

# The Christian Guardian

## AND EVANGELICAL WITNESS.

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### Literary and Religious.

#### "This Do in Remembrance of Me."

[It is intended in the following lines to furnish a sacramental hymn founded on the one common idea of commemoration, which lies at the basis of all views of the Eucharist, whether material or spiritual, and to express this undoubted intention of the original institution, apart from the metaphorical language by which the ordinance is often described.]

When the Paschal evening fell  
Deep on Kodron's hallowed dell,  
When around the festal board  
Sate the Apostles with their Lord,  
Then His parting word He said,  
Blessed the cup and broke the bread—  
"This when'er ye do or see,  
Evermore remember Me."

Years have passed; in every clime,  
Changing with the changing time,  
Varying through a thousand forms,  
Torn by factions, rocked by storms,  
Still the sacred table spread,  
Flowing cup and broken bread,  
With that parting word agree,  
"Drink and eat—remember Me."

When by treason, doubt, unrest,  
Sinks the soul, dismay'd, oppress;  
When the shadows of the tomb  
Close around with deepening gloom;  
Then think us at that board  
Of the sorrowing, suffering Lord,  
Who, when tried and grieved as we,  
Dying, said, "Remember Me."

When through all the scenes of life,  
Hearts of peace and fields of strife,  
Friends or foes together meet,  
Now to part and now to greet,  
Let those holy tokens tell  
Of that sweet and sad farewell,  
And in mingled grief or glad,  
Whisper still, "Remember Me."

When diverging creeds shall learn  
Towards their central Source to turn;  
When contending churches tire  
Of the earthly, wind, and fire;  
Here let strife and clamor cease  
At that still, sweet voice of peace—  
"May they all united be  
In the Father and in Me."

When as rolls the loved year,  
Each fresh note of love we hear;  
When the Babe, the Youth, the Man,  
Full of grace and divine we scan;  
When the morning we were born,  
Where for His blood He shed;  
When on Easter morn we tell  
How He conquer'd Death and Hell;

When we watch His Spirit true  
Heaven and earth transform anew;  
Then with quicken'd sense we see  
Why He said, "Remember Me."

When in this parting feast  
We would give to God our best,  
From the treasures of His might  
Seeking life and love and light;  
Then, O Friend of human kind,  
Make us true and firm of mind,  
Pure of heart, in spirit free,  
Thus may we remember Thee.

—DEAN STANLEY, in Macmillan's Magazine.

#### The Service of Praise.

A melancholy interest attaches to the words of those recently removed from the Church militant to the Church triumphant. The late Rev. Luke H. Wiseman was a man of strong common sense, whose views on most questions were sober and reasonable. At a public meeting during the past year, just after the publication of Mr. Gladstone's article on Ritualism, Mr. Wiseman spoke of the musical part of Methodist worship as follows:

"The late Prime Minister of England, in a brilliant essay in the *Contemporary Review*, had expressed an opinion that in matters of public worship, and particularly in matters that referred to the æsthetical part of that worship, the English people were somewhat rude and uncouth in comparison with other nations. If (the speaker) confessed that from what he had seen of divine worship in other countries he was not able to perceive the force of Mr. Gladstone's criticism. On the other hand, the English people as a nation, and Wesleyan Methodists as one of the branches of the Church of Christ, had much to learn, and were only on their way to perfection. Unquestionably the only real worship was that of the heart; the melody of song, the grandeur of architecture, the force and beauty of eloquence, and all other elements which might be combined with the most exquisite art and the most profuse munificence in order to render the service of public worship as attractive as possible, were but as sounding brass and a tinkling cymbal, and were an abomination in the sight of the Lord, if it was nothing more than a mere ceremonial. But what kind of heart could that be which in approaching the Almighty could rest satisfied with 'knowing' or wilfully falling short of its very best? As a general rule this was the command of Jehovah in regard to the Levitical worship: the lamb to be slain on the altar as an expression of their gratitude and faith was to be without blemish; there was to be nothing that could mar the value of the sacrifice. So they might apply the same principle to that which related

to their preaching, praying, and singing; whether the word of exhortation, the prayer offered, or the songs of praise and gratitude in which they united to celebrate the mercies of their Benefactor and Redeemer, they ought to give Him not the blind, the blemished and the worthless, but the best they could render to their Maker. As a general rule the singing should be congregational; but it seemed to him a very useful, and sometimes a very instructive, feature in divine worship to have a good anthem suitably rendered by a choir. He remembered going when a boy into a cathedral for the first time, and hearing an anthem, the principal strain of which was, "Tell it out among the heathen that the Lord reigneth," and he took an impression from that day of a divine command to go and preach the Gospel; it produced upon his mind as powerful an impression as any sermon he had ever heard. Some of them were old enough to remember the time when there were in some Methodist chapels, and in some of the churches of this country, full bands to assist the singing; but an organ, which was far preferable to having a number of instruments, might be very properly employed for that purpose. Congregational singing was a duty, a privilege, and a mission. If the results of congregational singing could be calculated it would be found to be a mission—a means of doing good. At the age of 50 a teacher whom he had known, and who had been a confirmed infidel, heard some hymns being sung, and said, "There is something in the hymns and religion of these people that I know nothing about," and that was the foundation of a repentance, which for a long period afterwards proved to be sincere, and of a new life which had a triumphant end."

#### Pastoral Visitation.

Dr. John Hall is this year delivering the Lyman Beecher lectures on preaching, at the Union Theological Seminary. From the second lecture, on Pastoral Visitation, as condensed by a correspondent of the *Advance*, we take the following:

The leading topic of the second lecture was Pastoral Work, and its relation to the sermon. The first question for the minister, when entering upon his work, should be, How can I make myself tell most effectively for the moral and spiritual good of the community? The sermon is a part of the agency for this work, and is to be looked at in connection with other agencies. In the first place, the pastor should know the people to whom he ministers. New Year's calls and visits of ceremony are not sufficient. Men and women are more or less under good manners on those occasions. Nor do average Christians attend weddings and tea parties for the special purpose of meeting their pastors. These places do not afford the proper facilities for acquaintance. But the minister should go to their homes, talk with them, and become acquainted in the deeper sense. The habit of intimating from the pulpit what section of the parish will be visited during the week has many advantages. It was the lecturer's conviction, founded on experience, that there should be some method of systematic visitation with some kind of announcement beforehand. Moral and spiritual influence runs, in a great degree, through the channel of confidence and affection, and we must give a chance for it. We must come close to the people, into relations of personal interest, and look into their hearts, or we can do them little good. After having sympathized with a mother at the bedside of a sick child, having known her deep anxiety, and knelt in prayer in her behalf, can a minister ever feel the same toward that mother as if he had never been with her in that crisis? If a man tells you his sorrows, his sins and troubles, his eyes filling as he unburdens himself into your sympathies, can you ever feel the same as if you had never come in contact with his spirit? We must make some link of connection between ourselves and them if we would exercise the largest influence for good. People often entertain curious notions about ministers, and we ought to give them an opportunity to know us, that these notions may be corrected. Let them see that we are like other men, fighting our battles in our way, as they are in theirs. Let them understand that we are men with like passions with themselves, that we are not on stilts, not "stack up" in the least degree, and that we have no insouciance of office about us. It will encourage and help them, and deepen our influence with them. The children, too, should be sought out and known. The minister cannot, any more than can parents, leave the children to the Sunday-school alone. He should make his personality felt among the teachers, the working people, all classes and conditions of men, if he would do them the greatest possible good. And no machinery can be substituted for this personal contact. Who ever heard of a tear in the eye of a committee?

Many ministers lose much time in the effort to select matter for preaching. Hours are spent in looking over the Bible, and skeleton after skeleton is laid aside. But let them go much among the people, with ears open, with quick perception to understand their condition and need, and they will find in this the best possible help next to the Holy Ghost, in selecting topics and material. They may find that certain great truths are imperfectly understood, or not apprehended at all; family altars may be neglected; there may be looseness in thinking in some quarters, or the consolations of the Gospel may be needed. It will assist him, too, in the

matter of illustration, so that he may draw from his own experience, rather than refer to books, if he would depict sin, sickness, sorrow, or other phases of human life. It will enable him to understand and to use the language of common life. Between the average, scholarly, bookish theologian and the average working man, there is a great gulf fixed in thought, idiom and expression. The working man will not move up, but the theologian must move down. By this process of visitation and personal acquaintance the minister acquires a power of expression not to be derived from any other source.

But this personal contact cannot be substituted for faithful, earnest, profound teaching. The sermon must be the outgrowth of soul's contact with the Holy Word. Let him preach what men will feel, so that after the toil of the week men shall listen to him gladly, and experience refreshing from the services of the sanctuary. They will appreciate it all the better when his own personality is mingled with it, and he will afterwards be able to bring something of the same heavenliness of the sanctuary into their homes.

#### The Dragon of the Pews.

In an article with the above title in *Scribner* for March, Dr. Holland writes as follows:

"Let us have a plain word about the greed for sermons, so prevalent in these latter days. We doubt whether there ever was a time in the history of the Christian Church when its ministers were placed in so awkward, difficult, and unjust a position as they are to-day. Great, expensive edifices of worship are built, for which the builders run heavily in debt. That debt can only be handled, the interest on it paid, and the principal reduced, by filling it with a large and interested congregation. That congregation cannot be collected and held without brilliant preaching. Brilliant preaching is scarce, because, and only because, brilliant men are scarce, and scarcer still the brilliant men who have the gift of eloquence. So soon, therefore, as a man shows that he cannot attract the crowd, 'down goes his house.' He may be a scholar, a saint, a man whose example is the sweetest sermon that a human life ever uttered, a lovely friend, a faithful pastor, a wise spiritual adviser, and even a sermonizer of rare attainments and skill, but if he cannot draw a crowd by the attractive gifts of popular eloquence, he must be sacrificed to the exigencies of finance. The church must be filled, the interest on the debt must be paid, and nothing can do this but a man who will 'draw.' The whole thing is managed like a theatre. If an actor cannot draw full houses, the rent cannot be paid. So the actor is dismissed and a new one is called to take his place."

"There is an old-fashioned idea that a church is built for the purpose of 'public worship.' It is not a bad idea; but that exhibition of Christianity which presents a thousand lazy people sitting bolt upright in their best clothes, gorging sugar-plums, is not a particularly brilliant one. It was once supposed that a Christian had something to do, even as a layman, and that a pastor was a leader and director in Christian work. There certainly was a time when the burden of a church was not laid crushing upon the shoulders of its minister, and when Christian men and women stood by the man who was true to his office and true to them. We seem to have outlived it, and a thousand American churches, particularly among the great centres of population, are groaning over discomfiture in the sad results. Instead of paying their own debts like men, they lay them on the backs of their floundering ministers, and if they cannot lift them, they go hunting for spinal columns that will, or tongues that hold a charm for their dissipation. It is a wrong and a shame which ought to be abolished, just as soon as sensible men have read this article."

"Who was primarily in the blame for this condition of things, we do not know; but we suspect the ministers themselves ought to bear a portion of it. Beginning in New England years ago, the sermon in America has always been made too much of. The great preachers, by going into their pulpits Sunday after Sunday with their supreme intellectual efforts, have created the demand for such efforts. Metaphysics, didactics, apologetics, arrayed in robes of rhetoric, have held high converse with them. The great theological wrestlers have made the pulpit their arena of conflict. Homilies have grown into sermons and sermons into orations. Preachers have set aside the teacher's simple task for that of the orator. Even to-day, they cannot see, or they will not admit, that they have been in the wrong. With a knowledge of the human mind which cannot but make them aware that no more than a single good sermon can be digested by a congregation in a day, and that every added word goes to the glut of intellect and feeling, and the confusion of impressions, they still go on preaching twice and thrice, and seem more averse than any others to a change of policy. It is all intellectual gormandizing, and no activity, and no rest and reflection. It is all cram and no conflict, and they seem just as averse to stop cramming as they did before they apprehended and bemoaned the poverty of its results."

"But we are consuming too much of their time. The great dragon, with its multitudinous heads, and arms, and feet, is to meet them next Sunday with its mouth all open. It has got nothing all the week but sleep, and it is getting hungry. Woe to him who has not his two big sermons ready! Insatiable monster, will not the one suffice."

"No," says the dragon; "No," says his keeper and feeder. Brains, paper, ink, lungs—he wants all you can give, and you must give all you can. The house must be filled, the debt must be paid, and you must be a popular preacher, or get out of the way. Meantime, the dragon sleeps, and meantime the city is badly ruled; drunkenness debauches the people under the shield of law, harlotry jostles our youth upon the sidewalks, obscene literature stares our daughters out of countenance from the news-stands, and little children, with no play-ground but the gutter, and no home but a garret, are growing up in ignorance and vice. If this lazy, overfed, loosely articulated dragon could only be split up into active men and women, who would shut their mouths and open their eyes and hands, we could have something different. But the sermon is the great thing; the people think so, and the preachers agree with them. We should like to know what the Master thinks about it."

#### Swing on Draper.

The article of Prof. Swing, in the *Advance*, on Dr. Draper's *Conflict of Religion and Science*, to which we referred last week, is in some respects the ablest and most unanswerable reply that we have met. It perhaps, on some points, concedes rather too much, but it is distinguished by remarkable breadth and vigor. We give here the main points. He says:

"The chief fallacy of the recent book from the popular pen of Dr. Draper may be found in the fact that the compiler of its pages arrays against the Christian Church a class of phenomena that press equally against all forms of religion. Religious excesses have covered the whole world; and to about the same depth everywhere. Fifteen cubits upward have the waters of ignorance prevailed, so that the mountains were covered. And not only were the mountains of religion under the wave, but also those of every form of human thought. The great dark thing which Dr. Draper beholds is not Christianity, but it is the beclouded intellect of the race. If the Church had been peculiar in its treatment of truth and inquiry the arraignment would be pertinent, but the truth is, no state or school or age has been willing to admit new ideas that came into conflict with assumed and cherished ideas. Athens treated Socrates just as Rome treated Galileo and Bruno; and the Jews dealt with Christ just as Calvin dealt with Servetus, and just as Mohammed treated all who declared 'that God had a mother.' It was as easy for a camel to pass through the eye of a needle as for a new idea to get into the world, if the idea touched the state of society anywhere. If the history of Christianity had been peculiar in any respect, then the long indictment of Dr. Draper would be significant. But the phenomena collected in the book are world-wide. They can be found in Europe, Asia or Africa, among the old fire-worshippers, and among the Brahmins of India, as well as among the popes, and the cardinals and priests of other days. Being so universal, they weigh not against Christ, but against the life and common sense of mankind. It is to be lamented that Christianity has not reformed the world, but the inference from the failure is that man's intellect is hard to enlighten. It must be a stupid pupil."

"If it is such an argument against the Church that it would not accept the astronomy of Galileo, how are we to explain the fact that the steamboat and the rail-car and the spinning-jenny have come into the world with just the difficulty that beset the new-fangled astronomy? Are the mobs that threatened the sewing machine and steam engine to be laid to the hostility of religion to science?"

"If, as Dr. Draper teaches, the Church was a poor, weak thing up to the borders of our century, so all its neighbors were poor, weak things to the same degree. Science was as silly as the Pope. It sought the Elixir of Life. It stood for hundreds of years over the crucible in the search for a fluid that would transform iron into gold. The peculiar nature of human reason revealed itself all through and through society, and the proudest sceptic and infidel revealed the fact that reason was only on its way to man, but had not yet fully come. Bashful men were a certain kind of charm and went through a secret ceremony, sublime as an Indian pow-wow, all to make them at ease in the society of the beautiful and gifted ladies of high life. It has not been very long since Dr. Draper's own scientific predecessors cured burns and cancers by pointing at the diseased parts with steel needles. To touch the burn was a blunder, and none but a blockhead did such a thing; but to point at the disease after this was the valuable treatment which died out only at the close of the last century."

"The excesses of the Roman Catholic Church are only a full-grown form of the weaknesses of the whole age that lay around that institution on all compass-points. As the sea is deeper at some places than others, but as it is the same sea from northern to southern shore, so in the Roman Church the waters of ignorance were deep, but they were a part of the broad flood that flowed around all the feet then walking upon the great European field."

