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## Literary and Religious.

### The Winter Sun-Gleam.

FROM THE PERSIAN.—BY A. B. H.

All summer long the solar stream  
Fell wide upon the glowing lands,  
Till perfect by the steady beam  
In gladness wealth the harvest stands.  
Yet, of the sun, at eve or morn,  
None ever spoke in words of praise  
For all the gift of grape or corn  
Purpled or gilded in its rays.  
I saw men languish for the heat,  
And seek afar the deepest shade  
Where in the rocky glen's retreat  
The cool spray of the fountain played.  
The summer passed, the heavy drift  
Of hastening clouds came up the sky,  
Like flocking seabirds, gray and swift,  
That o'er the wintry ocean fly.  
A chill hung on us like a doom,  
Yet, can I one glad hour forget,  
When breaking through the weary gloom,  
The sun smiled on our cold and wet.  
And how, with upward palms, one cried:  
"Allah, hu Allah, all the year."  
"But the whole golden sun merited  
Of sunshine was not half so dear!"

### The Protestant Mission Field in the East.

THE OUTLOOK.—WHAT MAY BE DONE.

Corn, Greece, May 22nd, 1877.  
It is one of the great mysteries of Providence that the lands of the Bible have been permitted to pass into the hands of enemies. Palestine, Syria, Egypt, Asia Minor and a large portion of Europe are still groaning under the power of the semi-barbarous Turks, who look upon Christians as infidel dogs and subject them to degrading slavery. The sacred spots where God revealed Himself to Moses and the prophets, where Christ lived and taught, suffered and rose again for the salvation of mankind, are desecrated or shamefully neglected. The Churches planted by the apostles and martyrs are in ruins.

And what is more mysterious and humiliating, the Christianity which still lingers in countries, while showing a remarkable tenacity and fidelity through centuries of insult and oppression, appear to travellers from the West as the shadow of the religion of the New Testament—as the worship of a wooden crucifix, as a praying corpse. Yes, it is even questioned by some whether the native Christians in the East are as good as their Mohammedan neighbors, and not inferior to them in honesty, hospitality and friendship. I myself have no doubt on the subject, and am convinced from personal observation that even a corrupt and decayed Christianity is better than a false religion. This superiority is especially prominent in the position of women, which controls the domestic relations and affections. Who would for a moment prefer Mohammedan polygamy, which makes woman a mere slave, to Christian monogamy, which alone can secure true dignity to woman and true purity and happiness of home? But the Christians of those countries must certainly have been fast asleep or deserved a severe chastisement when they allowed the Mohammedan conquerors to overrun their beautiful inheritance. And Mohammed must have been more than an ignorant camel-driver from Mecca, or common impostor, to become the ruler of one hundred and sixty millions of consciences. He must have had a providential mission, and this mission was the destruction of idolatry and the proclamation of the truth that God alone is great and alone worthy of the worship of His creatures. The Christian Church has to a large extent forgotten the first and second commandments, and deserved to be punished for the sin of idolatry.

But the mission of Mohammedanism is fulfilled and its days are numbered. A resurrection of true Christianity in the East is in prospect or has already begun. Christians in the West will have an opportunity to pay a part of their debt to those lands from which they derive their only comfort in life and in death.

The Christians of the Middle Ages, boiling all over with indignation on hearing of the insolent misrule of the Saracens, were stirred to an incredible enthusiasm by the fiery appeals of Peter of Amiens and Bernard of Clairvaux, and whole armies of children, crossed land and sea for the recovery of the Holy Land from the oppression of the infidels. But the Crusades were a magnificent failure, a waste of blood and treasure, of bravery and chivalry, of devotion and enthusiasm. They sought Christ on earth while he is risen to heaven. They aimed to accomplish by carnal means what can only be accomplished by spiritual means. They imitated their enemies, who owe their conquests to the power of the sword. He who takes the sword shall perish by the sword.

If the East is to be regenerated it must be done by the same means as in the beginning: by the moral power of the Truth, by doctrine and example, by a repudiation of the gospel of Christ and His inspired apostles. This way—slow but sure. Providence of course must prepare the way by political events, as it was prepared for the first introduction of Christianity through the previous history of the world. John the Baptist, Greek letters, the conquest of Alexander, the Roman Empire must precede Christ. So then, so now.

The proper missionary fields of the East are the very races which have kept Christians under subjection for so many centuries. But the

time for the conversion of Mohammedans has not yet come. They are inaccessible, and will remain so until the political power of the Sultan and of Islam is broken, which can only be done by force. For the Koran forbids every Moslem, on pain of death, to change his religion, and commands him to kill all idolaters who refuse to become Mohammedans. Christians are allowed to live only in a condition of slaves, subject to the laws of the Koran. The *Hatti humaitoun*, which was wrested from the Sultan by Christian Europe after the Crimean war, is mere moonshine; it cannot, it will not be executed so long as the Turks remain in power. The destruction of this power, in whole or in part, will probably be the providential result of the war now going on between Russia and Turkey. If once the proud and ignorant Turks are humbled and are left free to change their religion according to their conviction, their eyes will be opened, and many of them no doubt will embrace the Christian religion in the Protestant form. The Moslems abhor the Mariolatry and image-worship of the Greeks and Latins as a species of idolatry, and have a traditional hatred and contempt for them. But Protestantism comes to them from abroad; it has never done them any harm; it commends itself to them by the purity and simplicity of its worship, by excellent schools and benevolent institutions. The great stumbling-block with them will be the divinity of Christ, whom they acknowledge to be the greatest prophet next to Mohammed, but deny to be the Son of God. This can be removed only by the operation of God's Spirit.

In the meantime an important preparatory work has been going on for the last forty or fifty years among the decayed churches of the East, which will form a base of operation for the larger work in prospect. On this I shall treat in my next.—*Philip Schaff, D.D., in Christian at Work.*

### William Caxton.

William Caxton, the first English printer, was a Kentish man, born about 1412. His parents were worthy people, and it is memorable that at a time when, from political troubles and the unsettled state of the country, education was neglected, the parents of Caxton reared their son carefully. "I am bounden," said he, "to pray for my father's and my mother's souls, that in my youth sent me to school, by which by the sufficiency of God I get my living, I hope truly."

He was apprenticed to a citizen of London, a mercer, that name being then given to designate a general merchant trading in various goods. That Caxton was a diligent and faithful apprentice may be inferred from the fact that his master, William Large, in 1441, left him in his will a legacy of £13 6s. 8d., a handsome sum in those days. After he received this legacy he went abroad, being probably engaged in mercantile pursuits. He continued for the most part in the countries of Brabant, Flanders, Holland, and Zealand, all at that time under the dominion of the Duke of Burgundy, one of the most powerful princes of Europe. While Caxton's countrymen were contesting in the battle-field the claim of the rival Houses of York and Lancaster, he was exercising his acute and observant mind, acquiring the French and Dutch languages, and preparing himself by a peaceful and thoughtful life for his great work as a benefactor to his country. In 1464 he was sent on a mission by Edward IV. to continue and confirm some important treaties of commerce with the Duke of Burgundy. The Low Countries were at that time the great mart of Europe, and Caxton, bred to commerce, from his experience, would be able to entertain treaties beneficial to his own long troubled land. In 1450, Gutenberg, generally considered to be the first printer, entered into partnership with Faust, a rich merchant of Mentz, who supplied the sums necessary to carry the invention into effect. Charles, the son and successor to the Duke of Burgundy, whom Caxton had first known, married Margaret, sister to King Edward IV., and Caxton, who could scarcely have been a merchant on his own account, was appointed to some post in the household of the duchess. The exact nature and salary of his office are not known, but he was on terms of familiar intercourse with Margaret, who seems to have rightly appreciated her estimable countryman. Caxton had been deeply interested in the new and wondrous art of printing, and he had exercised himself in making some translations from books that pleased him. "In 1469," he writes, "having no great charge or occupation, and wishing to eschew sloth and idleness, which is the mother and nourisher of vices, having good leisure, being at Cologne, I set about finishing the translation (of the 'History of Troy'). When, however, I remembered my simplicity and imperfections in French and English, I fell in despair of my works, and after I had written five or six quires, purposed no more to have written therein, and the quires (books) laid apart, and in two years after have labored no more in this work, till in a time it fortune the Lady Margaret sent for me to speak with her good Grace of divers matters, among the which I let her have knowledge of the foresaid beginning." "The duchess," he adds, "found fault with my English, which she commanded me to amend, and to continue and make an end of the residue; which command I durst not disobey." The duchess both encouraged and rewarded him liberally.

He mentions in the prologue and epilogue to this book that his eyes are dim with overmuch looking on the white paper, and that age was creeping on him daily, and enfeebling all his body; that he "had learned and practised at great charge and dispense to ordain this said book in print, and not written with pen and ink, as other books be." This, it seems, was not the first book he had printed at Cologne. He returned to England about 1472, when he would be sixty years old, after having lived thirty years on the continent. He brought with him some unsold copies of the works he had printed at Cologne. Thomas Milling, Bishop of Hereford and Abbot of Westminster, was Caxton's first patron. It was probably by his permission that Caxton set up his printing-press in the almshouse or one of the chapels attached to the Abbey.—*Scottish American Journal.*

### The China Missionary Conference.

During the first days of this month several scores of missionaries were making their way from the North and South, and from the far Western interior of China, toward the unique city of Shanghai. They came in springless carts, in palanquins borne by men, in boats towed and propelled along the wonderful network of canals, which cover central China as railroads do New England; the most of them, however, ending their journey, as they approached this Emporium of the far East, in splendid steamboats, many of which are owned by a great company, consisting solely of Chinese. The foreign city of Shanghai has grown up beside the ancient walled Chinese city, like a young eucalyptus beside a decaying oak of centuries. Near the mouth of the mighty Yangtze river, with its low, uninteresting green banks, the palaces of glittering white rise to our view, from out the alluvial ooze, with magic effect. Thirty years ago there was nothing here but mud and hovels; now we find a city of the Western World, humming and buzzing with commerce, whose impelling forces are steam and electricity. There was no other place in China where a largely attended missionary Conference could be assembled, and the attempt to hold it here has been a great success.

A hundred and twenty missionaries came together on the 10th of May, representing not far from a-third of the entire missionary force in China. For two entire weeks, with rising rather than abating interest, they remained together, spending every available hour in hearing essays on a wide range of practical subjects, and in discussing them in five-minute addresses. Each session, morning and afternoon, was opened by half an hour of devotional exercises, and the spirit of prayer largely prevailed. This made easy the exercise of Christian love, which was so needed in an assembly representing almost every shade of Protestant theology in not far from twenty of the leading denominations of England and America. Yet it is saying little that the utmost harmony prevailed. It would have hardly been possible to have more completely ignored all differences and to have made more prominent the points of agreement. Speaking from a large experience regarding mixed assemblies of Christians, we may safely say we never mingled in meetings more perfectly harmonious. Few assemblies, where all are of one denomination, could have held together for the same length of time and not have developed some antagonisms. It is pleasant to report these facts as the best indications for good regarding the work these missionaries have in hand.

The intellectual ability of the Conference was also very noticeable. It is saying nothing rash, nor is it more than stating a simple fact, that few, if any, assemblies of ministers, in any land, of any one denomination, or representing several denominations, could present a more striking collection of men of intellectual power and acquirement. True, their principal studies and labors having been in other languages than the English, there were not many noted for oratory in the English; yet even in this department there are few men of more power than the venerable Dr. Talmage, of the Reformed Church; the strong and effective Dr. Nelson, of the Episcopal Church; or the brilliant Dr. E. J. Kins, of the London Missionary Society. In Chinese learning, none are more eminent than Dr. Martin, of the Chinese University, who, though not present, sent an able paper; or that Dr. Legge, now Professor of Chinese at Oxford, England, who also sent a paper; or than Mr. Wythe, the celebrated sinologue, who for nearly thirty years has been agent of the British and Foreign Bible Society. Two of the number worthily bear the title of LL.D.—Dr. Douglas, member of the Scotch U. P. Mission to Amoy, and Dr. Williamson, agent of the Scotch Bible Society, whose ponderous frame is balanced by a broad and powerful mind.

