more liberal! . . . That was a week ago to-day. Now the study is transformed into a caboose of a car near Keokuk. I have ran literally, though with other feet and legs than my own, clear across the State in that seven days, talking every night and riding every day, until I find myself at the opposite end of the State; and at that I do not object for a colder week I have seldom—nay, never seen. All the warmth of Iowa coal and company (and there are none elsewhere warmer) has not been quite sufficient to keep up the temperature which we Southern bloods, in our weakness, crave. That Sunday, the last, I rode ten miles across the prairies, facing the steel-cut, icy air, that bit nose and ear, or ere one knows it."

MISSIONARY ANNIVERSARIES.

The present week, in the Methodist Churches of this city, is mainly occupied with Missionary Anniversary Services. The success of these annual gatherings is of great interest to a vital department of our work. Last Sabbath sermons were preached in Berkeley Street by Rev. T. W. Jeffery and Rev. S. J. Hunter; at Carlton Street, by Rev. W. B. Affleck, of England, and Rev. J. Hazleton, of Ireland; at Richmond Street, by Rev. John Potts and Rev. A. Sutherland; at Elm Street, by Rev. George Macdougall and Rev. W. B. Affleck; at the Metropolitan, by the Rev. A. Sutherland and the Rev. Dr. Douglas, of Montreal. We heard a racy, suggestive, and instructive sermon from Mr. Affleck in the morning, and a discourse of great power and eloquence from Dr. Douglas, of Montreal, in the evening. The spacious church was crowded. The preacher's theme was the reply of Paul to Festus. He considered Paul and Festus as respectively representatives of the Christian hero and the unbelieving skeptic. With great beauty of illustration, force of argument, and philosophic grasp of thought, he vindicated the great principles of Christian action and Bible truth against the evils of materialistic skepticism. It was a masterly and impressive plea for the religion of Christ, and was listened to throughout by the vast audience with breathless attention.

The Annual Missionary Meeting, on Monday evening, in the same place, was eminently successful. The audience was large in spite of a rain storm, the addresses by Dr. Douglas, Mr. Sutherland and Mr. McDougall, characteristic of the men, and the collections and subscriptions liberal.

EARL RUSSELL AND MR. LOWE.

Nobody has ever accused "Lord John Russell" of any want of confidence in his own capacity to conduct great national affairs. He has always retained unpleasant remembrances of his own forced retirement from high political position. In his recently published "Recollections" he has given his opinions pretty freely respecting persons and events. It could not be expected that he would have a very pleasant memory of the celebrated "Cave of Adullain" party, through which his Government was defeated; but hardly any one would expect him to denounce them as "bandits" who acted from no principle higher than the defeat of the Government. He divides them into three classes: the first of which he says excites pity; the second indignation, and the third contempt. He does not say in which of these classes he places Mr. Lowe, who was the leading spirit in the movement. Mr. Lowe has generally borne ordinary assaults with patient contempt; but he does not think himself warranted in allowing the historic recollections of an Ex-Premier to pass unchallenged. He therefore warily repudiates Lord Russell's allegations. He cannot, he says, presume to explain the motives of others, including the Duke of Westminster, Lord E. Grosvenor, the late Lord Dunkellin, and Lord Elcho, whom Lord Russell denounces as "bandits." He only asks permission to give an account of his own. He was compelled by an honest conviction not lightly taken up, and still retained, to oppose the lowering of the franchise. His sole object was to postpone the question till the country had been consulted on a measure so momentous, so utterly irrevocable, and so cer-

tain, as he thinks, to lead to wider and more sweeping change. Mr. Lowe continues:

"I did not wish to overthrow the Government unless such a step was necessary for the delay which I had desired. When the opinion of the country had been declared I was ready to submit without further opposition. I believed that by the course I took I cut myself off altogether from the legitimate ambition of holding high office. I declined an overture from the late Lord Derby, and certainly had not the least right to expect the kind and generous treatment which I received from Mr. Russell on the formation of the late Ministry. As far as the object which I had in view was concerned, we succeeded. I leave the Conservative party, in whom by general consent is vested the monopoly of defending us against dangerous innovation, to explain how that success was turned into disaster and defeat. I think that I have shown that I was neither "timid" nor "selfish," neither worthy of "pity," "indignation," or "contempt." Will Lord Russell allow me to suggest to him that, while thus lavishing the harshest imputations in the coarsest language on others, he would do well to take a little more care of his own reputation? He might, for instance, instead of denouncing me as a "bandit" for helping to break up a Government to which I did not belong, have condescended to explain the motives which induced him in January, 1855, to break up a Government to which he did belong by a furious and unrespectful denunciation in the House of Commons of acts for which he was responsible on the crisis of a disastrous war, when patriotism imperiously demanded the show at least of concord and unanimity; and he might at the same time refute the very serious imputations which compelled him to resign the office of Secretary of State for the Colonies in the following year."

PAPAL INTOLERANCE AT MONTREAL.

On the evening of the 13th inst., says a Montreal paper, a most disgraceful disturbance occurred at the Cote Street Canada Presbyterian Church, where the Rev. Mr. Chiquiquy was lecturing in French, on the "Duty of Christians to read the Bible." The building was crowded to excess, and the appearance in the audience of several tough-looking individuals caused the lecturer's friends to send for a posse of policemen, some of whom were stationed outside, and others inside of the building. In the early part of the evening there was no attempt at violence except some occasional interruption in the shape of ironical cheers and slamming of doors. The outrageous conduct of the mob was at its height when Mr. Chiquiquy rose to close the meeting with the benediction. A rush was then made for the pulpit, but a number of Protestants volunteered to drive back the crowd, and thus prevented an outrage which might have resulted fatally to many present. The disturbers then made a move for the door, and then remained outside shouting and singing until Mr. Chiquiquy came out. While he was getting into his sleigh another rush was made by the crowd towards him, but their attempts at violence proved futile. About three hundred of these French ruffians then formed a procession and marched through the city. They halted in front of the French Protestant Church on Craig Street, smashed the windows, and damaged other parts of the building. It is a notorious fact that although several arrests were made by the policemen, not a single person appeared in court for disturbing the peace. It appears that the parties arrested were released immediately by the policemen, whose sympathies are of course with the Roman Catholics.

SUDDEN DEATH OF REV. LUKE WISEMAN, M. A.