"Looking out upon this wide scene, and perceiving that the wave of ignorance and weakness lay equally over all branches of thought, religious and secular, is it not a prejudiced logic that can deduce from the facts any conclusion adverse to religion? The facts are so wide and varied that they impeach not religion, but

reason; and show us that reason has been developed only with infinite difficulty and sorrow. Of past folly and injustice we will admit that the Roman Church has kept on hand the heaviest quantity, and has kept it long, but it has been a more populous Church than that of Penn., and has lived longer. Yet the folly that disgraced Rome sprang up among the Quakers as soon as they came into life, and among the Calvinists as soon as they set forth from Geneva, thus showing that the folly of Rome was the atmosphere of all human life in temple, or porch, or laboratory; and as a simoon of the desert hurls its sand upon merchant and slave and camel alike, and chokes all at once and without compassion, so the ignorance or non-reason of an age stands ready to receive into its quicksand whatever Quaker or Catholic or chemist or physician dares put foot upon its unfirm ground."

"These things being so, the plain duty of all who review the past would seem to be best done by supposing that reason is gradually coming to a state of manhood, and that from day to day the Church will advance into a purer light. Gradually the Bible will yield up its wisdom to those who wisely seek it, and under this influence of growing reason, which will reach to the interpretation of the Testament and rapidly eliminate folly from creeds and customs, even the Roman Church will arise and shine, her light being come, the glory of God having arisen upon her."

#### The Greek and Catholic Churches.

An occasional correspondent of the *Times*, writes from St. Petersburg, on Jan. 27th, as follows:

The public reception last Sunday of forty-five parishes, with their clergy, into the Greek Orthodox Church, has naturally caused much sensation here. Sedletz, in Poland, where the ceremony was performed, is the chief town of the Government of the same name, which contains about 300,000 inhabitants, one-third of whom are United Greeks, or, as they call themselves, Catholics of the Oriental rite, the remainder being Roman Catholics. Of these united Greeks one-half, or 50,000, have now seceded from Rome and boldly joined the Russian Greek Church, and as the movement is said to be rapidly spreading, it is not impossible that the so-called Catholic Church of the Oriental rite may totally disappear from the Russian Empire.

There can be no doubt that this event has been caused by a tightening of the reins at Rome at a very inopportune moment. It is the direct result of the Encyclical of May 13th, 1874, which, though directed to the Metropolitan of Galicia, specially applied to the United Greek Catholics in Russia, who had shown a particular uneasiness at the introduction of Latin innovations in their ritual, and as this document had been largely circulated among them by order of the superior clergy, the ferment soon became general. It is well known that several Popes had confirmed to the United Greeks the privileges of the Oriental rite, the chief of which consisted in the use of the vernacular tongue in the celebration of divine service, and in allowing the clergy to marry. In various places, however, minor changes have been introduced. There was a Ritualistic movement among some of the clergy tending to assimilation to Rome, and the disputes engendered by these changes had become matter of frequent reference to the Vatican. At last came the Encyclical of May 13th, 1874, which approved openly all innovations tending to bind closer together the United Greek and Roman Catholic Churches. To the laity only two ways seemed to lie open—they must either submit to the new orders from the Vatican or openly defy them. In the Government of Sedletz the decision seems to have been soon made; one-sixth of the whole population of the Government determined to ask the "White Czar" to admit them into his Church. Several parishes sent delegates to a private conclave, and resolutions were passed to send formal petitions to the Government for admission into the Russian Church. The parish priests, it is stated, in no case commenced the movement, but when it had once taken root they joined their flocks, and in some places took afterwards a prominent part in the negotiations.

The Government appears to have acted at first with considerable reserve and circumspection in the matter. They gave no encouragement to the first petitions sent in to them, and strict orders seem to have been issued to the officials to take as little notice as possible of the agitation. It was also necessary to watch with care the effect this movement might have on the Roman Catholic part of the population of Poland. The latter, however, remained perfectly quiet, and when the Government became convinced that the movement was perfectly spontaneous, steps were taken to accede to the wishes expressed in the petitions. The Emperor accordingly authorized the Governor-General of Warsaw to acquaint the petitioners that their admission into the Russian Church had been approved by him, and on Sunday last, Jan. 24th, the public ceremony was performed, before an immense crowd, in the town of Sedletz. Of the 50,000 admitted, 26 were priests; the first parish entered was that of Bielsk, to which the Archbishop of Warsaw proceeded, with all the convent priests and delegates from the 45 parishes, and where a solemn service of consecration was performed in the parish church. The *Official Gazette* of to-day contains telegrams from the Governor of Sedletz, mentioning that the cere-

mony had been successfully brought to a close before a great concourse of people, who had been deeply and favorably impressed by it.

#### Christianity and Science.

In the current discussion of the relations of Christianity to science, there is one fact that seems to have dropped out of notice; yet it is full of meaning, and deserves, for Christianity's sake, to be raised and kept before the public. Who, or what, has raised science to its present commanding position? What influence is it that has trained the investigator, educated the people, and made it possible for the scientific man to exist, and the people to comprehend him? Who built Harvard College? What motives form the very foundation-stones of Yale? To whom, and to what, are the great institutions of learning, scattered all over this country, indebted for their existence? There is hardly one of these that did not have its birth in, and has not had its growth from, Christianity? The founders of all these institutions, more particularly those of greatest interest and largest facilities, were Christian men, who worked simply in the interest of their Master. The special scientific schools that have been grafted upon these institutions are children of the same parents, reared and endowed for the same work. Christianity is the undoubted and indisputable mother of the scientific culture of the country. But for her, our colleges never would have been built—our common schools would never have been instituted. Wherever a free Christianity has gone, it has carried with it education and culture.

The public, or a considerable portion of it, seems to forget this, or has come to regard Christianity as opposed to science in its nature and aims. It is almost regarded, by many minds, as the friend of darkness, as the opponent of free inquiry and the enslaver of thought. The very men who have been reared by her in some instances turn against her, disowning their mother and denying the sources of their attainments, and to-day she has herself almost forgotten that it is her hand that has reared all the temples of learning, framed the educational policy of the nation, and, with wide sacrifice of treasure, reared the very men who are now defaming her.—Dr. J. G. Holland, in *Scribner* for March.

#### Japan.

Of the Japanese Mrs. Rev. Dr. Maclay writes:—"The Japanese are the most interesting people I have ever met. They are endowed by their Creator with superior intellectual powers, and whenever an opportunity for improvement offers they eagerly embrace it—not with haughty airs and contemptuous mien, but at your very feet they bow, to receive any truth you may present. We find women here more on an equality with the other sex than in China. Infanticide is a subject from which the Japanese recoil as decidedly as we. It is not known here, except as a crime; on the contrary the birth of a daughter, so far as I have observed, seems just as pleasing an event as the birth of a son; and not only this, but the daughters seem to be carefully reared and sent every day to the schools provided for them."

"Women also participate in the business of the shops, and not unfrequently we find them in charge of large business places. In short, they too seem to have joined in the great march of modern civilization. I assure you we look around us and view with wonder the momentous changes that have taken place, and are still being carried on with a momentum that we feel can be no other than from the hand of Him who is ready to draw all nations to Himself. Still this interesting nation is a nation bowing down to dumb idols. We do not doubt but God will soon bring the day when they will be, not almost, but altogether Christians. Whatever opposes, 'God shall laugh at it,' and the Japanese, seeking to know a better way, shall find it."

"Do you ask if, in these fields, so white for harvest, there is need of laborers? The demand for laborers is imperative. Never before has such a field opened on heathen shores for Christian usefulness. Laborers of all kinds are needed. No Christian man or woman can come here without finding at once a large sphere of usefulness. None need hesitate for fear they cannot learn the language. The people everywhere are learning our language, and much instruction can be given in the English tongue."

"I hope that along side the 'American Mission Homes' already established here, chiefly for half-caste children, we shall soon see an 'American Mission Home' of the Methodist Church for the purely Japanese children. Who will come over and help us?"

#### See That All is Right.

It is always bad to start on a journey without having looked to the harness and to the horse's shoes; and it often happens that the time saved by omitting examination turns out to be a dead loss when the traveller has advanced a little on his journey. Not one minute, but a hundred minutes may be lost by the want of a little attention at first. Set the morning watch with care, if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right, look well to the point you want to sail to, then, whether you make much progress or little, it will be so far in the right direction. The morning hour is generally the index of the day.—*Spurgeon*.



## The Family Treasury.

## Wearied.

Worn! worn! worn!  
 Worried, and wearied, and worn;  
 Looking out in the night,  
 And waiting for the morn;  
 Watching for day to come:  
 A day that never may dawn.

Worried out with the strife  
 And battle, and bruised and scared;  
 Seeking the gate of life,  
 But every hour debarred  
 From lifting the latch, and seeing  
 A haven of rest and peace,  
 Where sorrow is laid at the threshold,  
 And trial and trouble cease.

O, would I lay me down  
 And die on the steps of the door!  
 My heart is so heavy, it feels  
 It may never be lifted more,  
 But little tongues cry to "Father,"  
 And little feet patter the floor.

What if the passers by  
 Needlessly look on my foot  
 I am only a man  
 Staggering on in the race,  
 That so many run to lose,  
 And only end in disgrace.

Worn and out of breath,  
 Footsore and trembling along—  
 Waiting to pray for death,  
 If praying would be wrong—  
 Ah! it is hard to bear;  
 But I hear by a voice in tune  
 With the harmony all things wear,  
 "The task will be over soon."

So I keep up my courage and try,  
 So be it I may succeed—  
 And smile down every sigh,  
 That my loved ones never may need,  
 And mine be the heart that is weary,  
 And mine be the feet that bleed.

—*Harford Evening Post.*

## The Afternoon of Life.

HENRY GROSVENOR, in his autobiography, speaks of the change wrought in him by the death of his son as a passage over to the afternoon of life. The brightness of the morning and the midday was for him wholly gone. It is a pathetic expression, and betrays the keen sensibility of the great journalist. Yet when men reach this stage of their journey, not by a sudden access of grief, but by the even movement of years, we can see nothing in it that they need dread. The afternoon of our common day has its pleasures as well as the morning. The allotted work is finished or finishing. The tense thought and strained nerve are relaxed; the beats of the pulse are slower. Over mind and body there steals a grateful sense of rest. There is something soothing in the mitigation of the intense brightness of the earlier hours of the day. No one can sit quietly and watch the approach of twilight without a quickening of the sense of awe with which we naturally contemplate the mystery of the universe. In the transition from day to night God seems to encompass us more closely. The serious thought which was impossible amid the excitements of active exertion now rises spontaneously, and we are once more in the highest sense rational beings.

Similar to this is all the healthful experience of the afternoon of life. Whether the work be well done or ill done, whether it has ended in victory or defeat, there is a sense of contentment that the period of struggle is past. Charles Lamb devoted one of his most exuberant essays to a description of the feelings of "a superannuated man." Walter Scott wrote in the diary the composition of which was a solace of his later years, "It is enough to have lived." That Gladstone should ask a discharge from the service in which he has so long performed the duties of a soldier and a chief is becoming in a scholar who loves truth for her own sake. We need not speak of Bryant and Emerson and Whitman, whose later afternoon has been tinged with the mellowest of light, and whose characters have put on fresh beauty with advancing years.

We touch upon this theme that we may contribute something, however little it may be, to subdue the dread which so many feel of the afternoon of our earthly existence. There are great natures that cannot but be busy till the nightfall of death comes upon them. Such is Lord John Russell, and such was Guizot. Such an one is Pope Pius, who is brimful of fight, though rapidly verging on ninety years. But there are exceptional men whose superabundant vitality only death can quench. We may be sure of finding that all periods of life have their compensations. If our existence is a journey we may believe that the part of it which lies nearest to our destination will not be barren of joy.—*Methodist.*

## Touch the Torch!

"My old friend, suppose that you and I begin this new year with the determination to be better men. Let us turn over a new leaf." The man thus addressed on a New Year's Eve was fifty years old, and had never given one day to his Lord. He left me with a thoughtful look on his countenance. That evening, for the first time, he was in the prayer-meeting. Within a month he had set up his family altar and been admitted to the church of Christ.

That one sentence did the business. It touched the man just at an impressive moment, and said what a thousand sermons had failed to do. Now, is it not the duty of Christ's people to be watching for opportunities to say a kind, earnest word to the unconverted? We never can tell just when the tinder will catch and flame up. It is ours to touch the torch of truth; and the Divine Spirit may be in the torch, and we know it not.

My neighbor who took that new departure eight years ago, holds out well. The fire kindled by a word has burned on with a steady glow. Nathaniel was in the receptive frame of mind to respond to Phillips' "Come and see." The unconverted are often in such impressive conditions, but no one touches the torch of love to them at the right moment. Harlan Page kept ever at the tentative process; and although sometimes his warm truth came in contact with the ice of the rock, yet in over one hundred cases the fire of conviction kindled, and a soul was converted. Christians are praying for the conversion of souls. But suppose that Jesus should come into our meetings and ask each one, "How many souls hast thou tried to save? To whom hast thou spoken the word in

season?" Probably nine-tenths of the company would stammer out "Not one, Lord, not one!" Such prayer-services end in ashes. They commonly leave a church in a worse condition than before. God has been solemnly invoked to do what his people refuse to do themselves; they have told him pious lies, when they pretended to be anxious that sinners should be brought to the Saviour. It is a fearfully solemn thing, and a dangerous thing, too, for a church to assemble, and ask of God that he would bless their indolence and cowardice. God often answers our conduct, and not our spoken prayers. We do nothing for sinners; the Lord does nothing for us.

Human hearts are not set on fire with icicles. Only a soul in full glow with love to Jesus can kindle another soul. The truth spoken in love was Paul's torch. It is wise to prepare the way for a message to the conscience by some act of personal kindness. A visit to a house of sorrow, open the door for pressing Christ's claims at a succeeding visit. Go and win people to yourself; then win them to your Saviour.

Is your prayer-meeting up to a red-hot glow, this week? Then scatter the fire! Scatter a burning brand, and touch with it some soul that is dead in sin. The more a torch is carried, the brighter it burns. Don't wait for others. Take Jesus with you, and go! The torches kindled at the Pentecostal prayer-meeting, set Jerusalem in a blaze. May God's hand lead, and our hand carry the torch.—*Rev. T. L. Cuyler in Evangelist.*

## Living in Christ.

It is living in Christ which gives the believer his power. President Dwight used to say to his classes as they went out from under his care, "Young men, it is not great talent or great learning that is to enable you to do good; it is abiding in Christ. The young man of whom we expected least all the way through college attained to the greatest usefulness, and did the most for the Master's cause. That man was Asahel Nettleton. His abilities were not striking, and he pre-eminently lived with the Lord, and wherever he went, Christ went with him." And we want no better clue to Whitfield's success in the conversion of sinners than this sentence in his writing: "I love to sit in silence offering myself to God so much day to be stamped as he pleases; while I am thus musing I am filled with his fulness." When we read over the diaries of such saints as Harlan Page, John Wesley and Leigh Richmond, we find the secret of the spiritual strength in such expressions as these: "The dear Lord was with me to-day." "The things of the invisible world were revealed to me." "The kingdom of God was within me." A rustic disciple once expressed it thus: "I had a soul once, but I have no soul now; it was wicked, I could do nothing with it, so I gave it to the Lord Jesus and it is his."—*Union Advocate.*

## Keeping the Tongue.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet indulge in such inaccurate or exaggerated or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method: "Go and tell him his fault between thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—*American Messenger.*

## "Mother is Never at Home."

Willie, once my private pupil, was the son of a very rich man in A.—a generous, good-hearted boy, bright enough, but the prospects of great wealth took away his care for books and love of study. His habits were forming, and he was in great danger, for he had no lack of "spending money," and hence no lack of companions, of whom some were wild and dissipated. But this could not yet be said of Willie.

One morning as he entered my room and laid down his books, he took from his pocket some fine-looking cigars, and handing them to me, said: "Don't you want a good smoke, sir? These are very nice, real Havana."