The organization of the Conference was happily effected by the election of two Presidents—Dr. Nelson and Douglas—one from America, the other from England, the two principal nationalities represented. After an inspiring opening sermon by Dr. Talmage, an address on prayer for the Holy Ghost, and a paper on entire consecration essential to missionary success, on the morning of the second day, an essay on "The Magnitude of the Field" opened the long series of papers on the various phases of missionary work in China. We can but indicate a few of the principal titles of about forty papers of great value to the Chinese missionary, as "Con-

fucianism," "Taoism and Buddhism," "Preaching," "Literature," "Medical Missions," "Education," "Christian Literature," "Standard of Admission to Full Church Membership," "Self-support," "Native Pastorate," "Native Assistants," "Opium," "Should the Native Church in China be United Ecclesiastically and Independent of Foreign Churches and Societies?" and the "Inadequacy of the Present Means for the Evangelization of China." The reading of the papers on each subject, for in several cases there were two papers on the same subject, was followed by an animated discussion, the speakers being limited to five minutes each, which often shed much additional light and evolved many shades of thought and feeling. Should these impromptu addresses be at all fully reported in the forthcoming volume of records of the Conference, they will prove not the least interesting part of the volume.

Four papers were prepared by ladies. One by Miss S. H. Woolston, of the Methodist Church, on "Foot Binding," was a picturesque description of the outrages of this practice and of the difficulties in the way of reform. "Woman's Work for Woman," by the queenly Mrs. M. F. Crawford, of the American Baptist Board, elicited much interest, and was followed by a call upon Miss Fields, of the same board, to tell the Conference of her successful labors in connection with Bible women in South China, which she did with characteristic self-possession and effectiveness.

It had been arranged that the vexed question regarding the terms to be used for God should not be introduced, unless the committee to whom the consideration of the subject was referred, found that there could be some basis in which all views could be harmonized. As the committee failed, the only reference to the subject was a paper by Dr. Legge, on "Confucianism," which reference was deprecated by almost the entire Conference. A special committee made a report, giving suggestions regarding the division of the field, so general and so eminently wise, that they must approve themselves to all. A committee was appointed to act as a medium of communication between the different missions regarding the preparation and publication of secular school books. Still another large committee, representing all the missions present, prepared an appeal to the home churches for a more vigorous prosecution of the evangelization of China. Much good is expected from this glowing appeal.

There is reason to hope that the awakened interest of the churches in China will be one of the most prominent results of this Conference. Providences have opened the far interior of this wonderful Empire during the year past as never before, and the occurrence of this great Conference at just this juncture cannot but have been one of the providential leadings of the great Head of the Church.—*Luther H. Gulick, in N. Y. Observer.*

### The Turk in Europe.

The following is the conclusion of Dr. E. A. Freeman's recent book on the Ottoman Empire:—

"We have thus seen what the Turk is, what he has done, how he has grown, how he has decayed, how his victims have risen up against him, and how he has dealt between him and his victims. We have seen what is our duty to the brethren whom we have wronged; we have seen that our interest and our duty do not clash. The policy of 1827 should be the policy of 1877. 'Pax in terris hominibus bonae voluntatis.' Peace and friendship, frank and cordial union, among all powers that will join to cleanse Europe from its foulest wrong, its blackest shame. But not peace where there is no peace—no partnership, no pattering, no evil—no year of grace which will only be another year of broken promises—until action is taken in the noblest of causes, united action to free the East from bondage, and to clear the West from dishonor. Let us once more remember what the enemy is. It is the common enemy of mankind. If he no longer sacks Otranto or bombards Vienna, it is not because he lacks the will, but merely because he lacks the power. Where he still holds power, his power is in no way better, it is rather in all things worse, than it was when he sacked Otranto and bombarded Vienna. What the Turk, his Sultan and his Sultan's following, then were, that they still abide, in all except the dazzling greatness which half leads us to forget that their greatness was wholly a greatness of evil. The Turk came into Europe as a stranger and an oppressor, and after five hundred years he is a stranger and an oppressor still. He has hindered the progress of every land where he has set his foot. He has brought down independent nations to bondage; by bringing them down to bondage he has taught them the vices of bondage. He has turned fertile lands into a wilderness, he has turned fenced cities into ruinous heaps, because under his rule no man can dwell in safety. Wherever his rule has spread, the inhabitants have dwindled away, and the land has day by day gone out of civilization. While other conquerors, even other Mahometan conquerors, have done something for the lands which they conquered, the Ottoman Turk has done nothing for the lands which he has conquered; he has done everything against them. His dominion is perhaps the only case in history of a lasting and settled dominion, as distinguished from mere passing

inroads, which has been purely evil, without any one redeeming feature. The Saracen in South-western Europe has left behind them the memorials of a cultivation different from that of Europe, but still a real cultivation, which for a while surpassed the cultivation of most European nations at the same time. But the Turk in South-eastern Europe can show no memorials of cultivation; he can show only memorials of destruction. His history for the five hundred years during which he has been encamped on European soil is best summed up in the proverbial saying, 'Where the Sultan's horse-hoof treads, grass never grows again.'

### Catholic Revivals.

Recently the acrimonious feeling between the two parties in France has been intensified by what may be called the *Catholic revival* which has been going on for a few years, and of which the most prominent outward indications are the pilgrimages to Rome on a great scale, of which we have lately heard so much. This revival does not, like the Protestant ones, take the form of widespread conviction and confession of sin and insatiable passion for public worship, but of greatly increased devotion to, and admiration of, the Pope; and the clergy have been careful, so far as it lay within their power, to give it this direction. Accordingly, when a Catholic in our time feels unusually pious, although it would be uncharitable and unwarrantable to say that no change for the better takes place in his walk and conversation, it is nevertheless true that the most striking mark of his improved spiritual condition is a desire to go to Rome and see the Pope, and get his blessing, and display sympathy for him by giving him some money. It is needless to say that neither those who go nor those who stay at home and send their offerings approach the subject of the Pope's condition and wants in a very judicial frame of mind. They learn from him, and from those who answer for him, that he is shut up in his palace by infidels and usurpers, that he is restrained in the exercise of his pastoral functions by legislation directed against his servants and assistants, and has been robbed of territory to which his title was just as good as that of the Queen of England to her throne. Under these circumstances, fervid Catholic piety easily and not unnaturally takes the form of bitter hostility to the Pope's enemies and eager desire to have him put in possession of his own again, and, as he himself did not scruple to employ Swiss mercenaries as well as Catholic volunteers to slaughter the bodies of those who sought to spoil his possessions, the revivalists and the clergy are naturally ready to seize any chance that offers itself of effecting his deliverance by force. It is easy to see why they look to France for this deliverance more readily than to any other quarter. It was France, and a French Republic too, which delivered him in 1849, and of the three Catholic Powers of Europe which profess any respect for him, France is the only one which has a strong material force at her disposal. The various weighty political and social considerations which for her make complete abstinence from strife more necessary than ever before in her history, and which make Italian affairs the most dangerous to her to meddle with, of course make little impression on bishops and pilgrims. Probably four-fifths of them are in a state of mind in which the rout of the combined German and Italian forces by a sudden appearance of a party of angelic warriors on their flank seems a not wildly improbable contingency.—*The Nation.*

### M. Thiers and his House.

Prince Von Bismarck himself likewise sent a telegram to M. Thiers, to congratulate him on his eightieth birthday. When Thiers received this telegram, he related this incident of his negotiations with Bismarck: In February, 1871, the two statesmen were closeted in a drawing room. The weather was so cold that it proved impossible to warm the room. They, despite the discomfort, continued to discuss the stipulations of the treaty of peace. They had been talking three hours, when Thiers showed he was exhausted; even his voice became inaudible. Bismarck said to him: "We must pause; you need rest. Lie on this sofa and sleep for two hours. It will refresh you, and when you awake we will resume our discussion." Thiers asked: "But where will you sleep?" The Prince answered: "O, as for me, pay no attention to me. I am used to fatigue, and have no time to rest. While you sleep I shall write some despatches and examine some papers." Thiers stretched himself on the sofa and was soon asleep. Bismarck presently noticed that Thiers' legs and feet were uncovered, and he feared the venerable statesman might take cold; so he arose and softly took a Russian cloak, lined with fur, and laid it over the sleeper. In two hours Thiers awoke, and the negotiations were resumed. He then persuaded Bismarck to let France keep Belfort.

Conversation turned recently on religion, and M. Thiers said: "I often pray to God, and my belief in him gives me happiness. Lunatics and ignorant people alone deny his existence; but enlightened men find his consolation and his hope in belief of God's existence. I have sincerely defended the Christian religion as of the utmost importance to the grandeur of France, to judicious liberty, and to society itself, which but for Catholicism would be

plunged into chaos. Stupid prejudices have no terrors for me, and I shall never fear to war on them, for the great and noble interests of religion, of France's grandeur, of judicious liberty, and of society, are dependent on religion. Materialism is not only a piece of stupidity, it is at the same time a peril. I am a spiritualist, an enthusiastic spiritualist, and had I more time and greater strength, I should try to confound materialism in the name of science and common sense."

Thiers's house is nearly in the same condition as it was before it was torn down by La Commune. He recovered all his works of art, except the few that were in the Tuilleries at its destruction. The truth is, his house is every way more valuable now, except the associations which were connected with the old rooms. They were priceless, and are lost forever. The old house could not have cost more than \$10,000. The new house cost \$30,000, which the public treasury pays. Thiers' library was not valuable, except as having cost a great deal of money, for every one of the books in it could be replaced. He has no passion for old books and costly bindings. Books are with him tools of work. His greatest treasures were bronzes, and it is understood he has not lost one of them. He has had water-color copies made of the masterpieces of Italian art. He had a large collection of these water-color copies, and easily replaced those which were lost by the Commune. He has ever since 1848 kept his valuable papers in England, and as fast as he accumulates new ones, they are sent across the channel. It is wonderful how many Frenchmen keep their valuable papers in England, out of the way of the police and the mobs. It is no secret that Thiers has bequeathed his works of art to the Louvre.—*Paris correspondence of the Boston Saturday evening Gazette.*

### Protestantism in Italy.

Bishop Andrews writes of affairs in Italy, and in our mission in particular. We are hearing encouraging things of Protestant work in general in that land, and hence are the more pleased to know of our own part in the same.

A singular sort of interest, almost a poetic interest, attaches to the Waldensian Church. "The Church of the Reformation," says Dr. Wylie in his recent history, "was in the loins of the Waldensian Church ages before the birth of Luther; her first cradle was placed amid those terrors and sublimities, those ice-cold peaks and great bulwarks of rocks." "Its history is written in blood and tears," says another. It has now a fully equipped college at Florence for training ministers, and has forty congregations and sixteen charges and fifty places regularly visited by its evangelists. One of the very ablest men aiding Dr. Vernon as a preacher, is Brother Gay, of Rome, of whom Bishop Andrews says: "He is a Waldensian by birth and training, of good scholarship and vivacious to a degree, a fluent and attractive preacher." Bishop Andrews also says: "The Waldensians in some cities have quite a large resident population, by which their congregations are made larger than those of other churches."

The Wesleyans have a good work in some thirty stations, conducted by converted Italians, many of them ex-priests, and not a few of them were of mark and of former high position. In the Province of Padua the whole population has been influenced. They purchased property in Rome in 1872, two men subscribing \$1,000 each for the purpose. A few weeks since they dedicated their fine Gothic church, opposite the palace of the Vicar of Rome, lately occupied by the Secretary of the Inquisition. In some stations, Mr. Pantheon says, they have had old-fashioned Methodist revivals, in which men and women by the scores have realized the converting grace of God. In one place the Government has been so pleased with the Wesleyan school, that they have knighted the missionary, making him a "cavalier."