It is with profound regret that we announce the death of the Rev. Luke Wiseman, of England. A communication received at the Mission Rooms conveys the melancholy intelligence of his decease. He died on the 3rd instant of heart disease. No further particulars are yet received. Many of our readers will remember with great pleasure the visit of Mr. Wiseman to this country two years ago, his able pulpit ministrations, affectionate greetings from the home-land, and wise counsels in ecclesiastical matters. He had become one of the most influential men of English Methodism. The high appreciation in which he was held by his brethren was manifested by his election to the Presidency of the English Conference in 1872; the duties of which office he discharged with marked efficiency. His was a fruitful minister, both by tongue and pen. He now rests from his labors, and his works do follow him. For several years he has been editor of the *Methodist Recorder*.

DEATH OF JOHN ASHWORTH.

Even in Canada a large circle of readers will learn with deep regret of the death of Mr. John Ashworth, the philanthropic author of "Strange Tales from Humble Life." The London *Methodist* says: "A large circle of friends, and more especially the poor, to whom he was always a willing helper, have sustained a heavy loss and sad bereavement in the death of Mr. John Ashworth, the author of 'Strange Tales,' and originator and conductor for the last sixteen years of the 'Chapel for the Destitute.' Mr. Ashworth, whose illness we noticed last week, was born at Cutgate, near Rochdale, on the 6th of July, 1813, and died at his residence, Broadfield, on Tuesday week, aged 61 years. During his illness the Right Hon. John Bright and the Rev. Dr. Molesworth were amongst his visitors. On Saturday his remains were interred in the Rochdale Cemetery, in the presence of a large concourse of persons. Mr. Bright was present. Mr. Ashworth was twice married, and leaves a widow to mourn his loss. Of his children, we believe, only one son survives him, who is, we understand, in Australia."

THE LATE REV. WILLIAM TOASE.—The Wesleyan *Missionary Notices* give the following respecting this pioneer missionary: "Mr. Toase, the founder of the Wesleyan Mission in France, was born at Kilton, near Gainsborough, in 1782. In 1804 he entered the Wesleyan Ministry, and in 1810, while in the Sevenoaks Circuit, he received a request from the commander of the *Glory* prison ship to preach to the French prisoners; and this led to his services being in great request for the benefit of these unfortunate men, whom war had thrown into our hands. Mr. Toase having shown such an aptitude for the French work of preaching and visiting, the Conference of 1815 appointed him to the Superintendency of the Channel Islands Societies, both English and French, with directions to visit France as occasion required. From 1836 to 1847, Mr. Toase labored in that country. At the Conference of 1848, after forty-four years of active service, he retired from full work, and settled as Supernumerary in Alderney. In 1852 he took charge of the English work at Boulogne,

where he remained till the close of his life in 1863, beloved and revered by both Romanists and Protestants. A Memoir has recently been published of Mr. Toose by the loving hand of an anonymous friend, with a valuable introduction by the Rev. William Arthur.

There have been several sudden deaths of old men lately. Mr. D'Arcy Boulton, Mr. Cawthra, Mr. James Shaw, Mr. John Snarr, have all within a week passed away. Mr. William Lawson, an old and respected citizen of Hamilton, died during the week at the residence of his son-in-law, in the eighty-second year of his age. He was born at Lower Denton, Cumberland, England, and emigrated to Canada in the year 1829—settling in Toronto (then Little York) on the 11th of June in that year. After pursuing his calling in that place for a number of years, he proceeded to Brampton, where he resided for fourteen or fifteen years. From thence he came to Hamilton in the fall of 1847. Deceased was early imbued with the principles of Primitive Methodism, and was the first, we believe, to introduce the doctrines of that Church in this country, and continued a steadfast member thereof up to his death. From a half-dozen or so adherents at first, he lived to see a large and flourishing Church grow up and extend itself throughout Canada. He was the father of Mr. Edward Lawson, of this city.

OUR SPECIAL PRIZES.

An elegant silver watch worth at least \$40 will be given to the person who sends the largest number of cash subscriptions for the GUARDIAN and WITNESS for one year; for the second highest number, Chambers' Cyclopaedia, worth \$25; for the third highest, "The Commentary Wholly Biblical," worth \$21; for the fourth highest, Worcester's Dictionary, worth \$11. As the severe weather has retarded the canvass in the north, the time for closing the competition for these prizes will be extended till the 15th of March.

OUR EDUCATIONAL INTERESTS.—We learn that, on Sabbath, the 14th inst., the Rev. J. H. Johnson, M.A., Travelling Agent, and the Rev. Professor Burwash, of the Theological Department of Victoria College, preached services in Barrie in behalf of the Educational Society of our Church. Both sermons were appropriate to the occasion—the Professor's dealing with the great subject of religious, and especially theological instruction, and the Agent's having reference to the responsibility of the Church in the matter of providing the means for this great work. Although the weather was intensely cold, the congregations were good. On Monday evening a public meeting was held in the Methodist Church. At the close of the addresses, a collection and subscription were taken up, and two persons were appointed by the meeting to solicit subscriptions from all the absent members of the congregation. From these sources, as well as the Sabbath collections, it is thought that enough will be obtained to place Barrie in a respectable position towards this important enterprise. We presume this may be taken as about the order of business these Educational Meetings generally will assume. Professor Burwash had several other meetings to attend, and Mr. Johnson intended to spend several days in Barrie and Orillia, collecting for the Endowment Fund, and then proceed immediately to Kingston and Napanee for the same purpose.

The special religious services for the promotion of holiness, conducted by Bros. Inskip and McDonald, continued with unabated interest up to Thursday night. Indeed the last service was perhaps the most impressive it was one of the most crowded of the services. On that day three services were held; at the last the Metropolitan church was filled to overflowing. Bro. Inskip preached a powerful discourse on the experimental proof of religion as opposed to the cold and comfortless negations of the infidel. He closed with a soul-stirring appeal to his hearers to taste and see that the Lord was good, to make practical experience of his great salvation. A great many in the congregation accepted the invitation, as have many at every meeting held. The great and permanent benefit of these services shall only be revealed when the day shall declare it.