"No, thank you, Willie," I was happy to reply; "I am glad I am not in the habit of smoking."

"Well," he added, "I smoked too much last night; and besides, I have no lessons this morning."

"How does this happen, Willie?" I asked.

"Tell me where you were, and what you did last night."

"Ho! nothing much," said he. "I was only with the boys at the new billiard saloon; but we had a splendid time."

"Willie," I asked, "did you drink, too?"

"O no, I didn't drink. Some of the boys drank much; I only played and smoked too much, as I said before."

"Well," I said, "I am glad to hear, Willie, you didn't drink; and now tell me, please, truly and frankly, if you think you feel as well this morning—wary and tired, without your lessons—as you would had you spent the evening quietly in your own pleasant home, with your books and with your mother?"

"Ah! to tell the truth," he added with a stifled sigh, "mother is never at home evenings for me to be with."

Sad truth! I could say no more. But O, I wished, for Willie's sake, his mother thoughtless of society and more of her boy.

The other day I met a middle-aged man, a lawyer in business, and an elder in the Church at C., with a pair of skates in his hand. As my eyes fell on them he seemed to misinterpret my thought, and made this excuse: "I have just been getting my children some skates, and now have these for myself that I may go out with them—they seem so delighted to have me. And I am in the office so much I feel the need of getting better acquainted with them. They are growing up very fast, and I must keep hold of them. It seems as if this would be a good way to teach them to love me more, and to know how much I really love and care for them. If I can only keep their hearts, and so live that they will truly love and respect me, I shall feel so much safer about them, and may truly hope that I can keep them, with God's help, from temptation too great to bear, and also lead them into the way of truth and life."

What a blessed apology! How happy the contrast!—*Evangelist.*

## Power of Conscience.

A German preacher relates the following: "After I had been preaching some time in a certain city, I was visited by a man, a total stranger, who asked to see a letter which I had received concerning him, and which, as he supposed, must contain something very much to his injury. I was surprised at the earnestness he manifested, and answered calmly that it would be a sin against all the principles of good society to show a private letter which might have been sent me for the highest welfare of some immortal soul. He answered angrily, 'Sir, I wish to see the letter. You have no right to refuse my request; for I have been slandered.'"

"Do you certainly know that I have received a letter concerning you?"

"Do I know it? Of course, I infer it from the manner in which you pointed me out in your last sermon."

"Don't speak so decidedly. Undoubtedly you have often made mistakes in your life-time. Perhaps you are mistaken again."

"No, no. That is impossible. You described the sin of which I am guilty so clearly; and besides I noticed how you looked at me, and so pointed me out to the entire congregation, saying at the same time, 'Sinner, be sure your sin will find you out.' I expect, therefore, that like an honest man, you will show me the letter, that I may see the accusation, and defend myself against it."

"But I do not know your name even. I do not remember that I have ever seen you. I can not show you any letter concerning you. You will have to tell me what the sin you refer to is."

At length he told me plainly what he referred to, upon which I looked him firmly in the eye and said with great seriousness, "Can you look me steadily in the face, as you will look the Judge of all men in the face on the last day, and affirm in his presence that you are not guilty?"

Conscience on the one hand and passion on the other contended for the victory. At length he raised himself up, and standing erect, in a defiant attitude, he said, "Who gave you permission to question me? I have no need of a father confessor. And even if I had committed a fault, no man would have the right to call me to account in public as you have done."

I now assumed a still milder tone, and said, "Do you know that the words I uttered, 'Be sure your sin will find you out,' are in the Bible?"

"Perhaps so."

"Certainly they are; and 'He who made the eye, shall he not see? He who made the ear, shall he not hear?' And can it be a hard thing for him to bring men's sins into the light? Now I will tell you honestly, I have never received a letter, nor any information, concerning you. But your sin has found you out. That is the effect of the preaching of the word of God. O, my friend, examine seriously your whole life. Who knows but this incident may be the means of your salvation! Perhaps this sermon has saved you from destruction."

He looked down and folded his hands and said, while the tears streamed down his cheeks, "This is a new experience to me. I thank you for your kindness. Yes, I am guilty, and I hope this interview will conduce to my highest welfare."

How to Keep Boys on the Farm.

Much has been written and said about improvement of farms and farming implements, and many have been the discussions about the care of horses, cattle, sheep and fowls, by which they shall attain the greatest possible perfection. In all this the farmer should rejoice and be glad.

But there is a higher want for him; a thinking, hungry mind, also needs food. What provision has he made for himself, wife and children, to meet this want? A few suggestions on this subject may properly occupy us for a few moments. No time is allowed for indefinite remarks—fine sentences, or speculative ideas; so I come at once to the consideration of a practical subject. It is said; and with truth, too, that our sons are inclined to leave us as soon as they grow up. They are attracted to mechanical or professional life—to almost anything, rather than to spend their days on a farm. There must be some cause for so prevailing a tendency. We live in one of the favored regions of our country, as far as soil, climate and beautiful scenery are concerned. Besides, there is an innate love of home to keep our children with us. And yet they go away.

We can not dispose of the subject of pleasant homes so summarily. During a somewhat busy professional life of twenty-five years, I had an opportunity to notice how people live. Perhaps I have seen as much of domestic life among all classes and professions, as most here present. My observation has led me to this conclusion. I do not wonder that many children are discontented. Their homes are large enough—no trouble about that. We often see a commodious front and a small L. The main part is virtually unoccupied. The kitchen in the L serves for wash-room, kitchen and dining and sitting-

room, reeking, as it does, with steam from the wash-boiler, and the cooking of meats, turnips and onions. Used in this manner, it is the concentration of discomfort, and a prolific source of disease.

The third objection to a farmer's life, in the minds of our children, is a pertinent one—its incompatibility with intellectual culture. But this objection is apparent only, not real. I need not give here an inventory of the aids to mental improvement in each, or any of your homes. You well know what attractions you afford your children in this way, to keep them from the resort of idleness and vulgarity during their leisure hours. When one compares the abundance in the barns and granaries with the meagre pittance on the book-shelves, we find, in many instances, whole families living in a literary Sahara.

"It is of no use for me to buy books, for I have no time to read," says the head of the family. "What benefit would it be to my children to idle away their time in reading, when they can be usefully employed in other ways?" One word about that "no time for reading!" It is not true! No time to read! How is it about days when one can not work out of doors? How is it with half hours when waiting for meals? How is it with the long winters? The truth is, no other class of persons has half the time for general reading that the farmer has. Besides, whilst other occupations require that the mind should give heed to what the hands are doing, much that the farmer does in no way interferes with free range of thought, and the closest mental investigation. This fact gives him the advantage over the teacher, the lawyer, merchant, physician, and nearly all others. What he has read, it may be in the few minutes of his leisure, he can make the subject of his thoughts for hours. A child, to be in good bodily health, and grow in stature and strength, does not need to eat all the time. There must be a season for digestion and assimilation, to enable the food to become a part of the body. This same process is the secret of mental growth. To read for hours in succession is no more needful than to eat as long. By thinking one makes others' thoughts his own, and so in an hour may appropriate to himself what required years of investigation in another.

To make them contented and honored at home, or respected and useful in other spheres, I, in conclusion, would offer this prescription: Render home attractive. Consider no part of the house too good to be used. Expend a few dollars for good pictures. Take the local newspaper, as a matter of course. Take some religious paper of the denomination to which you belong. Take one of the leading monthly magazines. Avoid book-agents as an unmitigated nuisance, but purchase from time to time, and frequently, if possible, some good work in history, biography, travels, or standard fiction. In a word, furnish your children with facilities for becoming intelligent, useful members of society. Such an investment will pay better in the end than Northern Pacific railroad bonds!—*Address of M. C. Richardson, M.D., Marlboro', Mass.*

## "Neither do I condemn thee."

Oh, soul of mine! think when those words were said,  
 And how they once were spoken  
 To one, whose heart with cold and virtuous scorn  
 Thou wouldst have broken.

And if a sin so deep, so great as hers,  
 The Master could so pardon,  
 Darest thou lift up an unforgiving face?  
 Heart, canst thou harden?

Before the sin of any sinning soul  
 Under God's listening heaven?  
 Before the love which said "Not seven times,  
 But seventy times seven!"

Before the angels, and that great white cloud  
 Of witness, soul! I wouldst thou  
 Reproach, upbraid, judge harshly and condemn  
 Thy brother? Couldst thou?

Oh, pitiful! that man can be so proud,  
 So hard and unforgiving,  
 While shorter, darker grows the little day  
 That he calls living.

More pitiful to think he cannot see  
 Far in the distance dim  
 The trodden, sleepless, silent eye of God  
 That watches him.

Oh, soul! to hear, forgive, forget to cherish  
 Thy wrongs, the faults of others,  
 And never think thy hands too pure to clasp  
 An erring brother.

So, happily, when before God's throne of grace  
 The guilty deeds no mortal can erase  
 A glowing beam thou,  
 His voice shall say, "Thou didst it unto me,  
 As thou forgavest so forgive I thee,  
 Neither do I condemn thee."

C. L. H.

## Bismarck's Oratory.

If the sole object of political oratory were to produce immediate effect, Prince Bismarck might be pronounced the most successful orator alive. From the day when, in his famous "blood and iron" speech, he stood revealed to Europe as a new force with which the nations had to reckon, he cannot be said to have made a speech which, for the object he had in view—that object not being always to convince his audience in the Chamber—has been entirely unsuccessful, and he has repeatedly earned a triumph of the most exciting sort. He is, in fact, by far the most effective speaker in the German Parliament—can crush an adversary with a sentence, or with a peroration can bring a majority to its feet, foaming with applause. Clear and vehement in utterance, with one high, oratorical faculty—that of condensing a policy into a thundering epigram, translatable into languages—he shares with the Younger Pitt the power of weighting his speeches with facts known only to himself, and letting out secrets where needful, which tell like shells as they drop into an advancing column. His utter plainness, his vehement courage—so opposed to the reticence of most official speakers—his terrible frankness, whether real or assumed, and the exceptional position, which makes of his words acts, all combine to give him an ascendancy which sometimes seems to carry the majority out of itself, till they are ready, like some horse after a victory, to raise him on their shields and pronounce him a king of men.—*London Spectator.*

## For the Young Folk.

## March.

March! March! March! They are coming  
 In troops, to the tune of the wind:  
 Red-headed woodpeckers drumming,  
 Gold-crested thrushes behind;  
 Sparrows in brown jackets hopping  
 Past every gateway and door;  
 Finches with crimson caps stopping  
 Just where they stopped years before.

March! March! March! They are slipping  
 Into their places at last—  
 Little white lily-buds, dripping  
 Under the showers that fall fast;  
 Buttercups, violets, roses;  
 Snowdrops and bluebells and plinks  
 Throng upon thorns of sweet posies,  
 Tending the dewdrops to drink.

March! March! March! They will hurry  
 Forth at the wild bugle-sound—  
 Blossoms and birds in a flurry  
 Fluttering all over the ground.  
 Hang out your flags, hark and willow!  
 Shake out your red tassels, larch!  
 Grass-blades, up from your earth-pillow!  
 Hear who is calling you—March!

—Lucy Larcom, in St. Nicholas for March.

## What a Clean Apron Did.

Tidy neatness in girls is an attraction quite equal to a pretty face; and it is a better recommendation, because a safer evidence of good qualities of character. Incidents like the following are abundant to prove this:

A lady wanted a trusty little maid to help her take charge of a baby. Nobody could recommend one, and she hardly knew where to look for the right kind of a girl. One day she was passing a by-lane, and saw a little girl with a clean apron holding a baby in the doorway of a small house.

"That is the maid for me," said the lady. She stopped and asked the girl for her mother.

"Mother has gone out to work," was the reply. "Father is dead, and now mother has to do everything."

"Should you like to come and live with me?" asked the lady.

"I should like to help mother somehow."

The lady, more pleased than ever with the tidy looks of the girl, called to see her mother, and the end of it was she took the maid to live with her, and found, (what, indeed, she expected to find,) that the neat appearance of her person showed the neat and orderly bent of her mind. She had no careless habits, she was no friend to dirt; but everything she had to do with was folded up and put away, and kept carefully. The lady finds great comfort in her, and helps her mother, whose lot is not now so hard as it was. She smiles when she says, "Sally's recommendation was her clean apron."

## What is Believing?

"I believe in Eddie Morse," Mrs. Eaton heard her little son say to his companions, as he bade them "good evening," when his mother opened the door to admit him, on his return from school.

"Do you know what is meant by the words you have just spoken, my son?" said Mrs. Eaton.

"Oh! yes, mother," was the ready reply; "I meant that I could trust him every time, and feel sure that he would stick to me."

"But why, my boy, do you place so much confidence in Eddie Morse? Are you sure he deserves it?" again asked the lady.

"Why, mother, if you knew Eddie you would never ask such a question. He is just the grandest boy in school; and when a fellow once takes Eddie for his chum, he may feel sure of him through thick and thin. He'll never desert his friends, nor fail of the least thing that he promises. Every body believes in Eddie."

"I am truly glad, my son, that you can give such an account of your friend; but do you know that in praising him you have unconsciously been dwelling on the very traits for which I commended to you our dear Saviour; and how you answered me that you did not understand what believing in Jesus meant—it all seemed so strange and mysterious!—Now just apply to the loving Redeemer what you have been saying of your friend; only remember that it is all true in a far higher and nobler sense of the Lord Jesus than it can possibly be of any mere human being. Our dear Lord is just the 'grandest' being in heaven or on earth, and when one once receives him for a friend, he may feel sure of him in every possible emergency. He was never known to desert a friend, or fail in the fulfillment of a single promise. You understand what it is to believe in Eddie; can't you in the same way believe in Jesus; place all your reliance on his finished sacrifice for sin; and love, and cleave to, and obey him now and evermore, feeling assured, that in sickness or health, life or death, time or eternity, he will never leave nor forsake those that put their trust in him! This is believing in Jesus, and it is just as simple an act as that expressed by your assertion that you believe in Eddie Morse."

## The Great Traveller's Fight With a Lion.

Nowhere in the world are lions so strong or so plentiful as in South Africa. They hide in the jungle by day, but at night their roar reverberates like thunder, and fills the tall grass and swift ostrich, and the great hippopotamus and elephant with fear, as well as all the smaller animals. But it terrifies the tame cattle in the village most; for lions sometimes leap right into the cattle pens. The poor creatures low most piteously when they hear his terrible roar at night, and their owners are almost as much afraid. But Livingstone's presence gave them courage, and they started to try and destroy the destroyers. Three great lions were enclosed in a circle of riders, who gradually drew closer around them; but they had not pluck enough when it came to the point, and allowed all three to break through and escape. As they were going home, Livingstone suddenly saw one of them sitting quite composedly behind some bushes. He fired. "He is shot! he is shot!" cried the natives joyfully; but Livingstone saw they were rejoicing too soon; the beast was wounded, but not killed. He hastily reloaded his gun, but a cry of terror from the whole party made him raise his eyes just in time

to see the lion in the act of springing on him. He was conscious only of the blow that made him reel and fall to the ground, of two glaring eyes, and hot breath upon his face. A momentary anguish as he was seized by the shoulder, and shaken like a rat by a terrier; then came a stupor which made him insensible to pain, though he was conscious of all that was going on. He felt the lion's paw on his head, but turning his eyes, saw one of his men, ten or fifteen yards off, aiming his gun at the brute. It missed fire, but it saved Livingstone; for the lion instantly sprang at his fresh assailant, and then seized by the shoulder a third man, who tried to spear him. But by that time Livingstone's first shot took effect, and with a quiver through his frame the kingly beast rolled on his side, dead. Eleven of his teeth had pierced Livingstone's arm, and crushed the bone, and he never had the perfect use of that arm afterward. It was a wonderful escape, and one of which he always spoke with gratitude to God.—*The Children's Treasury.*

## The Two Newsboys.

While passing along Washington Street one evening, my attention was arrested by a little newsboy, who said to his companion:

"Say, Charlie, how much money have you made to-day?"

"Twenty-five cents."

"Jolly! is that so? Don't tell your mother how much you have made; keep part of it yourself."