We have had a good work among the soldiers, but the diminished appropriations from the missionary board made it necessary to reduce expenses in some way. Dr. Vernon says: (1.) "This military church was one of the most expensive of all. (2.) The elements composing it are constantly changing, and away from Rome once, scarcely added more to our church than they would if it were sustained by others. (3.) With the means necessary for its support, two stations could be sustained in interesting towns and cities elsewhere, as permanent and stable parts of our general cause." It illustrates Protestant unity in a Romanist country that Dr. Vernon should add as he does: "As the Wesleyans could provide rooms for Capellini, the preacher having that work, and for his services too, in their large palace, and so greatly lessen the cost of the work, they finally preferred and agreed to take all into their hands rather than to see it pass to others—an arrangement which pleased all parties." "This action was unanimously approved by the annual meeting, and met Bishop Andrews' approval also. I count it myself a most fortunate turn of affairs. We will replace it in a few weeks by a station in an interesting town, by a man we have already employed in a limited way."

"Brescetto was also added to the Wesleyans, being not far from one of their stations. We shall thus be able to diminish expenses and yet institute very probably soon two stations in their stead.—*Northern Christian Advocate.*

## The Family Treasury.

### A Fear.

BY HARRIET PARSONS SPOFFORD.

Oh, what is happiness, when fear  
Starts like a pale unbidden guest,  
That steals across the banquet-hall,  
And spoils the draught we long for most!

For when I look at her it comes,  
The fear that she may leave us soon—  
So perfect in the morning light,  
How can the blossom last till noon!

The soft and shining baby hair  
Seems but a nimbus round the brow;  
The sweet amazement of the eye  
Asks what they do in Heaven now.

I marvel what they do there, too,  
Without her in that far still land;  
I tremble lest I turn and see  
Great angels in the sunbeam stand—

Great angels, whose departing wings  
Shall spread a shadow on the air,  
Since having earth so bright, I fear  
Heaven be not Heaven without her there!  
—Harper's Magazine.

### No Armor for the Back.

Let me advise you to wear no armor for your back, when you have determined to follow the track of truth. Receive upon your breast-plate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Yield to no established rule if it involve a lie. Do not evil that good should come of it. "Consequences!"—this is the devil's argument. Leave consequences to God, but do right. If friends fail thee, do the right. If foes surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is: Trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart: "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coolness." Finally, be just and fear not; "corruption wins not more than honesty"; truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

### Being Sociable.

Some people display a wonderful tact for unsociability. It is not so much by their silence, their modesty, or their reserve, as by a peculiar disposition they manifest—an indefinable atmosphere in which they envelop themselves so as to repel the advances and resist the invitations of others. Indeed, silence is not inconsistent with social feelings, and those who say little and listen much and well are always popular in society. It was Miss Edgeworth who, after talking with charming and incessant volubility to a deaf-mute for an hour, remarked that he was one of the most intelligent and interesting persons she ever met. Oftentimes those who talk most have least social feeling and personal sympathy. Their prattle is purely selfish, mechanical and cold. Volubility and vacuity seem to be naturally related to each other, and oftentimes the tongue is the substitute for thought instead of its organ. Sociability and loquacity may co-exist in the same person; but generally the one who talks the most thinks and feels the least.

True sociability is a matter of sentiment, of mind, of character, rather than of words. It comes from a surplus of sympathy, of kind feelings, of personal regards, of contagious interests in things and thoughts. It is the overflow of the generous and kindly qualities of the heart, those which make us social beings, those which bind us more closely and tenderly to others and the family to which we belong. All real interest in others, all quick and generous sympathy, all desire to communicate with others, and share in their experiences, and participate in their life, enter as constituents into a true sociability. It is the humanity in us in communication with the humanity without us which makes charm, and sweetness, and value of social intercourse. The hard and selfish nature is unsocial. The proud, vain, self-seeking temper destroys sociability. People who care only for themselves may run against others every moment, but their contact is as purely mechanical as the attrition of logs in a river, or pebbles on the beach. The talk which comes from no kind impulse, and no kindling regard, but is manufactured by will merely because it is expected, is as destitute of social quality as the hollow which makes a breeze when pressed; and the talk made to display the speaker's wit, or cleverness, or learning, is exhibition, but not conversation.

A great deal of the calling, and twittering, and my-dearing have no more real connection with sociability than the flowers and feathers on a woman's hat have with her head. They are purely artificial, and tacked on by the milliner. There is a vast deal of social millinery, however, which passes for Nature's handiwork; and people are often praised for their fine social qualities merely because they are adepts in the art of saying pretty nothings by the hour, and exhibiting themselves in other people's drawing-rooms in an entertaining way. And on the other hand, those who are eminently social in nature and spirit are often condemned as unsocial because they say little, and do not care to exhibit themselves and turn their hearts inside out for other people to admire. Perhaps they are deficient in the graces of cultivated society; they may not have the gift of rapid utterance or sparkling repartee; they may find it hard to intrude their thoughts and feelings upon others while more valuable natures make the air vocal with their incessant buzz. But behind their reticence, and beneath the disguise of modest and unattractive ways,

are all the elements of the truest sociability, which it requires but the least penetration to discover and the first occasion to bring it out.

Being sociable requires something more than ceaseless chattering and gadding about. It requires the culture and expression, in all proper and helpful ways, of those thoughts and sentiments which are unselfish, generous, sympathetic, and human. It means a pervading interest in others and the general good. It means the lively commerce of mind with mind, and communication of heart with heart, by listening as well as by speaking, by large receptivity as well as generous giving. And this sociability is just what is wanted to redeem our social intercourse, and make our coming together helpful, stimulative and ennobling.

### The Sermon on the Mount.

The most careless reader has probably been struck with the contrast between the delivery of this sermon and the delivery of the Law on Sinai. We think of that as a "fiery law," whose promulgation is surrounded by the imagery of thunders and lightnings, and the voice of the trumpet sounding long and waxing louder and louder. We think of this as flowing forth in divinest music amid all the calm and loveliness of the clear and quiet dawn. That came dreadfully to the startled conscience from an Unseen Presence, shrouded by wreathing clouds, and destroying fire, and eddying smoke; this was uttered by a sweet, human voice, that moved the heart most gently in words of peace. That was delivered on the desolate and storm-torn hill, which seems with its red granite crags to threaten the scorching wilderness; this on the flowery grass of the green hillside which slopes down to the silver lake. That shook the heart with terror and agitation; this soothed it with peace and love.

And yet the New Commandments of the Mount of Beatitudes were not meant to abrogate, but rather to complete, the Law which was spoken from Sinai to them of old. That Law was founded on the eternal distinction of right and wrong—distinctions strong and irremovable as the granite bases of the world. Easier would it be to sweep away the heaven and the earth than to destroy the least letter, one yod—or the least point of a letter, one projecting horn—of that code which contains the very principles of all moral life. Jesus warned them that he came, not to abolish that Law, but to obey and to fulfil; while at the same time he taught that this obedience had nothing to do with the Levitical scrupulosity of a superstitious adherence to the letter, but was rather a surrender of the heart and will to the innermost meaning and spirit which the commands involved. He fulfilled that olden Law by perfectly keeping it, and by imparting a power to keep it to all who believe in him, even though he made its cogenity so far more universal and profound.—*Farrar's "Life of Christ."*

### The Three Brothers of Galloway.

Bruce, being defeated by the English in Carrick, retired to the wilds at the head of Loch Dee, accompanied by the remnants of his broken party. Lodging during the night in the cottage of a poor widow at Craigenallie, he was suspected in the morning of being a person of superior rank, on account of certain ornaments which he wore upon his dress and armor. The old woman modestly inquired if he was her liege lord. He answered her in the affirmative, and enjoined her not to be surprised at his visit. He asked her if she had any sons who could serve him in his distress. Her answer was, that she had three sons by three several husbands, all of whom would be at his service, provided they were assured that he really was their sovereign. He then asked if she could give him anything to eat. She answered that there was little in the house but a gust of meal and goat's milk, which, however, should immediately be prepared for him. While she was engaged in her cooking, the three young men appeared, and the king was pleased to find them "lusty men." He asked if they would engage in his service, and they cheerfully consented. When he had finished his meal, he inquired what weapons they had. They informed him that bows and arrows were the only weapons with the use of which they were acquainted. The king and the three youths then stepped out to the green, where McKie, the eldest, observing two ravens perching upon the pinnacle of a rock above the house, let fly an arrow, and transfixed both the birds through the head. "Faith!" observed the Bruce; "I would not wish you aimed at me." Murdoch, the second son, directed an arrow at a raven which that moment flew over the house, and brought it down. M'Lurg, the third of the brothers, made a similar attempt, but not with the same success.

Meanwhile, the English, in quest of their illustrious enemy, were encamped upon a great flow (quick morass) on the other side of the Dee, called Moss Raploch. The king, becoming aware of this fact, took the counsel of his young friends as to the course which he should pursue, at the same time introducing them to his party, which, in number about three hundred, had spent the night in a neighboring glen. The three youths advised that all the horses, wild and tame, and all the goats that could anywhere be found, should be collected and kept by the soldiers during the ensuing afternoon and night. This was done; when the English, hearing so much neighing and prancing in their neighborhood, conceived that they were surrounded by a prodigious force, and durst not venture out beyond the limits of their camp. After a night of apprehension and dismay, the unfortunate Southrons, though in reality much more than a match for Bruce's small party, were, at the break of day, attacked and driven from their entrenchments with great slaughter. The flight was precipitate, and therefore bloody. There still stands in the centre of the flow a large isolated boulder, called the King's Stone, against which he is said to have leant his back while his men were gathering up the spoils; and fragments of swords and lances have been dug up at the spot in modern times.

The three brave youths followed Bruce in all his subsequent wars. After completely expell-

ing the English, and when he had made his throne fast, their royal master remembered them in the division which then took place of the property left by the English. On asking them what reward they expected for their services, they answered that "they had never entertained any prospect of great things, but if His Majesty would bestow upon them the thirty-penny lands of the Hassock and Comfodan, they would be very thankful." To this he cheerfully assented, and they and their descendants possessed the lands for many centuries.

### Communion with God.

There is no communion so sweet, so safe, so honorable, or so advantageous, as communion with God. There is that in it which exactly suits, fully satisfies, and infinitely delights the sublime and capacious powers of the immortal soul. Sensual delights are momentary, and rather surfeit than satisfy, often leaving a sting behind; but in communion with God, the soul finds its centre and rest. Here the river runs into the ocean. Here the spirit returns to God who gave it. Here all the scattered beauties in the wide creation are found collected together. Not the most exquisite painting to the limner's eye, nor the softest strains to the musician's ear, nor yet the sweetest fragrance to the smell, or most delicious food to the palate, are worthy to be compared with the blessedness of communion with God. What can be more honorable than to visit and be visited, to walk and talk, and have a joint interest with the King of kings? Here we need fear no evil, neither loss nor disgrace. We are safe in the wilderness, and shall not be less so in the shadow of death. The beginning of this fellowship is the beginning of heaven below, and the perfection of it will be the perfection of heaven above. It is that communion which no power, however great, which no place, however distant, can for a moment interrupt. Death itself, which breaks up so many connections and fellowships, does not destroy, but rather brings this to perfection. How blessed is it to be walking with God! By so doing we shall become like him, and ere long be with him forever and ever.

### A Touching and Suggestive Incident.

The following touching story was published in the GUARDIAN some years ago, but we re-insert it for the benefit of those who were not readers then:

My name is Anthony Hunt. I am a drover, and I live miles and miles away, upon the Western prairie. There wasn't a house within sight when we moved there, my wife and I; and now we have not many neighbors, though those we have are good ones.

One day, about ten years ago, I went away from home to sell some fifty head of cattle—fine creatures as ever I saw. I was to buy some groceries and dry-goods before I came back, and above all, a doll for our youngest, Dolly; she never had a shop-doll of her own, only the rag babies her mother had made her. Dolly could talk of nothing else, and went down to the very gate to call after me to "buy a big one." No body but a parent can understand how my mind was on that toy, and how, when the cattle was sold, the first thing I hurried off to buy was Dolly's doll. I found a large one, with eyes that would open and shut when you pulled a wire, and had it wrapped up in paper, and tucked it under my arm, while I had the parcels of calico and delaine, and tea and sugar put up. It might have been more prudent to stay until morning, but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so anxiously expecting.