The action of the Private Bill Committee of the Legislature of Quebec in reporting adversely upon the bills bearing on the union of the Presbyterian Churches in Canada, causes great surprise and dissatisfaction among the friends of the union throughout the Dominion. Meetings have been held and petitions forwarded to the Legislature protesting against this action. Since the above was in type we learn that the Union Bill has passed the Council by a narrow majority.

We regret to learn that through postal irregularities, beyond our control, in numerous cases the GUARDIAN and WITNESS and CANADIAN METHODIST MAGAZINE have failed to reach subscribers. We would be obliged in all such cases if our friends would promptly inform us, and we will immediately make inquiries as to the irregularity and have it removed.

A large committee, representing the Irish Wesleyan Conference and the Conference of the Primitive Methodists of Ireland, appointed to consider the question of union between these two bodies, have reported strongly in favor of the desirability and practicability of such a union.

Dr. Macdonald, writing from Japan at New York, says: "Yesterday I saw a patch of peas growing. The plum trees are beginning to blossom."

We regret to announce the death, at his residence in the township of York, on the 16th inst., of Clarke B. Bridgeland, Esq., aged 60 years.

Just as we go to press we learn that A. B. Carpenter, Esq., of Acacia Cottage, Cobourg, died on Sunday evening, the 21st inst., aged 71 years.

In Isaac Anderson & Co's advertisement of "A Superb Reed Organ" for sale, the price should read \$450 instead of \$150.

NOTES AND GLEANINGS.

DISESTABLISHMENT IN SCOTLAND.—The London Primitive Methodist says: Scotland has spoken out clearly and distinctly on the question of disestablishment. The campaign of the Liberation Society in that country has commenced with great success. At Edinburgh, in spite of very unfavorable weather, two thousand five hundred people attended the meeting of the Liberation Society; there were three thousand present at the Glasgow meeting, and great gatherings for the same purpose at Perth, and Aberdeen. Such men as Dr. Cairns, Dr. Rainy, Rev. W. Arnot, Drs. Buchanan, Adam, and Wilson, the leading ministers of both the United Presbyterian and Free Churches, were among the speakers at these meetings. Free Church laymen of influence were also present, and in several instances addressed the meetings. The arguments of the Duke of Argyll in favor of Scotch establishment were thrown to the winds. One of the speakers showed that the Scotch establishment is at present the abode of rationalism—a form of belief Scotland abhors.

Recent English papers inform us that intelligence has just been received of a brutal murder near Kiltbeggan, County Westmeath. The victim was a man named Richard Moran, employed by a gentleman named Codd, on whose land he lived, in a miserable hut, a great distance from the road and any other dwelling. Moran was last seen alive on Thursday, when a man named Cooney, who says he is from Athlone, was seen in his house. On Friday morning another man in Mr. Codd's service went to Moran's house, and found him dead on the floor, his skull having been hacked to pieces with a billhook. The wall and floor were all bespattered with blood and hair. The murderer's last blow seems to have missed, as the billhook was found embedded two inches in a bed-post, close to which the body lay. Cooney has been arrested, but no bloodstains were found on his person, nor any coin. Moran had some money saved, and used to boast of it. On Saturday an inquest was held, at which an open verdict was returned.

The Rev. Leonard Gaetz writes from Yarmouth, Nova Scotia, to the Provincial Wesleyan of "a new departure, in reference to week-night services, which it would be easy to get at least two hundred witnesses to commend; and which we think would be greatly to the glory of God and the good of our people for many of the brethren to adopt. Instead of the usual week-night preaching service, where very few people come to hear very little, the Yarmouth Churches, North and South, have instituted a congregational Bible-class, and each week we have an evening at our Bible. I cannot tell you how blessed and profitable these seasons have been. Old and young are loud in their testimony of the interest and profit of this close and careful study of God's word. My only regret is that I did not make it the right arm of my ministry from the beginning. It is true it involves more labor for the pastor, but so refreshing and helpful is this careful preparation which fits him to lead a class with the best minds of his congregation in it, that to his head, heart and ministry it is worth infinitely more than it costs."

A public meeting was held in Glasgow recently, with a view to the formation of an Industrial Mission Settlement at the south end of Lake Nyassa. The Mission will be established by the Free and Reformed Presbyterian Churches of Scotland as a practical memorial to David Livingstone. The station, which is to be thoroughly furnished with tools, machinery, agricultural implements, &c., is to be placed under the charge of Mr. Young, R.N., who commanded the Livingstone Search Expedition; and he will be assisted by several skilled mechanics. The missionaries, for the movement is essentially a missionary one, will have a fruitful field of labor. There are no pages of Dr. Livingstone's journal fraught with greater interest than those in which he sketches the social condition of the vast population peopling the southern shores of Lake Nyassa. We heartily commend the scheme to the practical sympathy of our readers. A sum of £10,000, the greater portion of which has already been subscribed in Glasgow, is required for the equipment of the expedition and the establishment of the mission.

METHODISM IN ITALY.—The Rev. Francesco Sciarrelli, who has labored in Rome for the last four years, has just been called upon to remove to Padua, to take the place of Signor B. Lisolo, who has withdrawn from the ministry of the Methodist Church to join that of the Waldensians. Those who are acquainted with Signor Sciarrelli, will not be surprised to learn that his departure from Rome has called forth from the Methodist Church their expressions of warm attachment to the beloved minister who has labored among them with so much success. At a meeting held on Tuesday, January 19th, an affectionate farewell address was presented to Signor Sciarrelli by the deacons of the Church, together with a memorial album. The little Church of Avanti also sent its farewell greeting to Signor Sciarrelli, who was the first to preach the Gospel and establish an Evangelical Church in that town. At this valedictory meeting, held in the Circolo Paleario, the Rev. H. J. Piggott, president, and by a happy coincidence the Treasurer of the Methodist Missionary Society, Mr. James Budgett, happened to be present. The ministerial position at Padua is a very responsible one. A most important and thriving educational institution has been for some years at work there under Methodist auspices. Those who have watched Signor Sciarrelli's career at Rome, and especially the services he has rendered to the Italian Bible Society, will follow him to Padua with earnest wishes that there, too, he may render good service to the Church of Christ.