The little fellow straightened up, and with great earnestness exclaimed:

"Do you think I would tell my mother a lie?"

Turning to the little fellow with an approving smile, I said, "That is right, my little boy; always tell the truth."

"Noble little fellow! if he abides by that principle of truth, he may rise from his humble position to one of usefulness and honor."

Honest boys make honest men, and honest men make happy homes, good citizens, fair dealers, true Christians, and just legislators; while dishonesty fills the land with suffering and wickedness, and peoples jails and prisons with both young and old. Could granite walls and iron bars speak to us, they would tell us the sad fate of thousands who began their downward career by deceiving and lying. This is a wicked and perverse generation, and honest men are hard to find. Children, if you wish to shun the downward road to ruin; if you wish to be successful and respected; if you wish to make glad the hearts of your parents; and above all, if you wish to please your Heavenly Father, tell the truth, for "Lying lips are an abomination to the Lord; but they that deal truly are his delight."

## The Maiden's Choice.

O, give me the life of a farmer's wife  
 In the fields and the woods so bright,  
 Among the singing birds and the lowing herds,  
 And the clover blossoms white.  
 The note of the morning's heavenward hark,  
 Is the music sweet to me,  
 And the dewy flowers in the early hours,  
 The gems I love to see.  
 O, give me the breezes from the waving trees,  
 The murmur of summer leaves,  
 And the swallow's song as she skips along,  
 Or twitters beneath the eaves;  
 The ploughman's shout, as he's turning out  
 His team at set of sun,  
 Or the merry good night by the fire-fly's light,  
 When his daily work is done.  
 And give me the root and the luscious fruit  
 My own hands raise for food,  
 And the bread so light and the honey white,  
 And the milk so pure and good;  
 For sweet the need of labor is,  
 When the heart is strong at true,  
 And blessings will come to the heart and home  
 If our best we barely do.

## The Shepherd Boy.

One beautiful spring morning a merry-hearted shepherd boy was watching his flock in a blooming valley between woody mountains, and was singing and dancing about for very joy. The Prince of the land was hunting in that neighborhood, and seeing him, called him nearer, and said: "What makes you so happy, my dear little one?" The boy did not know the Prince, and replied: "Why shouldn't I be happy! Our most gracious sovereign is not richer than I am!" "How so?" asked the Prince; "let me hear about your riches!" "The sun in the clear blue sky shines as brightly for me as for the Prince," said the youth; "and mountain and valley grow green and bloom as sweetly for me as for him. I would not part with my two hands for all the money, nor sell my two eyes for all the jewels in the royal treasury." Besides, I have everything I really need. I have enough to eat every day, and good warm clothes to wear, and get money enough every year for my labor and pains to meet all my wants. Can you say the Prince really has more?" The kind Prince smiled, made himself known, and said: "You are right, my good boy. Keep fast hold of your cheerful spirit. Contentment makes one happy and rich as the greatest king.—*Christian Treasury.*

## Do Right.

Two young girls were walking leisurely home from school, one pleasant day in early autumn, when one thus addressed the other:

"Edith Willis, what will the girls say when they hear you have invited Maggie Kelley to your party?"

Edith was silent for a moment, and then raising her soft blue eyes to those of her companion, she replied:

"Ellis, when mamma told me to invite Maggie I asked her the same question. She told me that it made no difference what the girls said, who thought Maggie quite beneath them, because she was poor and her school-bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me those words: 'And the King shall answer and say unto them, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Ah, little readers, never ask what this or that one will say while you are doing what is right; but what Jesus, your King will say at the glorious resurrection morning that will soon dawn upon us.—*Interior.*







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

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

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART, and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

## Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, MARCH 3, 1875.

### THE TEMPERANCE QUESTION AND THE LEGISLATURE.

This important question is, early in the session, being brought prominently before the Legislature. We noted last week that the unfortunate gentleman who proposed the re-opening of the refreshment bar within parliamentary precincts could with difficulty find a second, and could only get one vote beside his own in favor of the measure.

Since then Mr. Ross, of Middlesex, has brought the subject of Prohibition formally before the House. The preamble of his resolution shows that last session petitions for a prohibitory law were presented, signed by 133,465 individuals; that petitions were also presented by municipal corporations representing 478,756 persons; that petitions were presented by the Legislative Assemblies of Ontario and New Brunswick, and by various religious bodies, all praying for a prohibitory liquor law; that petitions signed by 340,234 persons were presented to the Honorable the Senate praying for the same; that a Select Committee to whom the petitions of this House were presented in their report said that "the traffic of intoxicating liquors is an unmitigated evil, wide-spread in its effect, reaching with more or less violence every class of the community, destroying and blighting with its baneful influence the existence of many of the most useful and promising members of society, producing untold domestic misery and destitution, and leading to the formation of habits alike opposed to the moral and intellectual advancement and prosperity of the country; that in examining the answers received from the Sheriffs, Prison Inspectors, Coroners, and Police Magistrates, one hundred and fourteen of whom have voluntarily given evidence, your Committee find that four-fifths of the crime committed in the Province of Ontario are directly or indirectly connected with the manufacture, sale, and consumption of intoxicating liquors. Your Committee further find, on examining the reports of the Prison Inspectors for the Provinces of Ontario and Quebec, that, out of 28,239 commitments to the gaols for the three previous years, 21,236 were committed either for drunkenness or for crimes perpetrated under the influence of drink; that the Select Committee of the Senate to whom the petitions to that hon. House were referred, in their report said, "The united unvarying testimony of all the petitioners is that the vice of intemperance is spreading mainly in consequence of the facilities afforded for the sale of intoxicating liquors. That the traffic in these liquors is the prolific cause of three-fourths of the crime and pauperism in the country. That so long as the traffic is licensed and protected by law the evils resulting from intemperance cannot be repressed, all the various attempts by stringent license laws having signally failed, and they therefore pray for absolute prohibition of the manufacture and sale of intoxicating liquors as beverages." That Commissioners, by order of His Excellency the Governor-General, were appointed during the recess, with instructions to visit the States of the neighboring Union, in which prohibitory laws are or have been in force, to make inquiry into the success which has attended the working of such laws, and to report as well on other essential facts connected therewith; that after a very careful examination of prohibitory laws in those States where the same were enforced it was clearly shown that crime and pauperism were reduced, and the moral, social, and material interests of society very beneficially affected, but that the success of those laws was largely dependent upon the favor with which they were received by those for whose benefit they were enacted.

That in view of these facts it is the opinion of this House that a prohibitory liquor law, fully carried out, is the only effectual remedy for the evils inflicted upon society by intemperance, and that Parliament is prepared, so soon as public opinion will efficiently sustain stringent measures, to promote such legislation as will prohibit the manufacture, importation, and sale of intoxicating liquors so far as the same is within the competency of this House.

It will be seen from the preamble to this resolution how greatly the supporters of the prohibition movement in the House are assisted by the petitions of its friends outside of the House. We hope, therefore, that the temperance community throughout the entire Dominion will continue to petition Parliament until their prayer is granted. They must not allow the enemies of the cause to assert that public opinion is not ripe for prohibition, or the country is apathetic on the subject. They must send such a voice to the Legislature that those who make our laws may understand that the country is ripe for prohibition, that it is in grave earnest about it, and that it will have it. This is really, did we but truly apprehend its importance, the great question of the times.

The Revenue question will, of course, be the great difficulty. But any falling off in this respect will be far more than compensated by the increased prosperity of the country, the diminution of crime and pauperism with their attendant drain upon the national resources. But above all, the appalling moral consequences;

of the traffic, the lamentation and weeping and great woe that it causes, the orphanage and desolation, the sin and misery, the shortened lives and ruined hopes and lost souls of which it is the cause, should a thousand fold outweigh the sordid revenue gain therefrom, and demand the extinction, at once and for ever, of this direst curse that afflicts our country.

### REV. LUKE H. WISEMAN.

Our English Methodist exchanges bring full particulars of the death and funeral obsequies of the lamented Rev. L. H. Wiseman, M.A., whose unexpected death we announced last week. On the Sunday previous to his death, he went in the morning to the Liverpool-Road Chapel, Islington, to preach. He felt somewhat indisposed, and in the vestry of the chapel he felt inward pain, and, leaving the service for others to conduct, he returned to his home, weak and faint, but without any apprehension of any immediate danger. He remained in his house under medical attendance, but employed himself on official and literary matters until the Wednesday, when, being seized with a spasm of the heart, he was removed to his bedroom, where he expired at about 11 o'clock in the evening.

Mr. Wiseman was born in Norwich in 1822, and was therefore in the 53rd year of his age at the time of his death; yet his venerable father is still living, and was present at the funeral of his honored son. After receiving a good education, he became private secretary to Sir Thomas Fowell Buxton. He then became a candidate for the ministry, and after passing through the college at Hoxton, entered in 1841 upon ministerial service. Fourteen years of his circuit life were spent in the country, and thirteen years of it in London. In 1863 he was appointed one of the General Secretaries of the Missionary Society; in 1870 he was elected Secretary of the Conference, and in 1872 he was elected its President. He wrote much for the Press in his later years, and all his writings bore the impress of his clear and vigorous intellect. His attainments in Biblical, theological, and classical learning were high, and his volumes on "Christ's Temptation in the Wilderness" and on "Men of Faith" will remain abiding proofs of such. He was admired and beloved by both ministers and people in Methodism, and his sudden removal cannot fail to elicit widespread sorrowful lamentation.

The address of the Rev. Dr. Punshon at the funeral service in the Liverpool-Road Chapel, was a beautiful, eloquent and touching tribute to the memory of his departed friend. We can almost fancy we hear the familiar voice in these concluding words:

"And now, my dear brethren, those of us who are in this life, who are in this less than a day, do not suppose that we are to-day. Thank God, we do not bury our brother out of our sight as one connected with a failing cause, or one from whose hand has fallen a dishonored banner. We bury him rather as soldiers engaged in a successful campaign, who mourn with all honors—honors greater than military—a comrade that has fallen by their side, but who swears by his ashes to be a conservation, a holier devotion to the work in which he lived and died. The world needs us; the Church needs us; combined movements of the age, which were never so promising in many aspects as they are just now, constrain us, brethren, to greater devotion. Oh! let us make it to-day. No place so appropriate, no hour so solemn as this. Who then is willing to consecrate his service this day unto the Lord? Ourselves and all of us. Not a halfhearted devotion, not a divided allegiance, not a stray emotion, not a solitary faculty; *all!* All of us, consecrated afresh to the service of the Lord. May God accept us again. And may the prayers we breathe to-day at the funeral of our departed brother rise up in His sight, and bring down blessings of consolation upon the bereaved; blessings of comfort for the thousands of hearts which in all parts of our country mourn his loss, and the stimulus of a high and holy inspiration to all of us to be baptized for the dead. Amen."

### THE MONTREAL OUTRAGE.

No Canadian jealous for the honor of his country could fail to be mortified and pained by the news from Montreal that Roman Catholic mobs have interfered with the right of freedom of speech, by riotous attempts to disturb by personal violence, peaceable congregations assembled to hear the Rev. C. Chiniquy. We had begun to hope that the bigotry and intolerance, that gave birth to the Gavazzi riots and former assaults on Mr. Chiniquy, had passed away; that even French Canadians and Irish Romanists had outgrown that method of confuting the arguments of opponents. But it seems that in Lower Canada, as in all Romish countries, the growth of intelligence and liberality among the people is very slow. The *Globe* says no respectable Roman Catholics could be guilty of such conduct. That is certainly a safe statement. For the claim to respectability of those who would be engaged in such a disgraceful business must be very slender. But the Church of Rome must bear the odium of these dastardly assaults against religious freedom. Because reasons to physical force and persecution to suppress the free utterance of sentiments condemning Romish teaching and practice have always been a favorite method, both with the priestly authorities of that Church, and with the lower classes of its adherents. Romanists are ready enough to plead for equal rights and privileges in those Protestant countries where they are in the minority. But in no country, where the priest party is in the ascendant, is the liberty conceded to others they so arrogantly claim for themselves. It is well known that in Rome, before the subjugation by Victor Emanuel except in the private chapels of Ambassadors, no Protestant service was tolerated in the city; and any attempt to hold such a service would have been put down by force. The bitter intolerant tirades of the Romish priests against Protestantism foster and strengthen the bitterness and intolerance that cause these outbreaks. In Protestant Toronto, Archbishop Lynch may pour out his lying slanders against Luther and Protestantism unmolested. But in Montreal a Romish mob has so little confidence in their religion, that they think it can be best served by silencing every voice that speaks against it. We know that some will think it not fair to charge this conduct on Romanism. But nobody denies that these mobs are Romish mobs. They are certainly not Protestants. Is it not then a reproach to their religious teachers, that they have taught them no higher ideas of religious liberty, than such conduct implies? We would just ask

those, who say it is not fair to charge these exhibitions of bigotry and intolerance on the teaching and spirit of Romanism, this question: Suppose that a Presbyterian, or a Methodist crowd, went with clubs and stones to prevent Dr. Lynch delivering his Sunday evening tirades against Protestantism, or to punish him for speaking against the Protestant religion, would the Roman Catholics of Toronto, or any one else say that the blame and reproach of such a transaction should not be charged upon the Church to which that assailing party belonged? Only one answer can be given to this question.

But the civil authorities of Montreal, and of the country, as well as the Church of Rome, are disgraced by such proceedings. A great principle is at stake. It is not simply Mr. Chiniquy or his opinions that are involved; but the right of free speech—civil and religious liberty. As long as men express themselves peacefully to those who choose to hear them, at such times and places as do not violate the rights of others, they must be protected at all hazards. If we have no right to speak, only what may not be displeasing to popish bigots, things have come to a sad pass. Our civil and religious freedom is too precious and costly an inheritance to be tamely sacrificed to the caprice and fury of ignorant fanatics. Such a state of things cannot be tolerated. It is a reproach and disgrace to Canadian civilization.

### POLAR EXPLORATIONS.

The theory of a passage to the North Pole is being revived, with the difference that expectation is now directed to a North-East route instead of, as heretofore, to the North-West. Germany is at present taking the lead in exploration to this mysterious point. The last expedition—that of the *Tygethof*, under the Austrian navigators, Payer and Weyprecht—resulted in a discovery of land in as high a latitude as 82° North. In 1871 the above-mentioned officers, in a little vessel of twenty tons, with a crew of seven men, went north to reconnoitre the sea to the east of Spitzbergen. It was supposed, from the reports of previous navigators, that the ice would, effectually preclude a passage beyond latitude 74° or 75°. But these Germans, with their little craft, went up to a point beyond 78°, finding an open sea with indications of the action of the Gulf stream on the west coast of Nova Zembla. This gave encouragement and impetus to further efforts, and, under the direction of Petermann, a German scientist, who has made a specialty of Polar investigations, the *Tygethof* was started off, "provided with boats and sleds and all the most desirable appliances for a thorough expedition, with a crew mainly of Austrians, and with Tyrolean mountain-climbers to do valiant duty on land, should they find any, and with a large stock of provisions and coal to be deposited in store on the east coast of Nova Zembla." For a length of time no tidings came from the expedition. Friends gave them up as lost. England proposed a search for the missing voyagers, "when at last the telegraph brought the joyful news from Tromsø, on the northern coast of Norway, that the bold Polar travellers, after the most cruel hardships and exertions, had reached the continent on their way home, with nothing but their lives." The result of their explorations are most satisfactory. After their first fearful night-winter of six months, these brave men pushed north during the brief intermission of Arctic rigors which served them for summer, reaching the above-mentioned point of 82°. Another winter then imprisoned them. In the spring of 1874 they left their ship, "although," says Professor Wells, "in the mean time, it was likely to be carried off by the ice and leave them to their graves. By heroic effort they reached a point within about seven degrees of the Pole, and from the heights sent their longing eyes still a degree farther north, thus treading and seeing land farther to the North-East than had ever been discovered before. This newly-discovered land lies on the dividing line between Europe and Asia, and they named it after their sovereign. They believe the land extends still farther north, and then reaches an open polar sea; and, above all, they believe in a North-East rather than a North-West passage to the Pole, thus sustaining the theories of their great patron, Petermann. This success has inspired the Germans to still greater exertions, and has also fired the hearts of other nations, so that again we are likely to have a mania for North Pole expeditions. Germany intends to plant its flag, if possible, on the North Pole the first, and by its favorite passage; and the leaders of this expedition are now its models as scientific explorers and heroes in their fierce conflict with hostile regions and unfriendly elements."