I mounted on a steady-going old horse of mine, and pretty well loaded. Night set in before I was a mile from town, and settled down dark as pitch while I was in the middle of the wildest bit of road I know of. I could have felt my way through, I remembered it so well, and it was almost that when the storm that had been brewing broke, and pelted the rain in torrents, five miles, or—maybe six, from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's voice. I stopped short and listened. I heard it again. I called, and it answered me. I couldn't see a thing. All was dark as pitch. I got down, and felt about in the grass; called again, and again I was answered. Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, and there to rob and murder me.

I am not superstitious—not very—but how could a real child be out on the prairie in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself to me then, and I was half-inclined to turn away; but once more I heard that piteous cry, and said I, "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie there to die."

I searched again. At last I beheld the light of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing, that moaned and sobbed as I took it in my arms. I called my horse, and the beast came to me, and I mounted, and tucked the little soaked thing under my coat as well as I could, promising to take it home to mamma. It seemed tired to death, and pretty soon cried itself to sleep against my breast.

It had slept there over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the door yard I saw something was the matter, and stood still with dead fear of heart five minutes before I could lift the latch. And last I did it, and saw the room full of neighbors, and my wife amid them weeping. When she saw me she hid her face.

"Oh, don't tell him," she cried. "It will kill him."

"What is it, neighbors?" I cried.

And one said, "Nothing now, I hope. What's that in your arms?"

"A poor lost child," said I. "I found it on the road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly.

It was my darling, and no other, that I had picked up upon the drenched road.

"My little child had wandered out to meet 'daddy' and the doll while her mother was at work, and whom they were lamenting as one dead. I thanked God on my knees before them all. It is not much of a story, neighbors; but I think of it often in the nights, and wonder how I could bear to live now if I had not stopped when I heard the cry for help upon the road—the little baby-cry, hardly louder than a squirrel's chirp.

Ab, friends, the blessings of our work often come nearer to our own homes than we ever dare to hope.

### Literary Religion.

Are we not having a surfeit of literary religion? We can stand a good deal of philosophy, and grow stronger on science truly so called, but we weary of the fastidious and sentimentality which offer themselves as a substitute for the old faith and the solid principles of experimental piety. We have a class of writers in newspapers and magazines perpetually barking and snarling at dogma and creed, and whining with all the sweetness they can command in favor of some species of religion that shall most of all resemble a jelly-bag, soft, pliable, formless. The Rev. Mr. Cream Cheese is bad enough, surely, but he is not near so offensive as the man who is writing habitually against the great doctrines of Christianity, as they have been held from the beginning and will be held to the end, under the thin pretext of adapting them to the tastes and refinements of a polished culture. What is culture if it is simply an external form or mode or mannerism, after the fashion of the day? What is good taste when divorced from the love of truth? And pray where is the charm of literary art when literature is employed to undermine the most sacred faiths and destroy the foundations of the highest style of manliness and the noblest order of civilization? The devil may be very polite and cultivated; for aught we know—he may even look like an angel of "light and sweetness"—but his hatred of the truth is yet strong enough to incite him to wage unceasing war on the religion which draws all its value and power from Christ.—*Christian at Work.*

### Montenegrin Bravery.

At the battle of Rogosni the Turks, with ten battalions, supported by seventeen pieces of artillery, had succeeded in carrying by surprise the hill which was the key of the position, and which was at the first attack only held by fifty men. Bozo Petrovich, who commanded the whole district, arriving at the battle-field, found the position so strongly held that he despaired of driving the Turks out, and calling Martinovic, commander of the Cetinje battalion, said to him, "I must retreat; we can't hold the position." The battalion commander said simply, "Give me the order and in fifteen minutes I will be in the position or dead." "Go," said Bozo, and yataghan in hand, the living bolt shot against the ten battalions of Turks and drove them from the hill, and held it until two other battalions came up on the right and left, and drove the Turks across the river. There were few houses in Cetinje where bereavement did not fall that day. But the total force of Montenegrins engaged was four battalions and one gun against ten battalions in the attacking column, two more of supporters within musketry range, and seventeen guns. The difference was made up by the yataghans and the absolute indifference to death of the mountaineers. Under the eye and command of the prince himself, there is no enterprise, even involving total destruction, that they would hesitate at.—*London Times Correspondence.*

### Too Much Delicacy.

A gentleman was talking to a minister the other day, and said: "You pastors are too delicate in your offices. Either you fear to approach any man to ask him to do his duty, or you ask some and let others pass. Now, what is needed is close personal work, and the truth pressed upon the consciences of men in private. Why, sir, I tell you it does a man good to be made to feel that he who is appointed of God to minister to the soul's wants is interested in him to the extent of making an urgent appeal to his conscience. There is too much mere formal preaching from the pulpit, and too little dealing face to face." This man was not a member of church at all, but was thoughtful in regard to spiritual things, and what he said was not the result of observation only, but of experience. He had felt the neglect, which led him to believe, he was treated just as others are, and that the whole ministry fails in its true power through an excess of delicacy. Doubtless he was right. The ministry does fail in this way, as do all other Christians, and souls that might be led to Jesus and to do useful service are permitted to stray away through excessive modesty.—*United Presbyterian.*

### Everyday Knowledge.

Now, suppose that instead of attempting to read printed volumes we turn to the open book of nature, and instead of seeking exercise and healthful change with deliberation and anxious thought, we take them unconsciously. For example, how many children—or grown people either, for that matter—reared in the city or in large towns, can tell the names and describe the characteristics of all our common birds, not to mention the wood birds and small wild animals? How few can tell the names of our forest trees, or of the flowers that deck the fields and make the shady wood nooks lovely! The aromatic plants and roots; the numerous family of graceful ferns; the sea shells and mosses; the small fruits and berries; even the ordinary industries of the farmer—all these and many other kindred out of door things afford themes of delight and profitable study. Let the father and mother take it up with the children, and learn to tell every bird by its note and appearance; to know its habits and the cheerful routine of its happy and busy life.—*Golden Rule.*

## For the Young Folk.

### Maidenhood.

BY ANNIE R. ANANN.

What happy star shone on her birth!  
What grassy corner of the earth  
Grew daisies for her baby feet  
To dance betwixt them, since they rest,  
On all the flowerless ways they pass,  
That breezy motion of the grass?

What brook bewitched her to its brink,  
And drew her fresh lips down to drink  
Its meads; while it slipped unseen  
Is happy endures between  
So sweet and glad the voice that slips  
From ambush of her maiden lips.

What walls upon the hills gave room  
To her, and buffered to bloom  
Her rounded cheeks, and made her hair  
A flying saucer in the air—  
For still, like an angel on a rose,  
Her wayward color comes and goes.

What garb she wore upon the down  
Caught, as she sped, her flowing gown,  
And whispered through his ancient with  
The long dumb sorrow of the earth—  
For the sweet pity in her eyes  
Almost their gladness overles.

—Scribner.

### Weenah; or, the Silver Spring.

A long time ago, when Okahumkee was king over the tribes of Indians, who roamed and haunted around the south-western lakes, an event occurred which filled many hearts with sorrow. The king had a daughter, named Weenah, whose rare beauty was the pride of the old man's life. Weenah was exceedingly graceful and symmetrical in figure. Her face was of an olive complexion, tinged with light brown—the skin finely transparent, exquisitely clear. It was easy to see the red blood beneath the surface, and often it blushed in response to the feeling of a warm and generous nature. Her eyes were the crystal of the soul, clear, and liquid, or flashing and defiant, according to her mood. But the hair was the glory of the woman. Dark as the raven's plume; but shot with gleams of as sacred arrows, the large masses when free rolled in tresses of rich abundance. The silken drapery of that splendid hair fell about her.

"Like some royal cloak,  
Dropp'd from the cloud-land's rare and radiant loom."

Weenah was, in truth, a forest belle—an idol of the brave, and many were the eloquent things said of her by the redmen, when they rested at noon, or smoked around their evening fires. She was a coveted prize, and chiefs and warriors vied with each other as to who should present the most valuable gift, when her hand was sought from the king, her father.

But the daughter had already seen and loved Chuleotah, the renowned chief of a tribe which dwelt among the wild groves near Silver Springs.

The personal appearance of the Chuleotah, as described by the hieroglyphics of that day, could be no other than prepossessing. He was arrayed in a style suitable to the dignity of a chief. Bold, handsome, well-developed, he was to an Indian maiden the very ideal of manly vigor.

But it was a sad truth that between the old chief and the young, and their tribes, there had long been a deadly feud. They were enemies. And when Okahumkee learned that Chuleotah had gained the affections of his beloved child, he at once declared his purpose of revenge. A war of passion soon opened, and was carried on without much regard to international amenities; nor had many weeks passed away before the noble Chuleotah was slain—slain, too, by the father of Weenah.

Dead! Her lover dead! Poor Weenah! Will she return to the paternal lodge and dwell among her people? Why, her father's hand is stained with the droppings of her lover's scalp. No, she hurries away to the well-known fountain. Her heart is there; for it is a favorite spot, and was a trysting-place, where herself and Chuleotah met. Its associations are all made sacred by the memories of the past. And on the glassy bosom of the spring the pale ghost of Chuleotah stands and beckons her to come.

"Yes, O my own, my beloved one, I come. I will follow where thou leadest, to the green and flowery land." Thus spake the will, if not the lips of the maiden. It is not a mere common suicide which she now contemplates. It is not a despair, nor a broken heart, nor the loss of reason; it is not because she is sick of the world, or tired of life. Her faith is, that by an act of self-immolation she will rejoin her lover on that spirit-plain, whose far-off strange glory has for her now such an irresistible attraction.

The red clouds of sunset had passed away from the western skies. Grey mists came stealing on; but they soon melted and disappeared, as the stars shone through the airy blue. The moon came out with more than common brilliancy, and her light silvered the fountain. All was still save the night winds, that sighed and moaned through the lofty pines. Then came Weenah to the side of the spring, where, gazing down, she could see on the bottom the clear green anghels of limestone, sloping into sharp hollows, opening here and there into still profounder depths. Eighty feet below, on that mass of rock, was her bed of death. Easy enough for her, as before she could reach it, the spirit must have fled. The jagged rocks on the floor could therefore produce no pain in that beautiful form. For a moment she paused on the edge of the springs; then met her palms above her head, and with a wild leap, she fell into the whirling waves.

Down there in the spring are shells finely polished by the attrition of the waters. They shine with purple and crimson and white iridations, as if beams of the Aurora, or clouds of a tropical sunset had been broken and scattered among them. Now mark those long green filaments of moss, or fresh water Alga, swaying to and fro to the motion of the waves,—these are the loosed braids and tresses of Weenah's hair, whose coronet gives out such beautiful coronations—sparkling and luminous, like diamonds of the deep, when in the phosphorescence of night, the ocean waves are tipped with fire.

These relics of the devoted Indian girl are the charm and glory of the Silver Springs.

But as to Weenah herself—the real woman who could think, and feel, with her affections and memory, she is gone to one of those enchanted isles far out in the western sea, where the maiden and her lover are united, and where both have found another Silver Spring amid the rosy bowers of love eternal. So runs the Indian legend of the Silver Springs, in Florida.—*National Repository.*

### A Short Talk About the War, with Children.

"Well," says Charlie, "I'd like to know what this war is all about. What began it? What's the meaning of it? Well, my dear wisdom seeker, if you want to find the origin of this war you must read in Genesis, especially the twenty-first chapter. Daisy comes to me and says: 'Why, all that tells about is Isaac's party, and his brother mocking and sneering, and how Abraham turned them out, and the angel kept them from starving!' 'I don't see what that has to do with this war that made flour so high we've got to eat Johnny cake,' says Ed. That is because young folks are so apt to miss the real thing they are looking for in the chapter. Isaac's weaning party was nothing to the promise made first to Ishmael's father, then to his mother, that he should become a great nation. The Turks of to-day claim that the promise to the oldest son of Abraham was as good as the one to the son of Sarah, and a little better. And so that quarrel, began thousands of years ago in the tent of Abraham, away across the sea, has been going on ever since. And now, instead of women and boys, it is men and nations that are fighting it out. 'Enough to scare one out of quelling,' says Daisy. 'Anything but selfish, jealous women making all this trouble in the world!' says Ed, who does not at all relish Johnny cake. 'But I don't see how their petty quarrels could be the cause of this war between Russia and Turkey.'"