At the R. C. Cathedral, Westminster, on Sunday, January 24th, after High Mass, Archbishop Manning pronounced the Pope's blessing on the congregation. The special brief authorizing Dr. Manning to convey this benediction read as follows:—Full faculties from our most Holy Father and Lord in Christ, Pius, by divine Providence the ninth of that name, being given to the most Reverend Lord Henry Edward, by the grace of God and in favor of the apostolic See

Archbishop of this diocese of Westminster, his most Reverend Lordship, in the name of the Sovereign Pontiff, gives and concedes to all here present, who, having confessed their sins, are fortified with Holy Communion, a plenary indulgence in the accustomed form of the Church. Pray, therefore, to God for the happy estate of our most Holy Father the Pope, for his most Reverend Lordship, and for our Holy Mother the Church. L. D. S." The blessing, which was in Latin, may be translated thus: "Through the prayers and the merits of the blessed Mary, ever Virgin, of the blessed Michael, the Archangel, blessed John the Baptist, and Holy Apostles, Peter and Paul, and all the Saints, may Almighty God have mercy on you, and your sins be forgiven. May Jesus Christ bring you to life everlasting. Amen. May the Almighty and merciful Lord grant you pardon, absolution, and remission of all your sins, time for true and fruitful penance, and an ever contrite heart, amendment of life, and perseverance in good works; and may the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon and remain with you for ever. Amen."

MR. GLADSTONE AS A WRITER.—In a note upon Mr. Gladstone's retirement, the Pall Mall Gazette says:—"Mr. Gladstone is a very poor writer; and it is only by careful study, and by throwing aside the greater part of one's associations with good writing, that one can find traces in his productions of the powers which make him a master in debate. No doubt, at first sight, there is an answer to this in the enormous circulation of his recent pamphlets. But the fact that nearly 150,000 of them have been sold, only proves the more conclusively that he is leaving a field in which he is strong for a field in which he is weak. For Mr. Gladstone is read not because he is a telling writer, but because he is an orator so distinguished that he led a great political party. It is the ex-Prime Minister, not the pamphleteer, who has been read by so vast a multitude."

TYNDAL AND MOODY.—Dr. Cuyler writes to the New York Independent:—"By the way, a remarkable train of circumstances has lately occurred in Belfast, Ireland, which to my mind looks like more than a mere coincidence. In July last the British Association of Science met there, and the brilliant Tyndall uttered some sharp words, which grieved and wounded the friends of Evangelical faith not a little. 'No small stir arose about that way.' A few weeks afterward our countrymen, Messrs. Moody and Sankey, visit Belfast and commence a series of religious services. Fervent prayers are put up all over Ireland for the divine blessing upon the labors of two plain, honest preachers of Jesus Christ. What happens? All Belfast is shaken as it never was before. Multitudes hear the Word gladly. Drunkards quit their whiskey and become sober men. Intelligent men are converted. The vicious are made better. There stand the undeniable results. And now the believers in Christ and in prayer can send over to their late guests, the sceptical scientists: 'Come and see!'"

Rev. E. L. James, twin-brother of Bishop James, of the American M. E. Church, has lately passed away to his reward. He was born in 1807, and for several years past had been out of the active work of the pastorate. For six or seven years he had filled the position of one of the Secretaries of the National Temperance Society. The deceased was much respected and beloved. He was the author of several works, among which were: "Wesley his own Biographer," "Incidents in the Life of Bishop Asbury," and "Recollections in the Life of Dr. Edward Payson."

Rev. John Stoughton, D.D., an eminent Congregational minister, of London, England, has resigned the pastorate of his church in favor of an appointment to a professorship in New College, which is the Theological Training School for ministers of the English Independent denomination. Dr. Stoughton had held the pastorate of his church for thirty consecutive years. He was one of the English representatives at the New York Evangelical Alliance.

Mrs. Herrick, the daughter of Dr. Blodsoe, is associated with him in the editing of the Southern Methodist Quarterly Review. He says:—"During the last eighteen months Mrs. Herrick has written more than one-fifth of the entire contents of the Review, including the following articles: 'The Land of the Veda,' and 'The Genius of George Eliot,' July, 1873; 'Corals and Coral Islands,' and 'The Sepoy Rebellion,' October, 1873; 'The Life of Sir David Brewster,' and 'The Hive and the Honey-Bees,' January, 1874; 'The Wonders of Deep Sea Explorations,' and 'Mary Somerville,' April, 1874; and 'Alexandria in the Fifth Century,' July, 1874; besides assisting in the preparation of Book Notices, and in our editorial duties."

THE RIEL AFFAIR.—Mr. Mason, M. P., on Saturday last sent the following telegram to Archbishop Tache:—"It is publicly asserted that you are satisfied with the resolutions of the Government regarding amnesty. I have strongly opposed these resolutions as illogical, unjust, and unsatisfactory, and I voted against them." Archbishop Tache replies from Fort Garry, dated Monday:—"I am not satisfied. Amnesty was promised; not banishment. I thank you for the manner in which you have demanded justice, and I regret your failure."

The inauguration of the Polyglot Society of Drew Theological Seminary at Madison, N.Y., took place on the 8th inst. There were addresses or poems given in ten different languages. The number of languages represented by the members of the Society is twenty-six. Dr. Kedler is President, and our friend, P. H. Wallace, M.A., who is familiar with six of them, is a member of the Executive Committee.

LITERARY NOTICES.

Social Pressure. By Sir Arthur Helps, K.C.B. Boston: Roberts Brothers, Toronto: Willing and Williamson. Sir Arthur Helps needs no introduction to the reading public. Those who have read his "Friends in Council" will be pleased to learn that this volume works in the same vein, and is really a sequel to that attractive work. This charming volume is characterized by that purity, clearness and vigor of style, and delicate mental discrimination for which the author is justly distinguished. In the plan adopted one of the friends reads an essay on some social question, which is afterward fully discussed by the company. The disadvantages of overgrown cities like London, and a variety of social questions are interestingly discussed. It is as entertaining as a novel, and contains many wise and suggestive thoughts, that show close observation and vigorous common sense. It would be easy to pick out sentences laden with wisdom, crystallized into the briefest forms of speech. The easy grace, playfulness and simplicity of the style may at first prevent the reader from seeing the gravity of the themes discussed, and the thoughtful wisdom of many of the observations. But the book is so attractive, that those who begin it will hardly fail to read it through; and those who read it thoughtfully will be the wiser for its perusal. In other words, it is stimulating to thought, entertaining and instructive.