Since preparing the above for our columns, a cablegram informs us that a motion has been made by Mr. Reed in the Imperial Parliament for the postponement for one year of the Polar Expedition now being organized by the British Admiralty, in order that the Austrian and other Governments may co-operate in so important an enterprise. The advantages of associated effort for this purpose are so obvious that there is every probability that the proposal for a year's delay will carry.

### IS THIS SO?

An "occasional correspondent" of the New York *Methodist* gives us some statements regarding Southern Methodism, which we would fain believe to be overdrawn. Respecting admission to membership, our informant says that the Northern plan of probation is abolished. "Members are inducted into full fellowship as soon as they join and are baptized. No time is required to test the genuineness of their conversion, but they are pushed right in to all the privileges and responsibilities of full membership." We have also the avowal, which we want to be slow in receiving, that the spiritual tone of the Southern Church is altogether below that of the Church North. The teachings of Alexander Campbell are said to have prevailed to such an extent through the regions of the South, as to have influenced and modified the temper and methods of the Church South. Penitents are seldom invited to the altar for the instructions and prayers of the Church. "If these persons are converted without these aids, we

and good; but if not, they go so, and are received into full fellowship. The result is sad. Revivals do not bring into the Church many who are truly alive to God, by being justified and born of the Spirit. Some doubtless are, but not the majority." Of class-meetings, also, we learn that they are at a sad discount. "No requirement is made to attend the class-meeting. We might say they are not permitted, in most cases, for they cannot attend a class unless one exists; but I do not know of a single society which maintains one. The effect of this is, in part, to destroy the love-feast. Not getting into the habit of speaking at class leaves the beginner without practice, and when the love-feast comes, he does not speak at all. And thus the number who do speak in love-feast is growing less all the time." All this is news to us in Canada, and before we accept such items for purposes of generalization, we are wishful to hear from the other side. Will some one "rise to explain?"

### THE GREVILLE MEMOIRS.

The Greville Memoirs has attracted more general attention than any book published in England for a long time. Mr. Greville was for forty years clerk of the Privy Council, and by his official position and aristocratic connections was brought into intimate relations with the prominent political actors of the time. Indeed, neither his office nor family can quite account for the confidential terms on which he appears to have been with both George IV. and William IV., and all the great statesmen of their times. There must have been something in his own character to account for the extent to which the greatest men of the day took counsel with him, and expressed their views to him. A weak, shallow man he could not have been. During all these years he was "taking notes" of the men, women, and events that came under his notice. He was a keen and rather cynical observer, and got, so to speak, an inside view of many great public men. The best parts of the Memoirs are the sketches and impressions of the famous men that he came into such close contact with. Such men as the Duke of Wellington, Brougham, Peel, Mackintosh, Macaulay, Canning, Castlereagh, Melbourne, Earl Russell, Palmerston, Graham, Grey, Lyndhurst, O'Connell, and many others pass in review before us. Mr. Greville expresses his opinion of such men with great frankness and apparent impartiality, and even when the results falsify his judgment, he allows his first impression to stand, though often confessing his mistake. But the part of the book that has perhaps been read with most avidity, and which at any rate has evoked the most indignation, is his representations of the coarse and selfish private lives of George IV. and William IV. The portrait is far from complimentary to these royal personages, and has given serious offence in aristocratic circles, and even to the Queen herself. Mr. Reeve, the Editor to whom Mr. Greville committed these "Memoirs," is strongly blamed; though the published volumes bring the chronicles only down to 1837. Accordingly, the January "Quarterly" has a most severe criticism of the work, in which Greville's character is disparaged, his statements questioned, and Mr. Reeve's judgment in publishing the work bitterly condemned. But the article is too evidently written to condemn the book and its author, to have very great weight. Mr. Greville may be occasionally incorrect, and not always unprejudiced; but the book gives evidence of being the work of a shrewd observer, who had good opportunities, and who recorded his impressions frankly and independently.

### T. B. SMITHIES.

Amongst the interesting Pen-and-Ink Sketches of "Methodist men of the time," which have lately made their appearance in the London *Methodist*, is one of T. B. Smithies, Esq., known chiefly, perhaps, from his connection with, and enterprising management of the *British Workman*, a publication which is claimed to have been the first successful effort to bring art within reach of the masses. Says our sketcher of Mr. Smithies, "he was the first, in the *British Workman* and the *Band of Hope Review*, to consecrate the highest style of pictorial art to the service of man and the glory of God as it never was before." Mr. Smithies is to be found at No. 9 Paternoster Row, which we are told is merely a hole in the wall. Penetrating a passage, and climbing a staircase, the visitor comes upon a large apartment, which is a drawing-room and business-office all in one, "all sorts of newspapers and letters and books and pamphlets, are lying about. At one end of the table is a teatray, furnished as tea-trays generally are, with teapot, cups and saucers, and cake and bread-and-butter. As no lady is present, a gentleman pours out the tea and hands about the cake and directs the conversation. The gentleman is in the prime of life, carefully dressed in black, with a fresh face and a kindly eye. \* \* \* Many are seated around that tea-table. \* \* \* It may be one of them is a lord, who has come to talk about open-air services or preaching on Sunday afternoons in some London theatre or hall; by the side of him may be placed a city-missionary; opposite these may be a clergyman of the Church of England, a Friend from the country, a Presbyterian, a Wesleyan, a Congregational minister, a literary gentleman who has come to take instructions as to some article to be carefully written—Mr. Smithies always lays great stress on the adverb—a secretary of some pious or philanthropic society, a brother in want, or a brother just saved as a brand from the fire. There they are, over the cup that cheers but not inebriates, holding a little friendly converse, and stimulating one another, or discussing schemes that may arouse public opinion, quicken the dead life of the Church, and perhaps engage the attention of the Senate itself. Mr. Smithies, of course, is in a hurry—he always is; and no one stays long. The tea-tray is cleared away; the company have bidden one another adieu; Mr. Smithies stays to dictate a few letters, or to select some few engravings; and then the clerks vanish, the housekeeper locks up the place, and in a very modest cab Mr. Smithies is driven off to some committee-meeting, some temperance hall, some ragged-school meeting, some Christian gathering, to speak if need be—at any rate

to aid with his presence and his purse. Of course he is not a married man. Those who are under the yoke have difficulties Mr. Smithies wots not of. No married man could lead the life he does. Perhaps he left home early in the morning, to preside at a breakfast to missionaries connected with foreigners in London, or to take part in one of the breakfasts for which the Young Men's Christian Association in Aldersgate Street is famed, or to join a gathering of Christian gentlemen at the London Tavern or elsewhere. Perhaps he has been almost all over London in the interval between the breakfast and the five-o'clock tea. Certainly few men lead a more industrious life. The danger is that he may attempt too much, and have too many philanthropic irons in the fire."

### CURRENT LEGISLATION.

Several important Bills have been introduced into the House, during the current Session. Among these, is one moved by Mr. Moss, for suppressing Gaming Houses, and punishing the owners or keepers thereof. It empowers the police to enter or break into such houses, to seize money or instruments used in gaming, and to take into custody all persons found therein. The finding of gaming instruments is presumptive evidence of the crime. The whole provisions for suppressing this growing vice are much more stringent than any heretofore enacted on this subject in this country.

Mr. Charlton has introduced a Bill to prevent Cruelty to Animals while in transit by Railway or other means of conveyance. It provides that cattle on Railways or Steamers shall not be kept more than twenty-eight hours without unloading for food, rest, etc. They are to be duly watered and fed at the expense of their owners. They must not be overcrowded during transit, and must be treated in all respects in a humane and kindly manner. It is one of the special characteristics of our holy religion, that, like its Divine author, it cares even for oxen, and makes legislative provision for even the beasts of the field.

An important Government Bill is one respecting copyrights, introduced by the Hon. Mr. Letellier de St. Just. The provisions of the Bill are too numerous and complex to be here stated. They do not, however, meet the approval of the Trade, nor of the Press, and will doubtless be considerably modified in Committee.

Notice of motion of other important resolutions has been given. Mr. Casey, for instance, moves that, instead of the present system of nominations to situations in the civil service, there be substituted, as far as the exigencies of the service will allow, a system of open competitive examinations.

Mr. De Cosmos, of British Columbia, will move that, in view of extending the commerce of the Dominion on the Pacific, it is desirable that the Government take into consideration the advisability of securing a Commercial Treaty between Canada and the Hawaiian Kingdom, similar to the treaty recently negotiated between that kingdom and the United States.

The same gentleman also proposes the establishment of a special Divorce Court in each Province, instead of leaving such matters to the direct action of Parliament.

He also moves, that an address be forwarded to Her Most Gracious Majesty the Queen, praying that in future the Governor-General of the Dominion may be selected from the public men of Canada.

Mr. Mill again brings up his resolution for reorganizing the constitution of the Senate.

Mr. Fournier brought in a Bill to establish a Supreme Court and a Court of Exchequer for the Dominion. The Supreme Court will have original as well as appellate jurisdiction, and appeals will still remain to the Judicial Committee of the Privy Council until removed by Imperial legislation. The number of judges is to be six.

### PERVERTING EDUCATION.

The following brief synopsis of the eloquent and suggestive address of Dr. Douglas is taken from the report in the *Liberal*. It contains words of solemn warning against the perverting influence of Romish schools for girls:

"The choir then sang 'God be merciful unto us,' &c., after which Dr. Douglas addressed the meeting. He expressed difficulty in keying himself up to the octave of the occasion. The shadows of death had been about him in Montreal, and many old familiar faces had been veiled in death. On coming to this city he found that one and another of his old friends were not, for God had taken them. These things were admonitory, and called for higher consecration to the work of Christian missions. He then proceeded to speak of the grandeur and blessing that attached to this work. To give Christianity to a people is to supply all their wants for this world and the next. Material prosperity, intelligence, freedom, stability of domestic life, along with spiritual and eternal good, were comprehended in the gift—missions elevated nations. Look at British history. Our ancestors were tattooed savages. Christianity came to them and made their posterity what they are. This is the power that has given Britannia and Columbia the dominion of the world. It is ours to stand by the Christianity that has done so much for us, and, with its help, to make our the grandest effort in the world. Only that which we owe our national blessings can preserve them to us. Efforts were being made to destroy faith in Christianity, and to shake confidence in missions. Much of our literature was open to the charge of aiming to do this. The Huxleys and the Lyndalls asked us to forsake the light of the sun for the light of their papers—to exchange the fountain of life for the drops of dry delusion. Their names and work would perish, but the name and work of Christ were imperishable; Christianity would go on fulfilling its mission."

"Till Christ has all the nations blest  
That see the light and feel the sun."

The speaker then referred to the state of things in Montreal and the Province of Quebec, resulting from the overshadowing ascendancy of the Church of Rome. A sketch of the history of Jesuitism was given, and a deadly influence in Canada pointed out, and the cost paid by it by Protestant statesmen and others from Ontario rebuked. The multifarious mischiefs connected with Romanism were enumerated; its chameleon-like character, taking color from its surroundings, but its immutable spirit, as variously manifested, were eloquently dwelt upon. Protestants—Methodist Protestants—had a responsibility in regard to Popery. Send no more of your daughters into the slaughter-houses of nursery education. "O, the gentle nun—no pure, beautiful, so good, surrounded with music and flowers," exclaimed the speaker; "how they ding the spell about parents, declaring that nuns never interfere with the faith of the young ladies—when, I say it on authority, they have sworn at the altar of God to do all they can to win their pupils to Rome. Out of ten who enter those nun schools, seven come out Papists. Send not your daughters to these places. Every instinct of patriotism urges the appeal; self-

protection enforces it. Then there is the highest appeal from Christianity itself. O, the darkness, blindness, enslavement, and degradation, inflicted by Romanism. And it is at your doors. Send the gospel to Japan, if you will; send it anywhere, everywhere, but remember the great work that must be done in our own land, especially among the stronghold of Popery, if this Dominion, from Newfoundland to British Columbia, is to be regenerated, redeemed, saved." The reverend Doctor sat down amidst enthusiastic and prolonged cheering.

### ROMANISM IN NEW BRUNSWICK.

The Roman Catholics of New Brunswick think themselves badly used, because a large majority of the people have voted against the establishment by law of Separate Roman Catholic Schools. The recent riots were not creditable to those who engaged in them, nor to their religious teachers. And now an attempt is being made in the Dominion Parliament to secure, through the interference of the British Parliament, such a change as shall enable the priests to carry out their educational policy—a policy that we have no hesitation in saying is detrimental to the intellectual growth of the Roman Catholic people. There is not a country on the face of the globe, in which the priests have had the supreme control of popular education, where the people have not been ignorant and superstitious. Even Roman Catholics themselves know that they would get a better education in the public schools than in separate schools. Mr. Costigan has given notice of a motion for the accomplishment of this object, based on the assumption that any legislation, that does not recognize the rites and usages of the religious denominations, is calculated to promote irritation and destroy general harmony. Which being interpreted means, that public legislation should be conducted in the interest of the Church of Rome; and that if this is not done, they will make a disturbance. But why should there be exceptional legislation in the interest of any one Church, when the legislators are convinced that such legislation would not be conducive to the best interests of the country? After the province and sphere of our general and provincial legislatures have been defined and solemnly fixed, it would certainly be a cause of serious alarm, if at the request of a minority, any power outside of the legislative courts of the country could impose laws and regulations, contrary to the judgment of the majority of the Provincial Parliament, to which that matter has been committed by the Confederation Act.

### DELIVERY OF LETTERS.

It will be seen from an advertisement, in another column, that the Post Office Department has undertaken the delivery of letters in Toronto from this forth. Special attention is called to the following points:—

- 1.—Letters and papers addressed to particular Streets and Numbers will be delivered without delay by Letter Carrier.
- 2.—Letters and papers addressed to Box and Drawer holders will, until otherwise ordered, be delivered through the Boxes and Drawers, as usual. Should, however, such letters and papers be addressed to Streets and Numbers, they will be delivered by Letter Carrier, unless the Sorting Clerk should distinctly and promptly remember that the parties for whom intended are Box and Drawer holders. No letters or papers will be placed in the Boxes or Drawers unless addressed either to the number of the Box or Drawer, or to the holder, or to the care of the holder thereof.
- 3.—Letters and papers addressed simply "Toronto," to parties who have neither Boxes or Drawers, will be delivered as expeditiously as circumstances will permit, either through the General Delivery or by Letter Carrier.
- 4.—Persons desirous of receiving their letters and papers promptly by Letter Carrier, should request their correspondents to place the addresses the Street and Number at which they are to be delivered, as otherwise they will be subjected to delays, which it is impossible to avoid.
- 5.—They should also provide themselves with small change for the payment of unpaid postage, as the Carriers (who are not allowed to give credit) cannot be detained for its collection. In the event of an unpaid letter or paper not being delivered in consequence of the party to whom addressed having no change, it will be taken back to the Post Office and sent out again for delivery as soon thereafter as practicable. If on its being tendered a second time, the party to whom addressed is not provided with the postage, it will be sent to the General Delivery at the Post Office, where application for it will have to be made.
- 6.—Persons having offices at which they desire their letters and papers to be delivered by Letter Carrier should have the boxes or drawers, or to the door, with an opening from the outside, as otherwise, in case the office is closed, the letters and papers will be delayed until the next delivery. It would also be very desirable that, where convenient, letter boxes should be affixed to the doors of private residences.
- 7.—Persons receiving their letters by Letter Carrier should, in the event of their removal, advise their correspondents, and at once send their new address in writing to the Postmaster.
- 8.—Every effort will be used to secure the satisfactory working of the new arrangements. If, however, irregularities occur, they should be at once reported to the Postmaster.