Well, boys and girls, I am going to see in how few words I can tell you, Mahomet, the founder of the Islam religion (which the Turks profess) was a descendant of Abraham through Ishmael. In his early days, and when he was like our boys, he tended sheep; was a very faithful, devout youth; became the steward of a rich widow living in Mecca. She was old enough to be his mother, but she liked the young man so well she married him, and he gave up work and tried to reform and save the wicked city. His wife believed him a great prophet, and helped him, so he had plenty of money. He thought the quarrel between the children of Abraham was foolish, and he tried to unite the different branches of Jews and Christians with his own followers, who were worshippers of the one God, in a crusade against idolatry. Thus united they could drive the idols from the face of the earth. But the trouble with Mahomet was, he had too much of that spirit that Ishmael and his mother had shown when they mocked at Isaac's party. He wanted to be the biggest one in the crowd, as the boys would say, or the chief among the prophets, as the ministers would say. He wanted to be at the head every time. He was willing to confess that Christ and Moses were great prophets, but he wished folks to say Mahomet was a greater. Those who were disciples of Christ could not take Mahomet in place of their own dear Saviour, even to rid the world of clay idols, and the Jews didn't like him well enough to follow him. So, when he found he could not persuade men to be his disciples, he thought to force them to it by the power of the sword. This was the beginning of the holy wars they are fighting to-day. Mahomet's feel it their right and duty to take the property or the life of any person they can't make like themselves.

"And is that the reason they burn the houses, take the property, and massacre the Christians as they do in Turkey now?" Exactly. In a holy war, and indeed at any time, the Christian is the lawful prey of Islam. He may be killed or enslaved as the Turk sees fit. "Anything but a holy war if that is what they mean by it." The world has had enough of them, and to the Turk in Europe must be said, "Cast out this bond slave of religion; for it shall not be held with free disciples of Christ."—*Michigan Christian Advocate.*

### "Wouldn't!"

She wouldn't have on her naughty bib;  
She wouldn't get into her naughty crib;  
She wouldn't do this, and she wouldn't do that,  
And she wouldn't put her foot in her Sunday hat.  
She wouldn't look over her picture book;  
She wouldn't run out and help the cook;  
She wouldn't be excited, or teased,  
And she would do exactly what she pleased to.  
She wouldn't have naughty ribs to eat;  
She wouldn't be gentle, and good, and sweet;  
She wouldn't give me one single kiss—  
Pray, what would you do with a girl like this?  
—Nursery.

### A Wonderful Cat.

Cats are not usually credited with as much sagacity as some other domestic animals, though they have other qualities which make up for their deficiency in this respect. No one to our knowledge has ever seen a performing cat in a show, though the animal is far more agile than some others whose feats delight circus patrons. Now and then, however, one hears of a pussy with a character of her own and queer qualities, amiable or otherwise. One of these exceptional felines has been on exhibition at the Dog and Bird Show—hardly the place for a cat, one would think, as dogs are the natural enemies of cats, and the latter are the born foes of such birds as they can pounce upon. The specimen in question, the property of Mr. J. E. Pearson, of this city, has neither antipathy, for she has raised a litter of puppies with her own litter of kittens, lavishing her maternal care on her foster, as freely as on her natural off-spring; and on one occasion finding a stray canary in the garden, carried it carefully into the house unharmed. More extraordinary still, on one occasion when the kitchen was being flooded with the overflow from the sink, puss hurried to her mistress and gave warning of the mishap, leading her by the dress to the scene of it. A cat like that well deserves a special prize, and reflects credit on a species which is more often treated to boot-jacks than compliments.

## Our Sabbath School Work.

Sabbath, July 29th, 1877.

(THIRD QUARTER.)

## INTERNATIONAL BIBLE LESSON.—

No. 5.

THE YOKE BROKEN; or, The Gospel of Liberty.—Acts xv. 22-31.

GOLDEN TEXT:—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

## HOME READINGS.

M.—The return to Antioch. Acts xiv. 21-28.  
 T.—The report at Jerusalem. Acts xv. 1-12.  
 W.—The decision of the Church. Acts xv. 13-21.  
 T.—The yoke broken. Acts xv. 22-31.  
 F.—Liberty proclaimed. Isa. lxi. 1-3.  
 S.—Liberty through Christ. Jer. vii. 23-26.

## OUTLINE.

Soon after the return of Paul and Barnabas from their missionary journey, a controversy arose in the Church at Antioch concerning the Gentile converts. Many Jewish Christians urged that these new disciples must become Jews, and observe the whole ceremonial law, thus making Christianity a mere branch of Judaism. After a long argument on this vital question, on which the whole future of the Church was at stake, it was agreed to send a deputation to Jerusalem, led by Paul and Barnabas, for the decision of the apostles. There the subject was again debated, and it was resolved to send a letter to the Gentile Christians declaring their freedom from all rites and burdens distinctively Jewish. Our lesson contains this letter, and relates its welcome reception by the Church at Antioch.

## NOTES.

(22.) The apostles and elders, with the whole Church: Though the apostles possessed an inspired authority, yet they sought the counsel and judgment of the general membership. (23.) Letters: As possessing more weight, and distinguished for wider diffusion and greater permanence than a verbal message. Greeting: The usual form of salutation, expressing "to wish peace and joy." Brethren which are of the Gentiles: Though Gentiles, yet brethren. The nearer to Christ, the warmer the brotherly love towards all Christians. Antioch: There were sixteen cities of this name in Asia Minor. This was the one in Syria. Cilicia: The country of Paul's birth; a narrow strip of territory between Mount Taurus and the Mediterranean Sea. (24.) Certain which went: Without being sent. Troubled you with words: How much harm a word may work! How carefully we should watch our utterances. The law: Not God's moral law, but the rituals and formalities of the Mosaic law, once valuable, but now that Christ had come, passed away. (25.) One accord: Where there is the "unity of the Spirit," there will be unity of heart. (26.) Hazardous their lives: Proved their fidelity by placing their lives in peril. (27.) The same things: The two messengers from Antioch and the two witnesses from Jerusalem bearing testimony to the same truth. By mouth: The parchment with the signature of the apostles carried with it authority, but the living voice possessed magnetic power. (28.) To the Holy Ghost and to us: They claimed no authority co-ordinate with the Holy Ghost, but were conscious of His divine direction. Necessary things: Partly from the nature of the things, partly from circumstances; to avoid suspicion of idolatry from without, and to promote cordial and lasting union within the fold. (29.) Meats offered to idols: At every idol sacrifice a portion of meat was reserved for eating by the worshipper at home or in public feasts. Christians were forbidden to partake of these meats, partly to avoid unnecessary offence to Jewish scruples, but more especially lest they might unconsciously give countenance to idolatry. (30.) They came to Antioch: A journey of nearly three hundred miles northward, along the Mediterranean Sea. Multitude: Showing that the Church was large and powerful. (31.) Rejoiced for the consolation: To learn their freedom from a burdensome yoke, and to have schism averted and harmony obtained.

## Beautiful Social Customs.

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

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

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

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

Looking at difficulties with an eye of sense, more than at precepts and promises with an eye of faith, is at the bottom of all our inordinate fears, both as to public and personal concerns.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.

All our moves in this world are but from one wilderness to another.

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## NOTES AND GLEANINGS.

**Temperance Reform.**  
Dr. Curry, in discussing the temperance reform, in the *National Repository*, well says: "Let it be borne in mind that the work required in carrying forward the cause of temperance is much less political than moral; and that even in its moral forces it needs to be thoroughly baptized and suffused with the vital spirit of Christianity. There are already more laws upon the statute books in favor of temperance and against the liquor traffic, than are made effective, or than can be, until they shall be better enforced by a regenerated public sentiment. Here, then, at the heart of the Christian life of the people, must the work begin, and building up from its foundation a mighty bulwark may be raised up against the overflowing tides of intemperance, and all its long and fearful train of drift woods of crime and poverty and ignorance and social degradation."

**High Churchism in Ceylon.**  
A London paper says: There appears to be less likelihood than ever of the Ceylon quarrel being patched up and agreement come to between the Church Missionary Society and Bishop Coplestone. We learn that the committee of the Church Missionary Society have assured the managers of the Ceylon Mission again very positively that they will stand by them thoroughly. They have given practical proof of their intention to do so by nominating two laymen for the Tamil Ceylon Mission, who are to reach Ceylon by June; they have also granted 1,000 rubes each for four new churches, to be built in such places as will be convenient for the converts. It will be remembered that a good deal of bad feeling aroused was in consequence of the native Christians declining to worship in churches where Ritualism was practised.

**African Customs.**  
Capt. Cameron, in his new work, "Across Africa," gives the following account of the cruel burial rites practised in Urna, a kingdom in the interior of Africa: "Their first proceeding is to divert the course of a stream, and in its bed an enormous pit, the bottom of which is covered with living women. At one end a woman is placed on her hands and knees, and upon her back the dead chief, covered with his beads and other treasures, is sealed, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled upon them, and all the women are buried alive, except the second wife. To her custom is more merciful than to her companions, and grants her the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves, sometimes forty or fifty, are slaughtered and their blood poured over the grave, after which the river is allowed to resume its course."

**The Antiquarian Researches in Greece.**  
Work at the excavations at Olympia was suspended for the season on May 27, but will be resumed in September. One hundred and sixty-five workmen were employed during the last few weeks, and the newly discovered Heron, or Temple of Juno, was completely cleared of rubbish. The temple was supported by columns, sixteen on each side and six in front. The lower sections of these columns are in good condition. In addition to the Mercury by Praxiteles a colossal draped statue was found.

The French excavations at Dodona have disclosed two temples and a sacred grove, containing many votive offerings and inscriptions. The most interesting discovery, however, is that of a number of leaden plates, with inscriptions of the questions addressed to the Oracle, and the Oracle's reply.

**An Interesting Report.**  
The report of the executive committee of the late international convention of the Young Men's Christian Association gives a detailed statement of the work of the committee for the past year and of the general association work. In 1864 there were but 65 associations, which were isolated organizations. Now there are over 1,000 organizations bound together under international, state and provincial committees, with over 100,000 members. The work then was indefinite; now it is largely in the interests of young men. Then moral men were admitted to active membership, and the work was largely benevolent and superficial; now professing Christian young men control the societies, and the work looks to the conversion of young men. Then there was not an association building, now there are 43, valued at \$2,000,000, and with other property owned by the association, aggregate about \$3,000,000. The expenditure of the committee for the year was \$16,000, and added to this state and association expenses paid amount to almost \$500,000. Eighty-three hundred men were provided with employment. The average weekly attendance in the association Bible classes is 8,133.

**Coming to Confession.**  
Mr. Spurgeon, in the last number of his magazine, comments in a very sarcastic and indignant tone upon the invitation issued by a certain curate to the members of his flock to come to confession. "Let them come," says the curate, "boldly to God's appointed priest to receive absolution. They did not know what a tender tie would spring up between themselves and him—a tie more tender than ever existed between husband and wife, or any other relation." Mr. Spurgeon would hold the clergy to their engagement "to do the religion of the nation in the way which the nation prescribes," and affirm that the nation "has never yet"—he might have added since the Reformation—"agreed to the practice of auricular confession." He asks, as "our servants refuse to perform their functions according to order, would it not be well to give these gentlemen their quarter's salary and their full liberty to find other situations?" "At any rate," adds Mr. Spurgeon, "if we close the Establishment to which they belong, if they continue at their pranks, they will not then have the national authority to back them up. This 'tender tie' business is not to John Bull's taste, we are quite sure." While referring to the subject, we may mention that the chaplain of St. John's College, Hurstpierpoint, has been accused, by an aggrieved benefactor, of having induced his nephew, a boy of fourteen years of age, to confess to him as a priest. Certainly, the attempt to introduce "confession," in any such priestly sense as that indicated here, into a public school should be most sternly resisted.