The Bibliotheca Sacra, published in Andover, Mass., has entered upon its thirty-second volume. It is a standard Quarterly, devoted to able and elaborate discussions of questions in Theology, Biblical Literature, Church History, Mental and Moral Philosophy, and Classical Learning. Its articles are intended to be of permanent value, and especially suited to the wants of clergymen of all denominations, who value and seek to promote a thorough scholarship among the ministry. Each number contains about 200 pages, and the subscription price is \$4 a year and 10 cents for postage. An occasional glance at the issues of this periodical in past years made a very favorable impression of the ability and scholarship with which it was conducted. The January number has been received, and fully sustains its reputation. It contains the following articles: The Natural Sources of Theology—Natural Basis of our Spiritual Language—New Testament use of *oap*—Heinrich August Wilhelm Meyer—The Physical Value of Prayer—On Certain Evident Theories of the Significance of Sacrifice—Rothe on the Limitations of Divine Foreknowledge—Dr. Biseant on Matt. ii. 23—The House of Paderne—Dr. Bushnell's Forgiveness and Law—Notes on Egyptology and Book Notices. Several of these articles are by men well known in the theological world. That on the Physical Value of Prayer is an able discussion of that interesting theme by Prof. Wells, of the Baptist Institute, Woodstock, Ont.

The numbers of Little's Living Age, for the weeks ending February 6th and 13th, are full of interesting and valuable reading. They contain Nasmyth's Physical History of the Moon, from the Edinburgh Review; Mr. Lowell's Poems, Cornhill; Saxon Studies, by Julian Hawthorne, Part IV., Contemporary Review; German Home Life, Fraser; The Shakers or Giringites, Spectator; The Mental Effects of the Cold, Spectator; The Literary Partnership of Canning and Freer, Fraser; False Economy, Victoria Magazine; together with "Miss Angel," by Miss Thackeray, "Fated to be Free," by Jean Ingelow, and the continuation of "Three Feathers," by William Black, and the usual select poetry and miscellany. With fifty-two such numbers, of sixty-four large pages each, (aggregating over 3,000 pages a year) the subscription price (\$8) is low.

The contents of The British Quarterly Review, for January, just received from the Leonard Scott Publishing Co., New York, are as follows: Paparchy and Nationality; Cox's History of Greece; The Adornment of St. Paul's; The Bible's Place in a Science of Religion; Early Christian Inscriptions of France; The Greville Memoirs; Europe and Peace; Erasmus—his Character; Contemporary Literature. The foregoing list of subjects is a fresh demonstration of the fact so often stated, that this Review, in common with the others of the series regularly republished in New York, aims to keep its readers well informed on all matters of public interest. In the first article the writer shows that the controversy now waging in Germany, is "deeply rooted in the historical incompatibility of the pretensions of the Papacy with the autonomy of the State," that the conflict was inevitable, and admits of no evasion or compromise; and "upon every ground of Scripture, of reason, of society, of history, and of humanity," takes side with the civil against the ecclesiastical power, in the struggle for supremacy within the State. Article IV. is best described in the writer's own words: "It has sought to present, in the data of Scriptural religion, a great body of scientific facts which must remain positive knowledge in the department of religion, whatever new knowledge may arise in physical science." "Europe and Peace" would have been more aptly entitled "Europe Preparing for War," and for a war of terrific proportions. The description of the condition and temper of the nations affords little hope for the continuance of peace. The other articles and the extended notices of Contemporary Literature bring more topics to the reader's attention than we have room to particularize.

The periodicals reprinted by The Leonard Scott Publishing Co. are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Review, and Blackwood's Magazine. Price \$4 a year for any one, or only \$15 for all, and the Postage is prepaid by the Publishers.

The Full Envelope; or, Gleanings for Youthful Readers. By Rev. Richard Donkersley. New York: Nelson and Phillips. This is just the sort of book that we would like to see supplant many of the weak and watery tales in our Sunday-school libraries. It contains two hundred and fifty pages of racy sketches, gleanings, and anecdotes, all calculated

to point some moral or impress some important truth.

The Squire of Walton Hall. By Daniel Wise, D.D. New York: Nelson and Phillips. This is a still better book than the last. The name of Dr. Wise on its title-page is a guarantee as to its fascinations of style. Our highest praise is given when we say that the subject is worthy of the treatment. The story illustrates the infinite superiority of fact to fiction for the purpose of rational instruction and entertainment. It is the record of the wonderful adventures in many lands of a wealthy Yorkshire Squire, who devoted the whole of a long life to a passionate pursuit of natural history. It will gratify even a boy's love for striking incident, and can hardly fail to inspire an enthusiasm for the same fascinating pursuits which so captivated Squire Waterton.

Helena's Cloud with the Silver Lining. New York: Nelson and Phillips. This book is less to our fancy than either of those last mentioned. It is one of the story sort, though probably less objectionable than many of the kind. The scene is, in part, laid in Paris. Some useful information may be gleaned from its pages. The moral teaching of the book, so far as we can judge from a brief examination, seems unexceptionable.

We have also received from Nelson and Phillips several interesting books for the young. Camp Tabor gives a graphic account of the impressions a camp-meeting would naturally make upon youthful minds. School-Life is an instructive and interesting account of the adventures at school of the same young persons introduced in Camp Tabor. They will be especially interesting to those who are now passing through the ordeal of school life. Queen Louise of Prussia. This is one of the kind of books we are always glad to welcome. It is both instructive and entertaining. Human history is made up of the acts of individual life. Here we have a picture of a generous and kind-hearted queen, showing that the virtues which constitute a character may exist in all spheres of life. Well-written biographies constitute the most suggestive and profitable reading for the young. The Lesson Compend for 1875 is made up of extracts from eminent Biblical writers. Those who have had the former volumes will welcome this. It is well adapted to the use of Sunday-school teachers.

PARLIAMENTARY ITEMS.

Mr. Bunster moved that the wine refreshment saloon should be re-opened, but had some difficulty in finding a seconder. The motion was not entertained.

Mr. Dymond's motion for documents, having reference to the abolition of capital punishment, was carried.

Mr. Mackenzie, in reply to Mr. Cheval, said it was not proposed at present to incur the great expense of printing the Hansard reports in both French and English, but that whichever language a member spoke in his speech would be reported.