THE ONTARIO LADIES' COLLEGE.—From the *Whitby Gazette* we learn that this Institution is meeting with very great and deserved success. About 60 boarders have entered for the term, beginning February 10th. The Faculty is fully organized and is doing efficient work. From the financial statement we find that of the \$50,000 capital stock, \$41,200 have been subscribed, \$5,000 of this amount by Mr. Sheriff Reynolds. The first call of 20 per cent. on the \$36,000 yielded \$5,295. The second call was made in January, and from the Treasurer we learn that payments thereon are coming in favorably. Great praise, says the *Gazette*, is due to the Rev. J. E. Sanderson, M.A., for the zeal and efficiency with which he has conducted the affairs of the College to such a successful issue.

A London telegram announces that Mr. Gladstone has published another pamphlet entitled "Vaticanism," replying to Newman and Manning. He maintains his original assertions; enlarges Newman, whose secession is the greatest loss to the English Church since Wesley's; acknowledges that the loyalty of the mass of Catholics is unchanged; refutes Manning's assertion that the claims of the Roman Church are not changed by the Vatican decrees, and points to the declarations repudiating the doctrines of Papal infallibility and temporal power, by means of which the English and Irish Catholics obtained full civil liberty.

The February number of *Church Times*, the ultra ritualist paper of the city, is as silly as usual. Among the Saints commemorated is St. Blasius, a bishop of Cappadocia in the fourth century. In time of persecution he hid him-



self in a cave, and was fed by birds, and the wild beasts came to be cured of their diseases. A poor woman whose only pig had been destroyed by a wolf, brought the head to the Saint, who, by his prayers, restored it. While he was languishing in a dark dungeon, this same woman brought him some food and a light, which greatly rejoiced the Saint, and he said, "he who burns a taper to my honor every year, I will remember before God." If these lying legends are part of the creed of Ritualism, it is not only for lunatics.

#### OUR SPECIAL PRIZES.

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

The cost of the U. S. Centennial is put down at between \$7,000,000 and \$8,000,000. Of this Pennsylvania gives outright \$2,500,000, leaving five or six millions of stock only to be redeemed. The price of admission has been fixed at fifty cents. The World's Fair in London, in 1851, received six millions of paying visitors, the Paris Exposition of 1855 over five millions, the World's Fair in London in 1862 over six millions, and that in Paris in 1867 ten millions. It is thought that the entrance fees and the sale of the buildings will be sufficient to reimburse the subscribers to Centennial stock. The headquarters at the St. Nicholas Hotel in New York, is daily becoming the centre of increasing interest.

We have received, from a friend, the Register and Catalogue of the University of Nebraska. By a wise fore-cast this young State has made liberal provision for the educational needs of its sons. It possesses magnificent buildings, has an endowment of 90,000 acres of land, has already organized a Faculty of Arts and of Agriculture, and intends organizing Faculties of Law, Medicine, Science, and Fine Arts. It has a hundred students, a large proportion of whom are ladies.

We received information from the Rev. J. H. Johnson, M.A., in Kingston last Saturday. He expected to complete his collections there for the Endowment Fund that day, and after preaching in Kingston on Sabbath, proceed on Monday to Napanee. When done with Napanee, he would resume his work elsewhere of canvassing for fresh subscriptions. Brother Johnson speaks highly of the promptness displayed by his Kingston subscribers in meeting their obligations.

We regret to announce the death, on last Saturday morning, of Hamilton, eldest surviving son of the Rev. A. Sutherland, of this city. He was in the eighth year of his age. He had been suffering from inflammatory rheumatism since the removal of the family to this city. We deeply sympathize with Brother and Sister Sutherland in their bereavement. May they in their sorrow prove the sufficiency of God.

By the late English mail we learn that Messrs. Moody and Sankey had commenced their labors in Liverpool with every prospect of great success. Immense congregations were in attendance; but, of course, the results were not at that early date equal to what they were in Birmingham. Extensive preparations are being made in London for a protracted series of services in different parts of the city.

We are glad to learn that the hospital for sick children has met such warm encouragement from the community. For some time, we believe, over a hundred dollars a week have been contributed in voluntary unsolicited subscriptions. The Managers give notice that they have at last secured a house suitable for their purpose, which will be ready for the reception of children on the 7th of March. In the meantime, all donations in goods may be addressed to the Hospital.

The New York Chamber of Commerce has recommended to the New York Legislature the passage of an act providing that any parties having a dispute, may, by mutual agreement, submit the same to arbitration, and in that case shall be bound by the award of the arbitrators as by a judgment of a court of law. Why not? If England and America can settle their quarrels by arbitration, why not Englishmen and Americans?

In a conference with Rev. Dr. Miles, Secretary of the American Peace Society, President Grant expressed a warm interest in the movement for international arbitration, and said, "The nations are becoming so civilized as to feel that there is a better way to settle their difficulties than by fighting."

The Grand Duke of Baden, a descendant of the Empress Josephine, whose son is to marry, it is said, the youngest daughter of Queen Victoria, was once rich; but his family property has been made over to the State until it now only affords an annual income of \$315,500, or \$1,000 for every working day of the year.

The present King of Spain bears the title of Alfonso XII. The King who reigned as Alfonso XI. was known as the Avenger, and his kingly power was exercised from 1324 till his death, in 1350. So that it was just 552 years between the two Alfonsos.

Rev. Prof. Wright, M.A., B.D., of the Wesleyan Ladies' College, Hamilton, an acknowledged authority in the science of Geology, has examined the fossil remains recently discovered near that city, and from the character of the teeth, has pronounced them to be those of the giant mastodon.

The Educational Meetings on the Yorkville Circuit are for special reasons postponed. Due notice will be given of the time of holding them.

We regret to learn that the roof of the Wesleyan Church in Owen Sound fell in, owing to the weight of snow upon it.

#### NOTES AND GLEANINGS.

The Pope has raised the dioceses of Boston, Philadelphia, Milwaukee, and Santa Fe to the dignity of archdioceses, which will make their bishops archbishops. The Boston diocese will include the six dioceses of Portland, Burlington, Springfield, Hartford, Providence and Boston. In 1825 there was 1 priest in Massachusetts, 1 in Maine and 1 in New Hampshire. In 1835 there were in New England 27 priests and 22 Catholic churches. In 1844 the number of Catholics in New England was about 60,000 and there were 30 priests and 37 churches. In 1875 there are about 1,000,000 of Catholics, with 1 archbishop, 5 bishops, 441 priests, and 432 churches.

The Greek Church of Russia distinguishes itself favorably from the Roman Catholic by the cordiality which it shows toward efforts for the spread of the Scriptures. During the past three years 750,000 portions of Scripture, chiefly of the New Testament, have been circulated. Monks are frequently engaged in this work and Bible book-shops are connected with many of the monasteries. During the last few years great impetus has been given to missions in the Russian Church. The Czar is president of the Mission Society. Its chief fields of labor are Kamtschatka, Siberia, the Caucasus, and China. Urgent application has also recently been made for more laborers in Japan.

**THE OUTRAGE IN MEXICO.**—We announced a fortnight since, says the *N. Y. Advocate*, another fiendish outrage upon Protestant worshippers in Mexico. Later information confirms the impression first received, that the mob was composed of Roman Catholics, and that the purpose had its inspiration in the general plan of the Romish priests to drive Protestants from that country. The only offence of the Rev. Mr. Hutchinson, Presbyterian Missionary, was that he went to Acapulco to participate in the opening of a Protestant house of worship. It now appears that in the murderous attack by the Papist mob Mr. Hutchinson would probably have been killed had he not secured immediate protection from the United States naval officers, on board a vessel in the harbor. Four Mexicans, and one English Protestant were killed, and eleven others were wounded by the rioters.

**ANOTHER REFORM MOVEMENT IN INDIA.**—A letter from India says: Benares has sent forth a learned pundit, named Dayanand Saraswati Swami, to preach against idols. He has a large following, and is at the present moment making converts in the city of Bombay, whose Hindu population is, and will for some time continue to be, in a state of rare excitement over him and his lectures. This Benares reformer is a kind of Old Hindu, as Dr. Dollinger is an Old Catholic; each claims to be the restorer of an old, undisturbed doctrine and worship; each attacks priestcraft as a priest; neither has the slightest intention of battling for the modern, or anti-dogmatic spirit, however inevitably his iconoclasm may help towards its triumph. The burden of his argument is that idol-worship has no countenance in the Vedas.

**MEMNONITES.**—This religious sect originated in the sixteenth century, taking their name from Simonis Menno, their founder. They reside principally in Holland, Prussia, Russia, Canada and the United States. In America they have some 300 ministers, 500 congregations, and 75,000 communicants. One of their distinguishing tenets is that it is wrong to fight, and they refuse to perform military duty. Those in Russia, were promised exemption from this, but recently an imperial ukase has gone forth which puts an end to this exemption. Hence, to avoid being dragged into the Russian army and compelled to do that which their Bibles and their consciences testify is wrong, large numbers have decided to emigrate to this country, and the year 1875 will witness quite an accession to our population from this source. They will not only be peaceable citizens, but valuable members of the commonwealth in other respects, and it is hoped that the day is far distant when our Government will, by a foolish military policy, drive them from our shores as the Russian Government is now doing from theirs.

**IMPORTANT STATISTICS.**—The nations are divided, according to the *Christian World*, as follows:—Jews, 5,000,000; Mohammedans, 160,000,000; Pagans, 200,000,000; Asiatic Buddhists, 600,000,000; total, 965,000,000; The Christians are divided into Protestants, 75,000,000; Roman Catholics, 153,000,000; Greek Church, 89,000,000—317,000,000. Whole population, 1,283,000,000 souls, of whom it is computed one dies every second, or 3,600 every hour, or 31,557,600 every year. This is a frightful condition of the world, nearly nineteen hundred years after the advent of Jesus. While there are 317,000,000 men nominally Christian, there are about 1,000,000,000 opposed to Christ and His religion. Of the 317,000,000, 153,000,000 are Roman Catholics, 89,000,000 belonging to the Greek Church, leaving but 75,000,000 Protestants, all told, of every description and sect; and, after deducting such as are nominal Christians, leaves but about 50,000,000 truly evangelical Christians on the face of the earth. What a work has the Protestant Church to do! On her rests great, fearful responsibilities.

In her "Glimpses of the Eternal City," of which we have already made favorable mention, Mrs. Sue M. D. Fry speaks of a visit she made to the celebrated *Santa Scala*:

"The veritable steps from which Luther sprang with new resolves and strange purposes born of the words: 'The just shall live by faith.' While I stood reading the bulletin at their foot, which publishes these as twenty-eight marble steps from the palace of Pilate, over which Christ trod when he was brought before Pilate's bar, which may only be ascended on the knees, a swift impulse seized me to spring upon them, but I caught the shadow of a black-cowled monk, whose glittering eyes told plainly how I should have been seized and brought down as swiftly, had I undertaken it. There is a conflict of testimony. The Church says: 'These twenty-eight marble steps were brought from Jerusalem to Rome one night by two strong angels; red-backed guide says: by Empress Helena in 326. I shall not attempt to bias to either belief, only I never before had any just conception of the physical powers of an angel.'"

#### LITERARY NOTICES.

The London *Quarterly Review* (known in England as "The Quarterly") for January has just been republished by The Leonard Scott Publishing Co., 41 Barclay Street, New York. The Western gales, which retarded the steamers, have been the cause of the delay in its publication here. "The Greville Memoirs" have been received with such universal favor, that we experience quite a new sensation on reading a really severe review of them. Such, however, is the one before us, which condemns the lack of taste, not to say good feeling, that places before the public, records of private remarks and conversations, referring to people still living, and in several instances impeaches the accuracy of the facts given. The gauntlet is here boldly thrown down to the *Edinburgh Review*, which, in the October number of last year, bestowed unqualified praise on these Memoirs. In the *Quarterly* for October, there was an article describing the "Organization of the Jesuits," the sequel to which, "The Doctrines of the Jesuits," is here given. "The Life of the Prince Consort" is another work which is receiving high praise from all quarters. In the present notice of it, we have an account of the difficulties Mr. Martin has had to encounter, and the happy manner in which he has succeeded in overcoming them; besides an interesting summary of the Prince's character. "The Judicial Investigation of Truth" is a long dissertation on the serious defects of English law. "Speeches of Pope Pius IX." This is a review of two volumes of speeches of the Pope, collected and published by the Rev. Don Pasquale de Francisca, and being written by Gladstone, will, of course, be read with attention. It contains a brief account of the condition of Rome under the Papal and Italian Governments, of the position of the Pontiff, and the circumstances that have called forth his discourses. The number contains three more interesting essays, one on "Farrar's Life of Christ," one on "Friendly Societies," and one on "The English Bar and the Inns of Court."

The *St. Nicholas* for March is on our table. The monthly chapters of Miss Alcott's new story are very attractive. This time we catch a delightful glimpse of the "Eight Cousins" at home and in the very midst of the confusion and riot produced by the return of their sailor-uncle. Just as interesting, also, is the sight of Rose in her new fancy-dress, and the peep with her into that curious room never before explored, where she makes a great discovery. But Rose is not the only character in the March number who meets with remarkable surprise, for in Mr. Trowbridge's serial the Young Surveyor is as completely astonished by finding his stolen horse when and where he does. If ever there was an ingenious horse-thief, the fellow who captured "Snowfoot" was he! It is a proof of his cunning, that Jack, after all his efforts to find the missing animal, and after his search has been at last so strangely rewarded, is not yet "out of the woods," and seems to be threatened with another unexpected adventure. Almost all boys and girls like narratives of wars and battles, and they will find a story of this sort in the poem called "The War of the Rats and Mice," which is every whit as thrilling in its way as the deeds of any favorite hero from Richard Coeur-de-Lion to Jack the Giant-Killer. The illustrations by Stephens are admirable; one of them, a true "battle-piece," representing a tournament both exciting and novel. As for the rest of the number, we have several excellent stories by Frank R. Stockton, Amalie La Forge and others, sketches of travel and science with illustrations, an article by W. H. Rideing on the Naval Academy at Annapolis, a French Story, two delightful poems by Lucy Larcom and Mary E. Bradley, and—besides other good things—the irrepressible Jack-in-the-Pulpit, whose fun and jokes are always full of wisdom.

**Lippincott's Magazine.**—The March number is unusually attractive. The first two papers, "An Escape from Siberia" and "Australian Scenes and Adventures," are well written, very interesting, full of information, and handsomely illustrated. "Munich as a Pest City" is a clever bit of description, full of facts, showing particularly the bad points of the city. "Once and Again," a paper by Charles Warren Stoddard, will revive numerous pleasant recollections in the minds of all who read it. A brief sketch by S. Weir Mitchell on "The Scientific Life," is full of stirring thought, and is a true and touching tribute to the memory of a noble scientist. "Playing with Fire," by Harriet Prescott Spofford, is a tragic little story. Mr. T. Adolphus Trollope describes his "Recollections of the Tuscan Court under the Grand Duke Leopold," and "Monthly Gossip" is spicy and interesting. J. B. Lippincott & Co., Publishers, 715 & 717 Market Street, Philadelphia. Yearly Subscription, \$4, including postage. Single number, 35 cents. Specimen number, with Premium List, mailed on receipt of 20 cents.

**Scribner's Monthly** for March is a superior number. The high literary character of the magazine is well sustained. Powell's canons of the Colorado are becoming increasingly attractive, and are splendidly illustrated. Dr. Holland's articles in "The Topics of the Time" are unusually good. His "Christianity and Science," from which a brief extract is given on our first page, is a forcible reply to the alleged opposition of Christianity to Science. "The Indecencies of Criticism" is capital. "The Dragon of the Pews," or, our first page, suggests matter for serious thought. Dr. Holland's "Story of Seven Oaks" has already largely increased the demand for the magazine. Mr. Steadman closes his "Victorian Poets" by an essay on Swinburne. We consider Mr. Steadman's criticisms in this series of articles as among the best specimens of literary criticism that America has produced. He has fine poetical insight and rare power of expression. "Some Old Letters" are continued, and besides their own interest, are remarkable as being accompanied by a hitherto unpublished portrait of Sir Walter Scott, by the artist Newton, once well known in America and England. These extracts have been remarkably interesting, and give vivid inside views of the best English society of forty years ago. The writer must have been the wife of the American ambassador. We cannot imagine any other American lady likely to receive such great attention. There are several other interesting articles. The latest issue of *Scribner's* generally seems the best.