## LITERARY NOTICES.

*The Methodist Quarterly Review* for July opens with a review of Dr. W. B. Pope's *Compendium of Christian Theology*. The work is highly spoken of on the whole; though Dr. Miley, the reviewer, is not quite satisfied with the exposition on two or three points, in which he thinks Dr. Pope leans too much towards Calvinistic theories. This is alleged to be the case in Dr. Pope's exposition of Original Sin, in which he maintains a theory of hereditary guilt, as the ground of a penal indictment depravity, which the reviewer deems not consistent with Arminianism. Dr. Pope accepts, as expressing the Methodist belief, the Ninth Article of the Church of England, which defines Original Sin. Dr. Miley only accepts that article in the amended form in which it appears in the Methodist Discipline, which excludes the idea of hereditary personal guilt. We agree with Dr. Miley's view on this point. Dr. Pope's view of the Atonement embraces, in one whole, what are sometimes called the Substitutional, the Governmental and the Moral Influence theories of the Atonement. The reviewer forcibly maintains that the Governmental theory, and that of a satisfaction to retributive justice, as commonly understood by the Substitutional theory, are mutually exclusive of each other—an opinion that it would be difficult to disprove. He also argues that the element of moral influence does not strictly belong to the Atonement; he makes it to consist wholly in the rectoral atonement. In this we differ from the reviewer, for we consider the unfolding of Divine love in the death of Christ an essential part of the Atonement. We have also articles in this number on "President Grant's Indian Policy," "Mrs. Hannah Pearce Reeves," "Liberia at the Centennial," "The Freedmen," "Methodism in the Cities of the United States," "Holiness." In the usual literary notices several important books are reviewed in a discriminating manner. The article on Methodism in cities is by Mr. Atkinson, of Chicago, and clearly proves that Methodism in the chief cities of the United States has not fallen behind the most successful denominations.

*The London Quarterly Review* for July has been received from the Wesleyan Conference office, London. It contains articles on the following subjects: I. The Original Elements of the English Constitution; II. Russian Institutions; III. The Life in Christ; IV. Biographical Literature; V. Mr. Forman's Shelley; VI. George Whitefield; VII. Supernatural Religion and Literary Notices. The article on Russia is a review of Mr. Wallace's recent book on Russian life. "The Life in Christ" is a thoughtful and timely review of the theory of the Annihilation of the Wicked, or "Conditional Immortality," as it is more commonly called by the English Congregationalists. To ministers this article will be worth more than the price of the Review. We hope to be able to give an outline of its argument in some future issue. "George Whitefield" is an interesting sketch of the great preacher, based upon Mr. Tyerman's recent work, "Supernatural Religion." This is a second article, criticising a late initial book by the same title. These articles are a valuable contribution to the defence of supernatural religion. The book notices are, as usual, discriminating and comprehensive. There is a commendable notice of a volume of Rev. Joseph Cook's lectures, recently published in London. A review of Baldwin Brown's "Doctrine of Annihilation" seems to us to overlook the essentially restorative character of Mr. Brown's views; and also to misrepresent Mr. Dale's views, who has avowed himself in harmony with the Annihilation theory, which is condemned in a leading article in this number of the Review. This is a number well filled with weighty and suggestive articles.

*The Canadian Methodist Magazine* for July has been received. Among the interesting features are a steel engraving and sketch of Rev. Wm. Arthur, M.A., Dr. Stewart, of Sackville, N.B., has an admirable sketch of the life of the great Apostle, St. Paul, which all Sunday-school workers should read. The chief other articles of interest are: "Concerning a Methodist Hymn-book," by Rev. John Litherly; "The Wonders of the Deep," an illustrated treatise concerning the new Atlantic Aqueduct, by Rev. W. H. Withrow, M.A.; "The Higher Life," by C. H. Fowler, D.D., LL.D.; and "The Doctrine of Descent and Darwinism," by Rev. W. S. Blackstock. It also contains the usual book notices and religious intelligence.

*Frank Leslie's Sunday Magazine* for August. This admirable magazine still keeps up its variety and freshness. It contains articles on all kinds of subjects, religious or secular. The leading article in the magazine is "The Turks in Europe," by Byron A. Brooks, A.M., well illustrated, and accompanied by a map of the Turkish Empire. The various departments are all well sustained. The prose illustration of the magazine is one of its attractive features. There are 123 pages, and over 50 engravings in each number. Twelve such numbers, for three dollars per annum, are exchanged, by mail, for the same number of *Frank Leslie's*, which is issued by Frank Leslie's Publishing House, New York.

**LITERARY ITEMS.**  
—Robert Browning, the poet, has just completed a translation of *Echylas' Agamemnon*, which is shortly to be published.  
—An unpublished manuscript of Luther has been found by the librarian of the Royal Library in Hanover, who intends to publish it.  
—A special feature of the June number of the *Fortnightly Review* is an article on George Sand, from the pen of Matthew Arnold.

—G. P. Putnam's Sons have in preparation, "Other People's Children," a sequel to "Helen's Babies," and by the same author.  
—Mr. Henry W. Longfellow has contributed a poem to *St. Nicholas*. It is to be printed in the August issue, the midsummer holiday number of that magazine.  
—Macmillan & Co. have in press a work by the Hon. Dudley Campbell, entitled "Turks and Greeks," giving an account of his recent journey through Syria, Roumania and Greece, including a visit to Constantinople.

—A new periodical, consisting chiefly of short stories and other papers from the English magazines, with American biographical sketches, will soon be issued in New York, by M. T. Richardson, under the title of *Idle Hours*.  
—*St. Nicholas* for August will contain a Neapolitan story full of the sunniest of sunny Italian pictures, and an account of a summer adventure in Labrador, which brings with ice and snowy peaks.  
—The *Wide Awake* (D. Lothrop and Co., Boston) will, as usual, have a summer holiday number, which will open with a story by C. W. Mayne Marston, master of the English poet Philip Spenser Marston. The July number of this enterprising juvenile contains a rare assortment of stories.  
—Mr. Howells has nearly completed four books for his series of autobiographies, namely, the lives of Giddens, the Italian playwright; of the Margravine of Brandenburg; of Lord Herbert of Chesham, who went as ambassador to France in Queen Anne's time; and of Thomas Elwood, the Quaker.

—Professor Proctor, in the Midsummer Holiday number of *St. Nicholas*, will not only tell how to find the stars in the August sky, and, lighted by the stars themselves, point them out, one by one, to the youngsters, but in the "Lunar Bazaar" of the same name he will write about the Sea-Serpent, what he believes and what he does not believe.

## PERSONAL.

—The Rev. Dr. C. H. Fowler, editor of the New York *Advocate*, will supply the pulpit of Dr. Talmage during the month of July.  
—Rev. L. K. Fluke, D.D., editor of the *Michigan Christian Advocate*, has been elected President of Albion College, at Albion, Michigan.  
—The degree of D.D. has been conferred on Dean Grasset by the University of Harvard.  
—The young men of the Methodist Church in Quebec have presented their pastor, Rev. H. F. Bland, with an address and a purse containing \$150 previous to his departure for Montreal.  
—The Secretary of the Stationing Committee of the Montreal Conference begs to state that the name of the Rev. W. J. Hunter, omitted from the Stationing, should have appeared after the name of the Rev. E. A. Strickland, of the Dominion Church, in Ottawa, as having been left without a station for one year at his own request.  
—A PATRIARCH.—Having preached at Newtonbrook last Sunday evening for the Rev. John Hunt, we had the pleasure of making the acquaintance of his venerable father, Mr. John Hunt, who in a few days will enter upon his ninety-fifth year. He has been a member of the Methodist Church for seventy-four years, and has been for over fifty years a local preacher, yet he read without glasses. He is hale and active, full of faith, rejoicing in God his Saviour. He says God has fulfilled to him that promise of the 91st Psalm: "With long life will I satisfy him, and show him my salvation."  
—The *Orillia Times* says:—The knowledge that the Rev. Mr. Armstrong is to remain in Orillia after all gives universal satisfaction in our little community. When it was announced that the Stationing Committee had ordered his removal to Masford there was a general feeling of regret among all classes, and none more strongly was this feeling experienced than by the members of other denominations, by whom Mr. Armstrong is held in the highest esteem. Owing to some unexpected difficulties in the way of the proposed change, a special Committee of Conference requested him to remain in Orillia, a request that was supported by almost the unanimous voice of his congregation. We are very glad that he has consented to remain. Although with us only a year he has made a deep and lasting impression, as among his own people, and the satisfaction at the ultimate turn of affairs is greater, probably, than is felt on most occasions of the kind.

## THE ST. JOHN FIRE.

DEAR BRO. DEWART.—I have just returned from the scene of the disastrous fire at St. John, N. B., and would like to say a word on behalf of our burned out Methodist friends in that city. Without actually beholding it, one can form a very imperfect conception of the wreck and ruin caused by the fire. The very heart of the city has been destroyed—its best streets and squares, public and private buildings. An area of over a thousand acres is an utter desolation, studded with stacks of chimneys and tottering walls, and covered with ashes and debris. Three Methodist churches have been destroyed—two of which were large and costly structures, and the third with the residence of one of the household and personal effects and libraries of several of the ministers.  
And the worst of it is that nine-tenths of the former supporters of these churches are now quite unable to render any help toward their reconstruction. It will take their utmost energies to get round their heads, and to reorganize their interrupted business. Under these circumstances they are compelled to appeal to the Methodists of the sister provinces, of Great Britain and of the United States for help to rebuild their desolated sanctuaries. The New Brunswick Conference has appointed a committee to receive and coordinate contributions of sympathizing friends. I bespeak for Brothers Currie and Latham, who will shortly visit us, a cordial reception and a response to their appeal adequate to the necessities of the case.

These necessities are of no ordinary urgency. The spontaneous outburst of sympathy and aid that has been manifested in the Dominion and the United States in this disaster has occasioned in a noble testimony to the influence of Christian sentiment in the community. The generous language of Mr. Dechow on this subject, as given in your last issue, I believe, expresses our feelings in Western Canada. "We cannot but be grieved to hear that we had not been appealed to, nor aid." Especially should the Methodists of Ontario and Quebec deem it a privilege to assist those stricken sister churches in the East. The ministers of the Montreal and Nova Scotia Conferences spontaneously rendered liberal donations. Mr. Fowler stated at Ottawa that he had received a large sum of money from a collection in the American churches to aid in rebuilding of the burned churches in St. John. If similar movement could generally be adopted throughout our Western Conferences, it would demonstrate the essential unity of our Church, and do much to strengthen the bonds of affection between the different sections of our common Methodism.

I had the pleasure of attending the New Brunswick Conference in the beautiful city of Fredericton, and found there a noble body of men, loyal to the institutions and doctrines of Methodism. I found the brethren of the most beautiful and prosperous province of the Dominion. Nothing could surpass the warm-hearted hospitality which, as a visitor from the West, I received. I found the names and memories of Dr. Wood and Dr. Rice, after long years of absence, still fragrant in the hearts of both preachers and people.  
Western tourists would find it a charming trip over the Grand Trunk and Intercolonial Railway to these Eastern provinces. There is much of exciting interest to be gained by a few weeks' holiday in the magnificent scenery, thrilling historical associations and old-world quaintness of Quebec, the majestic beauty of the Lower St. Lawrence, the grandeur of our coast scenery, and the varied life of the Metropolis and the provinces, and the varied loveliness of the noble St. John River, probably without a rival, for picturesque beauty, on the continent. A continuous ride of over twelve hundred miles through Canada eastward from Toronto gives one a new conception of the extent and grandeur of our country. The scenery is fully equipped for doing a grand educational work. The magnificent scenery, the historical associations and old-world quaintness of Quebec, the majestic beauty of the Lower St. Lawrence, the grandeur of our coast scenery, and the varied life of the Metropolis and the provinces, and the varied loveliness of the noble St. John River, probably without a rival, for picturesque beauty, on the continent. A continuous ride of over twelve hundred miles through Canada eastward from Toronto gives one a new conception of the extent and grandeur of our country. The scenery is fully equipped for doing a grand educational work.