Mr. Brouse moved for a Committee to take into consideration the subject of improved drill for the Militia, suggesting that the system of drill carried on in the common school would tend to improve the physique of the pupils, and result to the benefit of the country.

In reply to Mr. DeCosmos, Mr. Mackenzie said the sum of \$250,000 in aid of the Equinault Graving Dock would be advanced as the work progressed; and to Mr. Young, that the Government would ask for a vote of \$100,000 to assist the immigration of Mannottins.

Mr. Smith, in reply to Mr. Macdonnell (Elgin), said the Government intended to furnish life-boats at suitable points on the Lakes.

Mr. Mackenzie brought in a bill for the prevention of liquor selling, by the special sanction of the Governor-General, in the vicinity of public works.

Sir John A. Macdonald and Mr. Blake's speech on the amnesty question are both highly spoken of. The Ministry had a large majority.

Mr. Cartwright's budget-speech is commended. He claims that the revised tariff produced the slight existing surplus.

PRESTON—ANNIVERSARY SERVICES.

The anniversary services of the Methodist Church, Preston, were held on the 14th and 15th inst. The Rev. James McAlister, of Nelson, preached in the morning and evening in a very able and impressive manner. The Rev. J. K. Smith, of Galt, delivered an earnest and eloquent discourse in the afternoon. The services were well attended, and the collections good.

The tea-meeting was held on Monday evening, 15th inst. Owing to the intense cold, and the deep and drifted snow, the attendance was not so large as we expected. The Rev. S. Kappelle, of the German Mission, W. Schroeder (Lutheran), and D. M. McKenzie (late M. N. C.), addressed the meeting in a very instructive and acceptable manner. Good music was also provided by the Church choir.

W. C. WILLIAMS.

THE BOOKS OF 1874.—The Publishers' Circular states that in the year 1874 there were published in Great Britain 3,351 new books, 961 new editions of older books, and 261 importations from America, making a total of 4,603, or 388 less than in the previous year. This falling off may be accounted for by the increase in the cost of production. There is a decline of nearly 150 in the number of scientific works, and in the books classed under the title "Essays, Belles Lettres, &c." The publications of the year are divided into fourteen classes. There are 664 theological works, 478 of them being new books, and not merely new editions or American importations; of educational, classical, and philological works the number is 865 in all, 301 being new books; of juvenile works the two numbers are 229 and 207; novels, 825 and 516; law, 124 and 71; on politics and trade, 133 and 101; arts, science, and illustrated works, 623 and 428; travels and geographical research, 244 and 173; history, biography, &c., 383 and 265; poetry and the drama, 303 and 223; year books and serials in volumes, 249 and 243; medicine, 155 and 95; belles lettres, essays, monographs, &c., 211 and 169; miscellaneous, including pamphlets, but not sermons, 103 and 93. Of the 3,351 new books, 133 were published in January, 225 in February, 301 in March, 204 in April, 370 in May, 238 in June, 234 in July, 207 in August, 186 in September, 284 in October, 369 in November, 591 in December.

CURRENT NEWS.

—Paul Du Chaille, the African Traveller and explorer, was in Montreal last week. —The ferry steamers have failed to cut away the ice bridge last formed opposite Quebec. —The Emperor William and Von Moltke have been reported ill, but are now convalescent. —Three iron-clad war vessels and 2,500 troops are to be sent to Cuba at an early date. —The Provincial Legislature of New Brunswick has opened its session at Fredericton. —The United States War Department has ordered rations to be supplied to the sufferers by the grass-hopper plague in the Western States. —The Carlists on the northern coast have again fired on steamships engaged in the telegraph cable service. —A Berlin Despatch to the Daily Telegraph says that Bismarck takes a vacation of six months, at the request of the Emperor. —Mr. Justice Coursoil has been appointed by the Quebec Legislature to enquire into the Chambly election riots.

—It is reported that the father of Don Carlos (Don Alfonso) and others raised a large sum of money in London last week to carry on the war in Spain. —President Grant has issued a proclamation, summoning the United States Senate to meet at Washington for an extraordinary session, on the 5th prox. —It is reported that the French Ministers have insisted on their resignation, and that President MacMahon has called upon the Duc de Broglie to form a Cabinet. —It is rumored that the Alfonsoist forces have fallen back to Oteiza, Larraga, and Tafallo, and that the Carlists in Biscay and Guipuzcoa have been reinforced. A sudden attack on Bilbao is threatened. —In the House of Commons Mr. Sullivan, member for Louth, gave notice that he should call attention to a breach of privilege by Sir Massey Lopes, who, alluding to the Home Rulers, had spoken of them as a disreputable Irish band. —An encyclical letter from the Pope to the Prussian bishops is published. It denounces the Falk ecclesiastical laws, and excommunicates members of the clergy who accept benefices from the Diet.

—The Dublin Irishman says the Home Rule members of Parliament propose to formally submit a demand for the repeal of the Act of Union, and, on its rejection, they will withdraw in a body from the Imperial Parliament. —A telegram from Carlist sources says General Moriones is separated from the Army of the North, and is now blockaded in Pampeluna, which place is in a worse condition than before it received relief. —A fire broke out in Port au Prince, in Jamaica, on the 11th inst. There being no water available, the flames spread rapidly, and on the 13th they were still beyond control. Five hundred houses had been destroyed.

—More than three hundred steamships are laid up in the United Kingdom for want of employment. Just at present the prospect for ship building is very discouraging. Passenger travel to Europe has almost entirely ceased, and emigration to this country has greatly fallen off. —A telegram received from Singapore reports that an *emuele* had occurred among the Chinese prisoners in gaol at that place, which was not suppressed before sixty-seven persons were killed and injured, including sixteen of the wardens of the gaol. —A resolution has been passed in the United States House of Representatives directing the Committee on Judiciary to enquire whether the Western Union Telegraph Company had declined to transmit certain despatches criticizing that Company, received from a paper which is a member of the American Press Association.

—In the English House of Commons, Mr. Bourke, Under Secretary of State for the Foreign Department, in reply to an enquiry by Mr. O'Clery, stated that instructions would be sent on the evening of the 15th inst., to Mr. Layard, British Minister at Madrid, to recognize Alfonso as King of Spain. —Five German men-of-war at Kiel have been ordered to be in readiness for immediate service. Their officers and crews are not allowed to go ashore. It is supposed that they are to sail for Spanish waters in case there is any further delay of satisfaction from Spain for the Gustav outrage. This movement will probably force Spain to resume active measures against the Carlists.