**The Atlantic Monthly** for March. Boston: H. O. Houghton & Co.

This magazine has long held a foremost place in the higher literature of America. In its pages many of the finest poems of Longfellow, Whittier, Holmes, Aldrich and other poets have appeared, as well as many of the finest prose writings of the last thirty-five years. The present Editor, we believe, is Mr. Howells, an entirely self-taught man,

but one of the most charming of living writers. Under his charge, and that of the present publishers, the magazine is much more favorable to evangelical religion and to Methodism than when Dr. O. W. Holmes exercised his polished irony and scathing sarcasm upon the cherished beliefs of Christendom. The present number contains an interesting account of "Historical Portraits," lately exhibited in Paris; a very amusing sketch by Mark Twain of "A Pilot's Troubles on the Mississippi"; a curious paper on the "Origin of the Name America," disputing for very cogent reasons its derivation from Amerigo Vesputio, and deriving it from *Americus*, the native designation of the high lands of Nicaragua. "The Virginia Campaign of John Brown" is sketched by a sympathetic hand, and John James Piatt erects a loving memorial to a gifted young American poet, early summoned to the silent land—Forcythe Willson. Other articles of permanent value and some first class poetry make up the number. Art and music is a specialty of this magazine.

**The Canadian Methodist Magazine** for March is just out; and is well filled with vigorous and instructive articles, that cannot fail to secure a cordial welcome from those who have read the former two numbers, and from many who have not. It opens with a graceful sketch of Rev. Jas. Elliott, by Mr. Carroll, accompanied by a portrait. "Religion and Science," by Rev. W. S. Blackstock, is equal to anything of similar length that we have read on the subject it discusses. Our friend, Gervase Holmes, of Cobourg, supplies a well-written article on "Right Words." In reviewing Parkman's "Old Regime of Canada," Mr. Withrow discusses in interesting style a theme with which his previous reading of the old Jesuit Chronicles has made him familiar. "The Digver Indians," by W. W. Ross, "Dr. Peck's Life," by J. J. Shaw, "A Treasury Theme," by Rev. J. Lathern, or Mr. Withrow's "Mayflower Memories," we have not yet found time to read; but they all look attractive and good. Putting a part of the Magazine in smaller type increases the quantity of matter and improves its appearance. We are glad to know that the circulation of the Magazine is steadily increasing, and that there is every prospect that it has an important mission to fulfill in the educational work of our Church and country. See advertisement in another column.

**The Ladies' Repository** for March has two beautiful steel engravings, "The Lake Farm" and "The Vestal," that are both finely executed. "The Vestal" is one of those beautiful thoughtful faces, through which looks out the pure and true soul of a queenly womanhood. The number opens with an article on phases of modern scepticism. It contains an interesting sketch of "Paul Gerhardt," "The Election of a Pope," "The Doctrine of Recognition," by Bishop Foster; "Sir Philip Sidney's Arcadia," and several other interesting papers. The *Repository* seems to be stronger and more attractive in its improved form.

**Ceting on in the World; or Hints on Success in Life.** By William Matthews, LL.D. Chicago: S. C. Griggs & Co. Toronto: Methodist Book-Room.

This is a capital book for young men. It is lucid, lively, terse and vigorous in style; sagacious, sensible, and reliable in its views of life; and contains a rich fund of inspiration and instruction for the practical work of life. Many of the most popular and dangerous mistakes of the young are clearly pointed out. The true ideal of success is constantly discriminated, from the mere attainment of wealth and popularity. Professor Matthews gives no countenance to any doubtful moral course of action. Wise counsels are given to guide the youthful voyager through the rocks and shoals of life's perilous sea. The author enriches his book with many gems of thought from the best minds on the subjects discussed; and by many striking illustrations from the lives of men who have been in the best sense successful. To the young man who pursues the wise practical lessons of this book, and endeavors to act upon its hints and suggestions, it will prove an invaluable treasure. It has already reached the eighteenth thousand, and richly merits a still wider circulation.

**Opening a Chestnut Burr.** By Rev. E. P. Roe. New York: Dodd & Mead.

The quantity of fiction published and read is now immense. It cannot be denied that it has become one of the great educating forces of modern society. That it may be used as the instrument of propagating false views of religion and life, none will deny. Can fiction also be used as the vehicle of sound and Scriptural views of life? Many good people will answer this question in the affirmative, and deem it folly to despise so potent an agency. Among these is the Rev. E. P. Roe. He has written several books, all of which are informed by the highest Christian sentiment. This last is no exception. It is thoroughly loyal to earnest personal godliness, and furnishes many wise practical lessons for the guidance of Christian life. The story is told with great directness, without any side issues, and the interest is well sustained throughout. Walter Gregory is a psychological as well as a religious study. Annie Walton is a fine type of Christian womanhood. We think it is a mistake to make fiction the main element of our reading. At most, it should only be used as a relaxation from severe study. But it is unwise and wrong to denounce all fiction as equally pernicious. There is a vast difference. Some is impure, sensational, perverting. Some is pure, wise, and instructive. In the latter class we rank Mr. Roe's books. They are pure in their moral tone, destitute of all the extraneous sensational characteristics of the Braddon School, and effectively rebuke many of the popular anti-Christian follies of modern irreligious society. There are novels that claim patronage on the ground of being religious. But they often glorify the wrong kind of religion. The religion of Mr. Roe's books, as far as we have examined them, while liberal, is soundly evangelical and Scriptural.

**Religion as Affected by Modern Materialism.** An address by James Martineau, LL.D.; p.p. 68. New York: G. P. Putnam's Sons.

This address, delivered to the students of the Unitarian College, Manchester, England, is a very valuable contribution to the discussion of what must be regarded, on all hands, as the great question of the times. Dr. Martineau's pamphlet is too brief for a full discussion of so large a theme; and its style is adapted in the main to readers supposed to be familiar with the subject discussed; but it is the most acute, philosophical, and masterly protest against the materialistic tendencies of modern scientific thought that we have yet read. The fact that the sympathy of the author has always been strongly on the side of scientific investigation, and in favor of a free handling of sacred subjects, gives peculiar weight to this protest against a tendency in the direction

of atheism. Some of the assumptions of Mill in his recently published essays, though not formally mentioned, are ably and unanswerably refuted. This brief treatise is mainly valuable for its acute analysis of the tendency and defects of the methods against which it protests; and its discriminating revelation of the true method of meeting these assumptions. Dr. Bellows' introduction contains a most graphic and eloquent characterization of the new scientific atheism, against which Dr. Martineau directs his battery. We may possibly attempt to give an article on the main points in this essay on some future occasion.

**Fraternal Camp-Meeting Sermons**, preached by ministers of the various branches of Methodism, at the Round Lake Camp-Meeting, N. Y., July, 1874. With an account of the Fraternal Meeting, New York: Nelson & Phillips. Toronto: Methodist Book-Room; pp. 498.

The title-page of this book sufficiently explains its contents; and will be sufficient to secure attention for it. The occasion was a grand one. The preachers were representative men. The impression made by many of these sermons at the time was deep and favorable. It would be invidious to single out any sermons for special eulogy. A volume containing some of the best pulpit efforts of such preachers as Bishop James, Bishop Simpson, Bishop Peck, Bishop Haven, and Bishop Foster; Bishops Kavanagh and Doggett, of the Church South; Bishop Campbell, the colored orator, the Rev. Joseph Dare, the late Dr. Eddy, Dr. E. O. Haven, and Dr. Deems; and Dr. ARSON GREEN, and Dr. GEO. DOUGLAS, of our own Church, can need no commendation of ours to induce our readers to procure and read it.

**Helps to Prayer: A Manual**, designed to aid Christian believers in acquiring the gift, and in maintaining the spirit and practice of Prayer, in the closet, the family, the social gathering, and the public congregation. New York: Nelson & Phillips. Toronto: Methodist Book-Room.

The fact that this book has been prepared by the Rev. Dr. Kidder is a sufficient guaranty that it will be found well adapted to the purpose for which it was intended. We have no doubt the book will be very acceptable to persons who desire something of this kind; while it may be read with profit by all Christians. The first part is a treatise containing many valuable thoughts and suggestions respecting prayer. The second part supplies appropriate and Scriptural forms of prayer for a variety of occasions and circumstances.

**Memorials of the Rev. Benjamin G. Paddock**, with brief notices of early ministerial associates. Also an appendix containing more extended sketches of Revs. George Gary, Abner Chase, William Case, Seth Mattison, Isaac Puffer, Charles Giles, and others. By Rev. Z. Paddock, D.D. New York: Nelson & Phillips. Toronto: Wesleyan Book-Room.

This is another interesting volume of biography of one of the pioneer itinerants of American Methodism. It contains a variety of interesting facts of Christian experience, missionary labors, and is a contribution to the history of the M. E. Church of the United States. The poetical effusions add nothing to the value of the book. It will be seen from the title-page that reference is made to names intimately connected with Canadian Methodism.

#### REVIVALS IN THE CHURCHES.

God is graciously reviving his work in Port Dover. Over thirty have professed conversion, twenty-seven of whom have united with the Church.

Bro. Carson writes from the King Street Church, in Hamilton: God is visiting us with a gracious revival in this church. About one hundred have sought the Saviour during the past two weeks, most of whom have found peace by believing. The Church has been greatly quickened. The work is still going on, and we are looking for the conversion of the whole congregation.

**MONTREAL SEVENTH CIRCUIT** (Point St. Charles.)

At the Official Quarterly Meeting of this circuit, held on the 23rd ult., the following resolution was carried unanimously:

It was moved by Bro. Theo. Akin, and seconded by Bro. M. N. Darwent, and Resolved,—"That inasmuch as it has pleased Almighty God, in His infinite wisdom and goodness, to remove by death Sisters Hadley and Shephstone, the beloved wives of our much respected official brethren, Bros. Daniel Hadley and Geo. E. Shephstone, since we last met together as a Quarterly Board, we hereby desire to express our heartfelt sympathy with these brethren, and devoutly pray that God would, in a large measure, comfort and sustain them by His grace in their heavy affliction."

#### THE EDUCATIONAL SOCIETY.

DEAR SIR,—As our Educational Society is a new organization, it seems well to keep it before our people.

Bro. Jones and myself have just returned from a meeting in Picton, and are able to make a very favorable report of our reception there. The esteemed Superintendent, the Rev. Mr. Clement, and the Picton friends entered heartily into the scheme, and contributed handsomely. The amount for this circuit for educational purposes will be at least double the amount raised by the two collections last year.

It will be remembered by the brethren that at least one meeting is to be held on each circuit, and that collections are to be made in all the congregations.

As the Educational Society supersedes the former collections in December and February, there will be a loss, if the collections for the Society should be confined to the places where meetings are held.

The articles already published in the GUARDIAN have clearly explained the nature of the Society, and doubtless we shall continue to receive encouraging accounts as the meetings take place.

I am, Yours truly, S. S. NELLES.

Victoria College, Feb. 25th, 1875.

President McMahon has sent a telegraphic despatch to M. Buffet, President of the Assembly, calling on him to form a new ministry. M. Buffet is now in the Voeges, and if he accepts the task, the organization of the new Government will be delayed a few days until he is able to return to Paris.

—Advices from Zanzibar report that a fleet of British men-of-war have bombarded and captured Fort Mozambique, on the Island of Mozambique, off the east coast of Africa. The engagement lasted five hours. Seventeen of the garrison were killed and fifty wounded. Two slave ships were captured with 300 slaves on board.

#### CURRENT NEWS.

—Gen. Wolsey has sailed for Natal.

—The Chicago packers have slaughtered 1,055,325 hogs this season, against 1,504,457 for the same date last year.

—A special despatch from Rome to the *Standard* says serious alarm is again felt concerning the health of the Pope.

—A letter from Annapolis, Ind., says Gordon Claude, of Annapolis, a cadet in the Naval Academy, has been dismissed for refusing to fence with a colored cadet.

—The Grand Jury of Chicago returned an indictment against *The Times*, *Tribune*, *Inter-Ocean*, *Post*, *Mail*, and *Staats Zeitung*, for advertising lotteries.

—The fourth session of the Second Parliament of the Province of Quebec closed on the 2nd ult. It is expected that a dissolution, closely followed by the general election, will shortly take place.

—Senator Castelar will soon go to Geneva. He declares he will refuse to take his seat in the Cortes if he is required to swear allegiance to the Monarchy.

—It is stated that the Earl of Derby has accepted of Spain, as an indemnity for the Virginias outrage on British subjects, £500 sterling for each white, and £300 for each black man murdered.

—Intelligence has been received that the steamship *Hong Kong*, bound hence for Japan, foundered off the Island of Abd-el-Kooree, in the Indian Ocean. Six persons were drowned, eighteen are missing, and nineteen were saved.

—The *Germania* newspaper, published at Berlin, has been confiscated by the Government for publishing the recent encyclical of the Pope to the German bishops. The proprietors are also to be prosecuted.

—A magnificent spectacle can now be witnessed at Niagara Falls. The recent cold snap created mountains of ice, and froze the river from shore to shore some distance below the Falls. Great crowds of visitors are hurrying to witness the grand sight.

—The steamer *Sarmatian*, for Portland, brings out 200 laborers for Canada, and 700 will follow in the steamer of March 4th. After this there will be no more free shipments, as the Allan Line are to raise the fare for emigrants.

—Under the recent treaty the United States will admit Hawaiian sugars and syrups free of duty, while they will send to the Islands on the same terms, bread-stuffs, rice, provisions, agricultural implements, boots and shoes, salt, soap, wool, and several other articles of minor importance.

—The *Pall Mall Gazette* correspondent at Berlin reports that the German Government has received a memorial from the Protestant clergy of Spain complaining that liberty of worship is threatened. Similar memorials have been forwarded to other Protestant powers in Europe and to the United States.

—On the item for the assistance of Mennonite immigration coming up, Mr. Masson urged the importance of the Government endeavoring to secure the repatriation of Canadians now in the United States, and made a motion with the view of securing practical recognition of this policy by the House. An amendment moved by Mr. Holton to the resolution was carried.

—The *Times* announces that the Shah of Persia has granted a Railway Concession to a Russian, General Falkenhagen, notwithstanding his existing Concession to Baron Reuter. The Baron has lodged a protest at Teheran, and the *Times* says the Earl of Derby has instructed the British Minister to Persia to support the protest formally and officially.

—The committee appointed by the Produce Exchange on the State canals went to Albany last week. It consists of five members, who will urge, as is understood, the sale of the lateral canals, the making the depth of the Erie canal fully seven feet throughout, and a reform in the management of the canals by the adoption of a more economical system. A delegation from Chicago and Buffalo will, it is expected, act with the committee.

—As the congregation of St. Andrew's Church, Duane Street, New York, were assembled at vespers one evening last week, a wall still standing of a building recently destroyed by fire, fell upon the church, breaking in upon the people in the east gallery, killing some, and maiming others. A panic ensued, with dreadful results. Six persons are reported to have been killed, and many are injured, though it is supposed none fatally.

—Judge McKean, of Salt Lake City, decides, in the case of Ann Eliza Young's application for divorce and alimony, that she shall receive \$3,000 attorney's fees, and \$500 per month alimony pending the trial, the alimony to date from the beginning of the complaint, which was about twenty months ago. Judge McKean orders that within ten days from service, Brigham Young shall pay the \$3,000 attorney's fees, and in twenty days from service \$9,500 alimony.

—The report that complications have arisen between Germany and Spain in regard to the *Ostend* affair is denied. On the contrary, it is asserted that the relations between the two powers are of a cordial nature. The *Politica* asserts that the indemnity to be paid by Spain to the relatives of the American victims of the *Virginias* affair has been fixed at \$54,000, and that the convention will be signed immediately upon Mr. Cushing presenting his credentials to the new Government.