On my way home I made a run, via the *Paroissien* and *Massawippi* Railway, to Stanstead, to visit our College there and the far-famed scenery of the lovely Lake Memphigougan. From the accomplished Principal, the Rev. A. Lee Holmes, I received every courtesy. The College is fully equipped for doing a grand educational work. The magnificent scenery, the historical associations and old-world quaintness of Quebec, the majestic beauty of the Lower St. Lawrence, the grandeur of our coast scenery, and the varied life of the Metropolis and the provinces, and the varied loveliness of the noble St. John River, probably without a rival, for picturesque beauty, on the continent. A continuous ride of over twelve hundred miles through Canada eastward from Toronto gives one a new conception of the extent and grandeur of our country. The scenery is fully equipped for doing a grand educational work. The magnificent scenery, the historical associations and old-world quaintness of Quebec, the majestic beauty of the Lower St. Lawrence, the grandeur of our coast scenery, and the varied life of the Metropolis and the provinces, and the varied loveliness of the noble St. John River, probably without a rival, for picturesque beauty, on the continent. A continuous ride of over twelve hundred miles through Canada eastward from Toronto gives one a new conception of the extent and grandeur of our country. The scenery is fully equipped for doing a grand educational work.

## BRIEF CHURCH ITEMS.

The friends of the Rev. Mr. Oliver, at Carleton Place, gave him a surprise party and presentation on Monday, the 9th inst.

There is nearly finished a neat and substantial church on the 4th concession, Harwick, near Road Eau. The congregation is too large for the old frame structure.

The Sunday-schools on the Princeton Circuit held their annual picnic to a grove on the farm of J. Martin, Esq., on Monday, the 2nd of July.

A public farewell, accompanied with an affectionate address and purse, was accorded the Rev. J. S. Colling and wife by their friends at Springfield, on their departure from the Hagarville Circuit.

The Rev. W. H. Garrie delivered his lecture on "Dreamland and its People" before a large audience in the Parsonage Church, London North Circuit. The London papers speak in very eulogistic terms of it.

The new Methodist church at Sutton is progressing well under the superintendence of the energetic contractor. The steeple is completed, and its glistening spire presents a fine appearance.

Wilfrid S.S. anniversary was held on Monday, July the 9th. Addresses were given by the Revs. J. W. Savage, George Washington, M.A., and E. Battel. The recitations by the children were good. Proceeds, \$60.

On Monday evening of last week the friends of the Rev. W. S. Blackstock, and the members of the Methodist church at Napier, presented that gentleman with a purse of over \$50, accompanied with an address to himself and Mrs. Blackstock.

The trustees of the Newmarket church have decided to build a new church. The edifice, when completed, will be an ornament to the place, and is estimated to cost \$7,000. The result of the recent bazaar, held by the Ladies' Aid, netted about \$100 towards the building fund.

The church at Mount Zion, London, was re-opened on Sunday, the 8th inst., when sermons were preached by the Rev. Dr. Evans. On the Monday evening following a pleasant tea meeting was held, Major Cleverdon, of Strathroy, occupying the chair.

On Tuesday, the 25th ult., a very pleasant surprise party took place at the residence of the Rev. John Walker, when an address and purse containing \$33 was presented to the Rev. T. R. Clarke by the people of Lucknow Circuit, as a token of respect for his labors during the year.

A number of the friends on the Lyndoch Circuit gathered at the parsonage on Thursday evening, June 25th. After a short time spent in social enjoyment, they presented their pastor, the Rev. T. R. Fyfe, with an address and a handsome sum of money, as a token of regard.

A very pleasant affair occurred at the Methodist church, Prescott, on Thursday evening, July the 6th. The friends of the Rev. Mr. Hansford held a social in the basement of the church, and at the same time presented Mr. Hansford with a purse and an address. The social was a decided success, the attendance being quite large.

The Methodist church of Blyth was re-opened for the worship of God on Sunday, July the 8th. The Rev. George A. Mitchell, M.A., preached a very appropriate sermon from John vi. 8. An addition of twenty-six feet has been made to the church. It has also been otherwise improved and beautified. All expenses have been provided for.

The Methodist Sunday-school at Port Hope held the first of a regular series of week-end temperance meetings, in their large hall, on Thursday evening, the 5th inst. There was a fair attendance, and an interesting programme was presented. The whole evening was spent very profitably, and the next meeting will be looked forward to with great interest.

On Saturday evening, the 7th inst., at the close of the young people's prayer meeting at Clarenceville, the Rev. Mr. Cairns was presented with a very handsome album containing the photographs of the members of the prayer meeting, as a slight mark of their esteem. Mr. Cairns replied in a few words, thanking them and wishing them success in the future.

A grand union temperance and Sabbath-school picnic was held in Mr. Samuel Greer's grove, Gorrie, on Monday last. The attendance was very large. Suitable addresses were delivered by Revs. Messrs. Turk and Fessant, and Mr. Daniel Morton. The picnic was a very pleasant and successful affair.

A very successful social came off on the 2nd of July at the residence of John W. Martin, Esq., about two miles west of Hespler. The objects of the gathering were twofold: first, rational social enjoyment; second, the improvement of certain church funds. Nearly 500 persons were present, including five ministers.

The Rev. W. Morton and family were kindly remembered by the friends on the Jarvis Circuit before leaving that field of labor. A surprise visit was made by the friends of the Nanticoke congregation, accompanied by a valuable present in money. Valuable presents and tokens of affection were given by the Jarvis friends to Mrs. Morton and daughters. During the past three years the Jarvis Circuit has erected a beautiful church and parsonage. God has also blessed the circuit with spiritual prosperity.

An impressive and deeply interesting service took place last Sabbath evening, a week in the Methodist church, Preston, on the occasion of the public reception of fifty-eight persons who had completed their term of probation and been accepted by the leaders' meeting. Rev. J. C. Stevenson, of Plattville, preached an appropriate discourse, after which the pastor, Rev. J. McAllister, conducted the reception service, extending to the new members the right hand of fellowship and a cordial welcome into full membership of the Church.

On the arrival of the Rev. Mr. Fessant and family at Gorrie, a large number of the members of the Canada Methodist Church assembled at the parsonage and gave him a hearty reception. After the congratulations and salutations were concluded, those assembled sat down to a repast which had been prepared by the ladies of the congregation. The new pastor thanked his congregation for the kind and hearty reception they had given him, and hoped the intercourse between them, during the term of his pastorate, might continue as auspiciously as it had begun.

## RELIGIOUS INTELLIGENCE.

There are now in Bohemia, where the Reformed religion was so long proscribed, about eighty congregations connected with the Reformed Church. They are poor, and struggling against many discouragements, but are steadily increasing in the number of adherents.

The Canadian Bible Christian Conference at its recent session reported the following statistics:—81 itinerant ministers; 197 lay preachers; 183 churches; 43 other preaching places; 7,793 Church members; 1,334 Sabbath-school teachers; and 9,340 scholars. The increase in Church membership over last year is 830.

The Canada yearly meeting of the Society of Friends was convened at Duffin's Creek on Friday, 29th ultimo. Fifteen ministers were present from England, Ireland, and the United States. On Sunday, large crowds attended the meetings in the morning, afternoon, and evening. At the afternoon meeting nearly 2,000 persons were present.

Lord Denbigh, in opening a bazaar at Liverpool, narrated the substance of a conversation he had had with the Pope. His Holiness remarked on a tolerant feeling now growing up in this country towards Roman Catholics, adding that England had become perhaps the only place in the world where Roman Catholics were free to exercise their religion.

It is said that more than 50,000 signatures of English Churchmen have been appended to the petition for the immediate repeal of the Public Worship Regulation Act. The Premier called this "An Act to put down Ritualism." Could Lord Beaconsfield have foreseen the effect its operation would have upon sections of the Church, he might more properly have termed it "An Act to hasten Disestablishment."

At the final meeting of the 108th Association of General Baptists held at Leicester last week, resolutions were passed expressive of approval in the action taken by Mr. Gladstone in the Eastern Question, and hoping that Lord Harrowby's recent victory in the House of Lords with respect to Burial Bill would encourage the supporters of Mr. Osborne Morgan's proposed motion in the House of Commons to renewed exertions in the matter.

Confession is now practised in St. Paul's Cathedral. The names of the members of "The Society of the Holy Cross," for whom the book "The Priest in Absolution" was printed, have been published, and is causing a flutter of excitement in Church circles throughout the country. Oxford has taken the initiative by printing on a headbill the names of the father confessors who reside in that neighborhood, and have called upon the bishop to request these clergymen to withdraw from the society and repudiate the book.

The arrangements for the Wesleyan Methodist Conference, which is this year to be held at Bristol, have been published. The Conference and committees will meet in the Old Market Street Chapel. The Conference proper is fixed to begin on Wednesday, July 25th, but the committee meetings will commence as early as Tuesday, July 11th, when the Stationing Committee will begin their labors. The Fernley lecture, delivered on the eve of the Conference, will be by the Rev. E. E. Jenkins, M.A., the subject being "Modern Atheism, its position and promise."

The fifty-eighth annual Primitive Methodist Conference began at Scarborough, on Wednesday, June 13th. Rev. Thomas Smith was elected President and Rev. Henry Phillips, Vice-President. The total number of members, including those on trial, is 180,634, an increase of 3,829; which colonial returns will probably swell to over 4,000. The number of deaths reported was 2,570, being fewer by 129 than in the previous year. Ministers, 1,020, an increase of 40; local preachers, 15,402, increase 97; class leaders, 10,369, increase 97. The above figures exhibit remarkable growth.

At their recent meeting in Edinburgh the General Assembly of the Free Church of Scotland, after suspending Professor Smith from the duties of his Church for twelve months, remitted his case to the Aberdeen Free Presbytery. That body met last week, when it was agreed to ask Professor Smith to state his belief concerning the real existence of fallen angels, and also concerning the agency of Satan. The Professor has been allowed a week to consider these questions, and the proceedings against him by libel will depend on the nature of his answers.

At the recent Methodist Missionary Board meeting of the M. E. Church at New York, Rev. D. C. Challis, of the Bulgarian Mission, was present, having just reached New York, bringing his babe, and having just buried his excellent wife at Sisto, where she died of small-pox. He reported the work badly broken up, but not unsuccessful nor unsatisfactory as to its past. There is a gradual loss of faith among the Bulgarians in the forms of the old Church, which is more dead than the Romanist, and more immoral; it has no preaching services. The colporteurs have disseminated the Scriptures, and the people have learned respect for Protestants. The Methodists have eight stations north of the Balkan Mountains, several along the Danube, and a lot of them involved in the war. Rustchuk, the headquarters of the mission, was about being bombarded. His own station was Sisto, thirty-five miles north of Rustchuk, where twelve persons had been converted within a short time, and among them one wealthy and highly influential man.

It is rumored that the Austrian bishops have drawn up a memorandum calling upon the Austro-German Government to attack and destroy Germany, in order to effect the salvation of Christianity. The German Empire has within so short a time shown how far removed its destruction is from its being attacked, that one might have thought the Austrian bishops would have been a little more modest in their demands. It is known that the Pope sympathizes with the Turks in the present conflict, so that it would not be surprising if the Austrian bishops joined with a section of the Hungarian press in urging their Government on to take up arms against Russia. It may be flattering to the vanity of the Empire to be appealed to for such gigantic undertakings. It will have a greater tendency to preserve some plausible ground for vanity, however, if the Austrian Ministers follow the example of Prince Bismarck in keeping a sharp look-out upon the movements of the Utranto-montes, for they are as ready as willing to use Austria as a mere tool in their hands, as they are to treat in the same way any other State that will accord them the opportunity.