—One Reason, a Dane, has published a memorandum, which was conveyed to Bismarck from France, in 1866. It proposes the erection of the Prussian territory on the left bank of the Rhine into a neutral state under a member of the Hohenzollern family. The object was to avoid contact and rivalry between France and Prussia in view of the immense increase of the latter's power. —Ex-Marshal Bozaine arrived at Santander on the 13th inst. The French residents of the town, having asked for and obtained the permission of the authorities to serenade him, used the opportunity to hiss him and indulge in insulting cries. The crowd was dispersed by the police, who were obliged to accompany him to the railway station on his departure, to protect him from violence and insult.

—Prince Gortschakoff has replied to England's refusal to participate in the International Code Conference at St. Petersburg. He says:—"The way will always be open to England to give in her adhesion to the resolutions which may be adopted by the Conference, whether she joins it or not." The moderate tone of the reply is attributed to the mediation of the German Ambassador at St. Petersburg. —In the investigation before the Committee ways and means of the House of Representatives at Washington, Mr. Hatch, President of the Pacific Steamship Company, swore positively that the \$750,000 abstracted by Irwin and Stockwell, as they have alleged for the purpose of Corrupting Senators and Congressmen, was totally unauthorized. Mr. Hatch believes the money was never applied to any such purpose, and he implies that Irwin and Stockwell must have appropriated the enormous sum referred to their personal aggrandizement.

—The Florence Epoca has published a correspondence, purporting to be between Mazzini and the Prussian Government. It contains a letter, written by Mazzini to Bismarck in 1867. The latter is warned of the existence of an alliance between France and Italy, by concessions relative to Rome. France has secured Italian aid in case of a war with Prussia. Mazzini offers, if furnished with a million lire and arms, to frustrate the scheme, by effecting the restoration of Italy. He declares that his information is trustworthy, but he is unable to give authority for it. The Cologne Gazette is inclined to believe in the correspondence, but the Berlin press repudiates it.

Correspondence, &c.

REMINISCENCES OF THE AMERICAN REVOLUTION, AND OF THE EARLY SETTLERS OF CANADA.

To the Editor of the Christian Guardian. My DEAR SIR,—At the request of the family I have prepared, and I send you herewith, a brief obituary notice of Mrs. Elizabeth Bowman Spohn, only child of the honored and widely known late Peter and Elizabeth Bowman, near the village of Ancaster, in the county of Wentworth.

around their ankles, the weight of which was nearly six pounds; and then fastened by a ring and staple to the floor. In that condition they remained either three years and a half or four years and a half. (Mr. Wright knows the exact time), until the flesh was worn away and the bones laid bare four inches.

LONDON (ONT.) CORRESPONDENCE.

Since my last we have had a visit from Mr. Henry Varley. His meetings were held almost exclusively in the North Street Methodist Church, which building had been placed at his service by its Trustees some weeks previous to his coming.

Edifices and Ends.

A notorious miser, having heard a very eloquent sermon, exclaimed: "This sermon strongly proves the necessity of alms. I have almost a mind to turn beggar."

Health and Disease.

Keep the Feet Warm. Many of the colds which people are said to catch, commence at the feet. To keep these extremities warm, therefore, is to effect an insurance against the almost interminable list of disorders which spring out of a "slight cold."

Olds and Ends.

A couple of neighbors became so inimical that they would not speak to each other: but one of them, having been converted at a camp-meeting, on seeing his former enemy, held out his hand, saying, "How d'ye do, Kemp? I am humble enough to shake hands with a dog."

They were taken to the nearest American station, where grandfather was allowed the privilege of taking care of his wounded son. As he began to recover, grandfather was again ordered to abjure the British Government, which he steadfastly refused to do. He was then taken to Lancaster jail with Mr. Hoover. They were there fastened together by a band of iron around their arms, and a chain with three links

N.B.—To this last statement of Mrs. Spohn's it may be added that it is also true that the Indians were first employed by the Revolutionists against the Loyalists, before they were employed by the latter against the former. The attempt to enlist the Indians in the contest was first made by the Revolutionists. Of this the most conclusive evidence can be adduced.

Hence the same course is to be pursued as when it was made for Victoria College alone, and the same contributions, which means annual subscriptions, that the fund may be worthy of the Connection. You will please observe the same rule in remitting to me, as Treasurer, that you did when I was Treasurer for the former

Quebec, Feb. 10th, 1875. H. F. BLAIR.

—Washington Chronicle.

Let us adopt the love of peace, that Christ may recognize his own, even as we recognize him to be the teacher of peace.

The Righteous Dead.

ELIZABETH BOWMAN SPOHN. Mrs. Spohn was only child of the late Peter and Elizabeth Bowman, for half a century and more devoted and honored members of the Methodist Church, and who, a few years since, finished, as they had long pursued, their course in the joys of God's salvation. In a letter addressed to me thirteen years since, and which I will now give to the public, Mrs. Spohn revealed the joyful, patriotic sufferings, energy and industry of her parents and grandparents and other founders of our country.

Mrs. Elizabeth Bowman Spohn was born near the village of Anaster, the 17th of March, 1805, and died at the place of her birth the 24th of January, 1875. She received a good public-school education, was truly converted, and became a member of the Methodist Church in the fifteenth year of her age; was married to Mr. Philip Spohn (who survives her) August 1st, 1823; was an affectionate wife and mother, a blameless, faithful, benevolent, active member of the Church fifty-seven years—a lover of its institutions, and hospitality itself to its ministers. She enjoyed the high esteem of her neighbors, having a good report of those that were without. She attended her funeral, and had known her intimately for fifty years, and had never heard any person say one word to her disparagement. During her last illness of three weeks, her pastor, the Rev. T. S. Howard, visited her frequently, and always found her "strong in faith, giving glory to God." A short time before her decease she requested the presence of the pastor to sing the hymn "Glory to the Lamb," which she sang "My sins are washed away by the blood of the Lamb," she said, "It is enough; my sins are washed away." Her funeral, as might be supposed, was largely attended, when, in the "old Bowman church," the Rev. T. S. Howard preached from Revelation xiv. 13.