## CURRENT NEWS.

—Prince George, second son of the Prince of Wales, is seriously ill.  
—Numbers of Colorado beetles have been found on the docks at Dublin.  
—Over thirty-two thousand South Carolina negroes have consented to emigrate to Liberia.  
—Chief Joseph's band has been defeated by Gen. Howard near the south fork of the Clearwater.  
—The King of Abyssinia has expressed his willingness to retire in favor of the son of the late King Theodore.  
—In the suburbs of Naples a convent has been turned into a Methodist chapel, and the nuns' dormitories have become class-rooms.

—A resolution in favor of disestablishment has been carried by 460 to 78 votes in the General Assembly of the Free Church of Scotland.  
—The Medical Council of Great Britain has decided to recognize the medical degrees of the Canadian and other colonial colleges.  
—Exodus has been visited by a great earthquake and flood, by which many lives have been lost and enormous quantities of property destroyed.

—The Governor-General is expected at Winnipeg on the 7th prox. It is believed that His Excellency will leave Ottawa on the 30th inst.  
—Traders from the West report that now two thousand lodges of Sioux Indians are in the vicinity of Wood Mountain, and that the band led by Sitting Bull had recently arrived.  
—The Russian Government has purchased eight thousand bales of cotton at New York within a few weeks, and probably three times that quantity since the commencement of the war.

—It is reported that the Sioux Indians in the North-west forcibly took possession of a quantity of powder and ball belonging to a Winnipeg trader, and made off to the Black Hills.  
—Two defeats are said to have been sustained by the Spanish troops in the Cinco Villas district of Cuba.  
—At Havana great discontent exists among the people, and business failures are numerous.  
—Mr. Peter Taylor's annual motion in the House of Commons, England, for the opening of museums and art galleries on Sundays has been rejected by a majority of 142, the numbers being 87 to 223.  
—On the 29th ult. a meeting was held in Victoria, B.C., and arrangements made to raise a relief fund for the St. John sufferers. This shows how broad is the tie of Canadian sympathy, and how quickly it is acted upon.

—The 12th of July was extensively observed throughout Canada by Orangemen. In Toronto, the procession was very large, and the proceedings wound up with loyal addresses in the Queen's Park.

—It is understood President Hayes has decided on a trip to Fortress Monroe, Richmond, up the James River, and return to Washington at the time of the Southern Postal Convention at Richmond, July 25th.

—The Dunkin' Act Association are having an immense amphitheatre built on a vacant lot on Yonge Street, capable of seating three thousand five hundred people, for the purpose of holding there temperance meetings.

—The Great Western Railway Company of Canada have issued a report of crops in the districts traversed by that railway, which confirms previous reports of the excellent condition of the crops.

—The *Globe* telegram says Frankland & Reeves' five prizes Canadian steers arrived safely at Liverpool, and were exhibited at the agricultural show, creating immense interest. They are the finest ever shown.

—A young man, belonging to a well known gang of rowdies, was hanged on Wednesday last, by a sentry on duty at the Quebec Barracks, in Montreal, with whom the former had interfered. The assailant died ten minutes after the wound was inflicted.

—A Loan and Mortgage Association is about to be formed at St. John, N.B., with the object of raising money in England at a low rate of interest, for the rebuilding of the city. The Local Government and the City Council are to be called on to assist a scheme for obtaining a loan of at least two million dollars.

—A despatch from Calcutta says latest accounts from the famine districts of Madras are somewhat worse. The rainfall has been slight over portions of the affected area. The number of natives on the public works and receiving gratuitous relief have increased. There has been great mortality among children.

—It is said that the Irishmen of Toronto do not intend to walk any more on the 17th of March on account of the unseasonableness of the weather for outdoor parades at that date. They intend, however, to celebrate, by a procession every year, the birthday of O'Connell, the great liberator, on August 6th, instead of St. Patrick's day.

—The *Dunville Gazette* says:—"During the past week the Murphy movement here, under Mr. James A. Davidson, has been making remarkable progress. Seven hundred persons have voluntarily come forward and taken the pledge of total abstinence, while many who have not done so express their hearty approval of the movement."

—The *Tribune's* Washington special says official reports from General Ord state that the Mexican General Trevino has withdrawn from the agreement to co-operate against the Mexican raiders, thus leaving Trevino under orders from the Mexican Government to resist any American force which may pursue the raiders into Mexican territory.

—A riot took place on the Twelfth at Charlotte-town, P.E.I., where a number of rowdies attacked the Orangemen with stones. The latter replied with revolvers from the windows of the lodge-room, and for a time great excitement prevailed. Three men were wounded during the affray. A hundred special constables have been sworn in and several arrests made.

—The Queen has expressed her desire that some adequate provision should be made for the Misses De Foe, the lineal descendants of the author of "Robinson Crusoe." A pension of £75 per annum has been granted to each of them. It may not be generally known that De Foe for some years resided at Wimborne, and two of his children, dying whilst resident in this part of the country, were interred in Wimborne Minster.

—The senate of the London University have decided by a majority of five not to postpone giving medical degrees to women till all the other faculties were open to them. A number of women engaged in the practice and study of medicine have forwarded a memorial of thanks to the senate for their decision. "The fact that a complete medical school for women, with the necessary hospital practice," says the memorialists, "has recently been established in London, leads us to think that the present is a fitting time for extending to women the incentive to wide and patient study which is afforded by the high standard of the London degree."

BY GOETHE.

Haste not! Rest not! calmly wait;  
Meekly bear the storms of fate!  
Duty be thy po'ar gu de—  
Do the right, whate'er betide!  
Haste not! Rest not! conflicts past  
God shall crown thy work at last.

Of modes of laws, while they bear the marks of a  
the human, are not only excellent in themselves,  
but are well adapted to the promotion of social  
and individual happiness, and may be spoken of  
with a warm and generous enthusiasm.

We have a country whose people are generally  
intelligent. The excellent and unrivalled school  
system now established, and which has been  
the cause of the rapid progress of the people, is  
one of the best organized systems of culture, producing most  
beneficial results, both in reference to the stability  
of the State, the industry of the people and do-  
mestic happiness. We are and have been blessed  
with a body of wise and efficient educators, who  
have devoted their lives to the improvement of  
education and to the most efficient means of  
being should have the means of self-culture, of  
progress in knowledge and virtue, of health, com-  
forts and happiness, of exercising the powers and  
affections of a man, has been apprehended by us  
to a greater extent than in most other countries,  
and the effect of it is coming forth in all depart-  
ments of the human mind.

One of the interpretations of the Divine laws on  
the rock and grass blade, on soils and plants, on the  
anatomy of animals and the motion of stars, comes

Free constitutional government, it is based on compromise to say, depends upon the virtue and the intelligence of the citizen. The patriotism of the Jews consigned the whole human race but themselves to destruction. That of the Greeks was a pride; they looked down upon other peoples as morally barbarians. That of the Romans was material ambition, which regarded all the world beside as a quarry to conquer and enslaved. The patriotism of the Christians which has been the strength of the world, which seeks the removal of whatever is inimical to the true interest of man and prejudicial to society at large. It begins in the individual, and harmonizes mind and will with the Divine precept. It sets out with that grand epitome of all moral law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." It is the love of the good, the true, the brave, the just, and creates the institutions we all have in common. It is the love of the good, the true, the brave, with its inspirations, aspirations and heroisms. It creates our home affection,—the source of the sweetest satisfaction, the pivot of our life. Somebody has said, "No nation can be destroyed while it possesses a good home-life, for home-life is the life of the nation." Love of country is one of the purest and most powerful passions of the heart, and it is the love of the good, the true, the brave, and the just, which makes a man love his country best. In the absorption of home pursuits, and the selfish struggle for gold and power and fame, we are apt to lose sight of patriotic motives. But when the

Is our country to continue the home of piety, plenty and peace? If the smile of God is still to rest upon our fields, and the music of contentment to be heard in our dwellings, then we must hate every false way and wed ourselves to the truth, let it land us where it may. We must labor for the education of all classes, for the spread of

In Rome, adjoining the palace of the Lateran, there is a beautiful church, within this building of which is the altar of the Holy Stairs. It is not an identical flight of stairs belonging to the palace of Pontius Pilate. The mere fact of its having belonged to such a man would not in itself have imparted any peculiar sanctity to it, but it is ascertained, on what authority we are not informed, that our Lord was dragged up and down the stairs under such circumstances of suffering that it was afterwards, by the Emperor Constantine, in Rome, in the thirteenth century, claimed the possession of this sacred staircase by the Holy See, and by the Pope of Rome. It is not Pontius Pilate too, and say the one at Rome is the same staircase. It seems to us, in our simple and unlearned way, pretty reasonable that, supposing the stair is genuine, it is claimed to be, yet it cannot be in Rome and Germany at the same time. However, the stair in Rome maintains its character, votaries, and masses, and pilgrims.

It is a great indulgence from the movement on the Holy Stairs, the devoted sprinkles himself with this holy water, makes the sign of the cross, then ascends each step on his knees, he gains an indulgence of nine years for every step he ascends, and as there are twenty-eight steps he gains in about twenty minutes, in one sweep, an indulgence for 252 years. The Church's treasury of supererogations is so large that in 252 years of indulgences in purgatory. The privilege was conceded first by Pope Sixtus IV. in 1474, and renewed by Pope Sixtus IV. in 1517, by Pope Pius VII., that in case the devotee does not need such a supply himself he can give the surplus to some soul in purgatory he wishes to help.

at his head, and was gone. Then another fell  
in, and now four were left. They managed  
to get out of the water, and they had  
constructed a kind of raft, to which they some-  
times lashed themselves, and still on they went.  
This was Saturday night or Sunday morning;  
and on Sunday there, on that little raft drifting  
on before the wind and waves, these four poor  
men held a service, while one of their number,  
who often has led the service here, preached to  
them. It was on Sunday night, I think, that  
one of these men, crazed, as they were, by  
that third and excitement, madly cut the rope  
at held the raft together. On the foremost  
deck was the one man whom we know to have  
lived; the other three fell behind him, and  
that became of them we do not know. The one  
who remained was the one who had conducted the  
service;—and on this occasion, as about Monday  
morning, helplessly drifting all about Madag-  
ascar, I think, he was driven ashore—exhausted,  
and almost dead with starvation, he found  
himself found a little vesion, skin and bones—the  
bones he broke with stones, and eat the marrow  
out of them, and succeeded in getting some  
water, he felt somewhat revived; and when the  
day came, he went out, dug a few clams from the  
beach, and ate them. He was so weak, and so  
weak a camp or deserted. After about three days he  
found a small camp or dwelling, where a very  
small canoe had been left, but no food could be  
found. All he had was what roots and berries he

It never comes again.

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PRAYER DURING THE WAR.—The English clergy in Convocation recently requested the upper House to put forth a form of prayer to be used at the present time, and the Upper House, having agreed that the preparation of such forms should be left to the discretion of the bishops in their respective dioceses, the Bishop of Lincoln has suggested the following form for use in his diocese:—"O Lord of Hosts and God of Battles, Who rulest all things in heaven and earth, look down with pity on the nations now living in war. Take from them all anger and wrath, hatred and revenge. Have compassion on our suffering fellow-Christians; deliver them from oppression and wrong; restore the churches of the East to primitive purity and truth, and join them together with us in the bonds of faith and love. Have mercy on all Turks and infidels; take from them all ignorance, hardness of heart, and contempt of Thy word, and so fetch them home, blessed Lord, Thy flock, that they may be saved among the remnants of the true Israelites; and may be made one fold under one Shepherd, Jesus Christ, our Lord. Continue to us the blessings of peace; let no violence be heard at our gates, nor wasting and destruction in our borders. Restrain the fierceness of men, and take away their pride, O God. And do thou whom mankind were to praise in all the world, our down upon us, and upon all nations, the spirit of peace; and spread abroad the gospel of peace; and finally bring us to the city of eternal peace, the Heavenly Jerusalem, there to praise Thee everlastingly, through Jesus Christ, our Lord. Amen."