I was unable to attend the funeral as desired; I write this notice at the request of the family. I made the acquaintance of Mrs. Spohn and her parents in 1824; I was their pastor in 1828-9—at a time when persistent attempts were made to divide the Church. Peter Bowman and family stood unmoved as rocks against the dashing waves of a violent agitation. The old people (especially the old lady) spoke English imperfectly; but they were persons of strong sense, sterling integrity, enlarged benevolence, and a hallowed memory. Their daughter was a woman of much intelligence, strong convictions, vigorous intellect, and in every way worthy of her parentage.

P.S.—In another part of the GUARDIAN, I will, by your permission, with some preliminary remarks, give Mrs. Spohn's letter addressed to me in 1861—a rare historical contribution to the almost pre-historic period of our country.

ABNER HURD, ESQ. Not having seen any memoir of my old and esteemed friend Father Hurd in the GUARDIAN, and having many years ago shared his Christian counsels and sympathies, and witnessed his zeal, courtousness, and godly confidence, when in his prime, I hasten to pay some tribute of respect to departed worth, and to record what I am sure will be cheerfully endorsed by his many personal friends.

Abner Hurd, Esq., was born in Burlington Co., Vermont, on the 18th of April, 1790, and in the year 1822 he removed with his family to Adolphustown, Canada. In 1824 he located in the Township of Roach, being the second settler in that now famous Municipality. He was the first appointed representative of Roach, in the Council of the Home District. He was also connected with the Council of the County of York. The varied excellencies and elements of moral power which distinguished him cannot soon be forgotten. Illustrations might be multiplied of his zeal, which was so happily blended with wisdom.

The first abbat schools were held in the County of Ontario, when he was called to the year 1823—on the "Prince Albert," "Columbus," and "Myrtle." Though he took an active part in politics as President of the Reform Association of North Ontario for many years, he was reasonable and cautious in his bearing to others, endeavoring to sustain a Christian character in all positions of trust. In 1859 he resigned the position of Postmaster, having held it from the year 1844 with great acceptability.

His home for years was a home for Ministers and Christian laborers, many of whom have had an opportunity at his domestic fireside, in the circle of his family and friends, of noticing those engaging qualities of his mind and heart so conspicuous in that relation.

His reputation in the Church and the world, during a long life, as well-known, requires no brief notice; though to enter into details would require considerable space. As the Recording Steward of the Wesleyan Methodist Church, on the Prince Albert Circuit, he was for many years the most reliable and efficient; and during about the same period he was the senior Class Leader, watching with a shepherd care and anxiety those under his charge. It is greatly to be regretted that when souls were won to Christ, and he would enter into special work with thoroughness and pleasure.

From the year 1837 his health began to decline, during which time he suffered from a nervous or a neuralgic affection, which caused him considerable pain and restlessness, and by paralysis of the optic nerve he was partially deprived of his eyesight. These afflictions he bore with becoming patience and submission; and as we expected, we were thankful to learn, that to the day of his departure he maintained his fealty to the cross of Christ. He has gone in ripe old age, quite ready for rest. We utter no regret. His memory is precious. "Mark the perfect man, and behold the upright, for the end of that man is peace."

and entreated, anxiously desiring to meet her relatives and friends in the better world. On the Rev. S. C. Philp, jun., her faithful pastor, quoting that beautiful passage of the Psalmist's, "Ye, though I walk through the valley of the shadow of death," &c., she continued to repeat the last precious clause, "Thy rod and thy staff they comfort me," several times, realizing its appropriateness. Brother Philp preached an eloquent and impressive sermon to a large audience on the occasion of the funeral. J. WESLEY SAVERY.

MARY RIKLEY Was born in Ireland in the year 1798. At about the age of thirty her lot was cast with a friendly people in South Frederickburgh near the old Wesleyan Methodist Church, Adolphustown. Under the influence of those true and long to be honored veterans of the cross she was led to seek earnestly, and by faith, after the friend that sticketh closer than a brother. She united with the Church, where she found the pearl of great price, of which she remained a member until her death, 1874, when she crossed over to glory to join in the angelic armia. She loved the dear old tunes of Methodism; she said they touch the right place and leave an impression. She was a pearl hidden, but of great value. Her mind was an encyclopaedia of Scripture and (good) heaven inspired hymns. Her memory was surprisingly good. Her quotations of Scripture and hymns during her illness will not soon be forgotten. Her exhortations were with power, and their influence will be told only when the gathering day comes. She rejoiced in a full salvation. Often during her sickness she repeated that verse fraught with exceeding worth, "In Him dwelleth all the fullness of the God-head bodily," and then she claimed her completeness in Jesus. "Glory to God!" she exclaimed, "none need perish out in the cold region of sin when Jesus is a warm shelter for all who will comply with the terms." She was ready when the monster came, and she said, "Strike, king of terrors, I fear not thy blow." Frequently she would cry out "Come, Lord Jesus, come quickly and take me to view.

Thou, Thou precious sweet King In mansions of glory forever to sing. Death to her had lost its sting. Thanks be to God who giveth us the victory through our Lord Jesus Christ. No person could be said in her presence. If they wept she would say, "Weep not for me, but weep for yourselves; prepare to pass like me through the valley which all must enter; ask God to be the strength of thy heart and thy portion forever." Her last words were those of cheer. Sister Rosannah Loyst said, "Mary, you are almost home." She replied, "Thank God," and was gone where streams of joy forever flow. She united in marriage with her now deceased husband in the year 1832. May those who have been overtaken by the departed as she followed Christ, and when the jewels are gathered may they all anchor in the harbor where Jesus, and loved and gone ones dwell. On the 20th the friends met to pay the tribute of respect, when the writer improved the occasion from the words found in the 3rd Psalm, 20th and 21st verses: "Whom have I loved and hated, and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever." Her body was laid in the grave to wait the resurrection, when those who sleep in Jesus God will bring with him.

JAMES B. FAWCETT.

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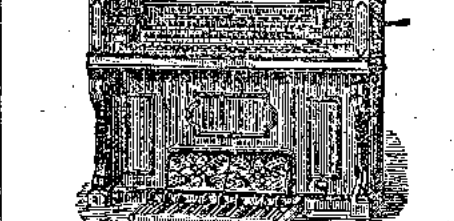
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