—A Chicago despatch says: The Communists, an organization which originated during the panic of 1873, and composed chiefly of workmen of foreign extraction, who claim to be in destitute circumstances, have been for some days past threatening an outbreak in case their wants are not supplied. The city authorities made arrangements for any possible outbreak, but up to this time there has been no disturbance, though large crowds gathered round the rooms of the Aid Society, the men, however, dispersing readily when ordered to do so by the police. As all the militia in the city will be in readiness for service, there will not probably be any serious trouble.

—In the United States Senate, Mr. Windom called up the resolution submitted by him on the 2nd ult., instructing the Committee on Commerce to insert in the River and Harbor Appropriation bill such sums as in their judgment can be judiciously and economically expended during the next fiscal year in the improvement of the mouth of the Mississippi River, the connection of that river with the lakes by means of the Fox and Wisconsin improvement, and the Hennepin Canal, the speedy completion of the improvement between Lakes Superior and Huron and Lakes Huron and Erie, the thorough and systematic improvement of the Ohio and Kanawha, and of the Tennessee River. Mr. Sherman opposed such appropriations in the present condition of the national finances. Mr. Windom argued that there was not one of these improvements but would repay the Government a hundred-fold upon the amount expended.



## Correspondence, &amp;c.

## PROHIBITION AND METHODIST PETITIONS.

Mr. Editor—Among my earliest acts as a local preacher in England, was the laying before some village congregations a petition prepared by the Methodist Committee of Privileges on the subject of the Educational clauses of Sir J. Graham's factory bill, which it was supposed tended to place in the hands of the clergy of the Establishment—many of them even at that time strongly inclined to Puseyism—the almost entire control of the education of the children of England.

These petitions were placed in the entry of our chapels on the Sabbath—I suppose in all England—with facilities for signing them, and the preachers, lay and clerical, were requested to call the attention of the congregations to them, and urge the propriety and necessity of signing them. The result of this, with the action of other Nonconformist bodies, was the immediate withdrawal of the obnoxious clauses. I should be very sorry to see our beloved Methodism turned into a political machine, and, indeed, with our divided political opinions and no authoritative whipper-in, there is little danger. Yet, on grave and social questions, I do think our Church may and should be a unit; and as Methodists, secure the sending to Parliament of petitions more numerous and more numerously signed on this Temperance question, than have yet been presented from the entire country.

And as educators of public opinion, with a Premier pledged to the support of Prohibition when public opinion expresses itself sufficiently strongly to warrant it, I think we are called to be the advance guard. Our Church, we believe, is sound to the core on this question. No congregation could be found to get up a counter petition, and scarcely a hand to sign it. The action of the General Conference is in full accord with the suggestion. I wish to make, and only lack in the appointment of some responsible ones to do the work it recommends. This is its action: *Resolved*—That this General Conference authorize the preparation and presentation of a petition to the Governor-General and Parliament of Canada, praying that a law may be passed at the next session of Parliament prohibiting, etc.; and that the President and Secretary of this Conference be empowered to affix thereto the seal of the Conference. (See Journal, page 187, for the resolution in full.)

My suggestion then is this—that leading temperance men in the Ministry in the several Conferences bring in a resolution or resolutions requesting the Conference by the appointment of a Committee, or otherwise, to prepare a suitable petition to the Governor-General, etc., and recommending the Ministers on their several circuits, on a given Sunday or Sundays, to lay these petitions before their congregations, urging their signature, providing proper facilities, in the entry or elsewhere as may be desirable. That a sufficient number of petitions be provided for every circuit and every appointment, with other details which it is not necessary to specify here.

Now, Sir, it seems to me that by some such concerted action as this, we might exert a powerful influence on the Legislature of our Dominion as has never yet been exerted upon it on this question, and at the same time do much to uplift public sentiment to such a point that some temperance Manly may thunder in Parliament in relation to a prohibitory liquor law: "through Parliament or over Parliament this bill must pass." And if the other Churches of the Dominion would adopt some such plan of concerted action the victory would be all the sooner won and the triumph be the more complete.

Without claiming to be a leading temperance man, yet if other and able hands—your own, for instance, Mr. Editor—fall to recommend some such plan, I purpose, if spared, to introduce it myself at the next session of the Toronto Conference in Picton.

If, however, the General Conference Special Committee shall, according to the purpose of its appointment—to "promote as far as possible the recommendations of the General Conference"—do so in regard to the resolution I have quoted above, it would, I think be more generally authoritative, and perchance therefore more efficient. All I wish is that the whole force of our Church may be brought in some way against this gigantic wrong until it is driven from our midst.

LEWIS CLEMENT.

## A PLAINT.

I am not sure whether what I am about to write will answer any good end or not, beyond that of easing the grief of my own heart. I must leave that to the Editor, with his superior opportunities for judging, to decide. The Kingston Road, from the Don Bridge to Duggan's Hotel, divides the county of York on the north side, and the eastern extension of the city on the other. The soil of this section is excellent, the scenery beautiful, and the sky above as clear as over any other part of our sunny clime, three conditions in no wise adapted to make people bad; and, although the extensive brickfields and the attendant teaming of a character adapted to bring coarse, not over-educated men together, I do not know that human nature is any worse here, essentially, than everywhere else. Yet, after all that has been done by various pious agencies, there is only a feeble, struggling religious interest in the neighborhood, counting the influence of all denominations; and what little there is, is subject to a systematic and perpetual course of "stamping out." We are literally "trodden down of the Gentiles."

The truth of this last statement will appear when I state particulars: The road is lined with taverns and public houses. Of these the publicans are as dense as anywhere found in the business, yet it is not too much to say that the sale of liquor is their principal, if not only business. I had occasion to try three of them for necessary accommodation: at two I could get neither oats nor hay for a horse; and at another, two applications for lodgings for a stranger were unobtainable. As they are themselves, the "Bar" is their principal occupation: the pump in the road for the horses and the drink in the tap-room for the more than embriated men, are almost the sole accommodations. Nor will it mend the matter to say, that this is the case with the great majority of taverns within the precincts and environs of cities, thanks to all the authorities concerned. One of the taverns on the county side has the name of secretly, but freely, selling on Sunday, of the truth of which I have little doubt.

But these evils are mostly the effect of a powerful cause, the springs of which are located in your city. Judging from the array of numbers, when they turn out, there are scores and scores of flesh "gentlemen" (they would call themselves), who sport fast horses, that may be known by the poor animals being denuded of their natural covering, and the fur robes and drivers' cloaks flaunt themselves. Sunday, winter and summer, but mostly in winter, is their chosen, special day for exercising their animals and for displaying "taking recreation"; they will probably call it—especially Sunday afternoon. In the season of sleighing, but especially for weeks pending the races on Ashbridge's Bay, the road, now narrowed by the new tramway, is thronged with vehicles—sometimes two, three, and four abreast, competing with each other to see which can pass the other. The result is, that pedestrians, who are shut up to the centre of the road in winter, the sides being choked with snow and ice, are in danger of being run over. It is no uncommon thing to see the few church-goers, women and old people sometimes, with little Sunday-school

children, fleeing as for dear life, to escape the avalanche of snobbery poured out by your great city of Toronto.

Nor are these the worst evils: these exhibitions are awfully demoralizing. It disturbs the quietude of the Sabbath and brings that great conservator of good morals into contempt. Growing boys are collected in large groups, lured away from the church and Sabbath-school, standing by the roadside, witnessing the display, and learning irreverence and ribaldry, a lesson in which they have made great proficiency, as I shall show before I have done.

Then, the races themselves, albeit they receive a respectful notice in your would-be-respectable dailies, are nothing less nor more than a bacchanalian carnival. Thousands of roughs, from the city and country are congregated together; and thousands who would not be brought if not drawn from their work by the excitement of the pageant. These are plied with stimulants on the ice in extemporized booths for that purpose (whether in compliance with, or in evasion of the law, I cannot say) as in the return in various stages of intoxication, shouting, and sometimes "with fist for fighting without loss." And fights are of frequent occurrence. On the first evening of the races, I returned from a meeting in the city "for the promotion of holiness" to encounter one of those "rough and tumble" fights, in which blows, biting and stabbing, with cries of "murder," were parts of the scene enacted. It was like coming out of heaven into pandemonium. A peaceable young man passing at the time accosted me: "We send missionaries to the heathen, but what of these?" "Those," said I, "are worse than heathen—they are demons." "I fear," said he, "you are doing his Satanic Majesty an injustice."

An awkward hindrance to any abatement of such scenes is our distance from all conservators of the peace. We, on the city side of the road, are worse off than those on the country side. There, there is a magistrate and constables; but here there is no representative of the law, but "every man do what is right in his own eyes." A fight need not be adjourned to city limits, and it is free from interruption. The result is, boys will play noisy games under your window all day Sunday; and if you expostulate with them they will greet you with bursts of derisive laughter, if nothing worse; and men may half murder each other in a fight but there is no policeman to interfere. Whose fault it is I know not, that although we pay city taxes on the south side of the Kingston Road, or "Queen Street East," as it is called, full two miles below the Don Bridge, during the nearly two years I have resided here, I never once saw a gentleman wearing the uniform of the city police beyond that point. I would seriously commend this to that severe civic dignitary, who is so free with his censures on ministers and churches—perhaps justly to some extent.

I once took legal advice to see what could be done to abate the Sabbath desecration with its attendant immoralities, but I found the law so "gloriously uncertain" as to amount to a contrivance for countenancing vice, and gave it up in despair. If, therefore, the lady friends (who ought to have some kindly consideration at least), of those Sabbath-breaking gentry—the city pastors, if they acknowledge any—the city pulpits in general—the city press—and officers of the peace can do nothing to abate the nuisance, I am willing to go forth to call back on the "Scripture" which afforded the old colored woman "comfort in her troubles," namely, "Gin and bear it!" Yours submissively,

JOHN CARROLL.

## LAKE SUPERIOR.

Mr. Editor—Perhaps some of the readers of the GUARDIAN would like to know a little about how matters are at Thunder Bay in the midst of our Lake Superior winter.

Our weather during the fall was fine, and continued quite enjoyable, with little exception, until the beginning of the New Year, after which we had two or three weeks of intense cold—the thermometer at night going down to 20, 30, 35, and even 40 degrees below zero. The days, however, were fine and clear, and when there was no wind one could be quite comfortable.

Now that our bay is frozen over, and out into the lake to Isle Royale—forty miles—the storm winds blow, we have less wind, days are clearer, and the weather, generally, more pleasant. The last boat was anxiously expected for two or three weeks before she made her appearance at Thunder Bay, on the 27th of November. Soon the village flags were waving a welcome. We had begun to fear that we would not see another boat before winter, and that the people would be short of provisions before spring. This would have been a hard state of affairs, as we are alone, two hundred miles from Duluth, the nearest town or village, and have no way of going there except on snow-shoes, and by dog train.

The *Ontario* brought just what the people needed to complete their supplies for the winter, so that no one will suffer from the want of food.

Hard times, however, press upon some of the people heavily. The mines shutting down for the winter, throw many out of employment, and as there is but little Government work going on, many are in straitened circumstances. It is expected that there will be busy times next summer, which causes the people to keep up pretty good spirits.

That there is mineral wealth on the north shore of Lake Superior there can be no reasonable doubt, but it is a great pity that the mining interests should be retarded and injured by unprincipled men who want to become rich in a hurry, and without honest work and patient waiting. As in many other mining places, so here, there has been much unfair dealing and dishonesty. This state of things drives away good and true men from the country. But in time things will come to a better state and find their true level.

The statistics of our village have just been taken, and the result is found to be that we have 460 males, 299 females, and 725. Of this number there are 300 under the age of twenty, so that our day school has numerous scholars. I visited the school yesterday, and found the school-house full of scholars, busy learning lessons, from A B C up to book-keeping, &c. All through the late severe cold, even the little children have attended school. They do not seem to suffer much from the cold, if we may judge from the way in which they enjoy themselves at play out of doors, when built, castles, toboggans, &c., and having good rides.

Christmas and New Year passed off in quite an enjoyable manner. We had Sabbath-school anniversary, bazaars, Christmas trees, social gatherings, &c. Notwithstanding the hard times, the people appeared to forget them as much as possible, and enjoyed themselves to a high degree. It was matter for satisfaction and thankfulness that this year there was not so much indulgence in intoxicating drink as on former occasions.

As recommended by the Evangelical Alliance, we had our Week of Prayer, in which we endeavored to give thanks for the past, and humbly implore blessings for the future. In these union meetings we have been cheered and encouraged by the good news, coming to us, of the spiritual blessings experienced in many places in the East, and by the accounts of the outpouring of the Holy Spirit in many places in the West. Of this first of these new countries, from the very beginning, consecrated to Him who is the "Prince of the Kings of the earth." The vast regions between Lake Superior and the Pacific cannot truly prosper without the fear of God and the religion of Jesus. "Righteousness exalteth a nation, but sin is a reproach to any people."

Manitoba and Lake Superior Railroad should be completed as soon as possible, as our great West cannot be settled and developed without it. Manitoba and a vast region beyond it must have an inlet and an outlet. Lake Superior furnishes this as soon as a railroad is built. Large quantities of lumber and timber will be needed on the prairies of the West. The timbered lands about the Lake of the Woods, and on this side, will largely furnish these when the railroad is built. We are convinced that the best time to be worked in winter season better than many suppose, as the snows are not heavy and the weather is steady—no sudden thaws or frosts. Here at Thunder Bay our snow-fall is probably not more than about one-third as much as that of the south

shore of the lake. The reason is easily understood.

It will be interesting to many of your readers to know that our navigation here, since Prince Arthur's Landing, remains open longer than the small lakes in Ontario are frozen over. The steamer *Ontario* left our wharf on the 23rd of November. We had the Silver Lake boat on December 5th, and we had open water until very near Christmas. Indeed the latter part of November and the first part of December seem to be more favorable for navigation than the latter part of October and the first part of November. Especially is this the case on the north shore of our lake, the winds at that season are almost always from the north.

In some seasons the first boat in the spring has come to Thunder Bay in the last week of April, but generally in the first or second week of May. The time is not distant when every day of open water will be necessary, in the fall as well as in the spring. At Silver Lake—25 miles from here—the tug was running until the tenth of this month (January). If there were a railroad from Sault Ste. Marie, traffic could be kept up, from here, with the East until nearly Christmas every season.

To the west, between here and Vancouver's Island, a distance of 2,000 miles, a vast field is opening up for all kinds of enterprise. Through the whole extent of this vast region a railroad should be built as speedily as possible, for our Dominion will, to a great extent, be looked upon as a great field of getting from the Atlantic to the Pacific. To the people of the East, Thunder Bay seems a long way off; but we are not half way across the continent. It appears, too, to be a very cold place; but we are as far south as Paris in France. As we go towards the Pacific the climate moderates.

It is to be hoped that the leading men of our Dominion will not be slow in adopting such measures as will tend to open out the great West for settlement, and prepare the way for the development of all the sources of wealth which Providence has provided.

May the Christian people of Canada be fully alive to their duty in doing what should be done in laying a Christian foundation in all parts of our new countries. A great field for Christian enterprise is before the Methodist Church in Canada in the West. May the Holy Spirit be poured out, making her efficient for great good in every part of the Dominion, from coast to coast.

W. H.

Thunder Bay, Jan. 29th, 1876.

## SERVICES IN THE TEMPLE CHURCH.

DEAR SIR,—In your issue of the 17th ult., I notice an article in reference to the services in the Temple Church, of London, England, which is so very different to my experience of them, while on my late visit to England, that with your permission I should like to relate in a few words what that was. I was placed in a somewhat favorable position for obtaining admission into the church, having a relation who holds an office in the Temple, (and which has been held for three generations in the family), which gives him, with a friend, the right of entry, and consequently occasionally on the Sabbath day, a special privilege of the church. The interior of the church is very beautiful; and there is a very peculiar rule in connection with the seating of all who enter, viz., that the centre is altogether reserved for gentlemen; no pretence is made allowed to sit there. It is probably one of the most fashionable congregations in all England, and on one occasion a lady and gentleman changed their position on the side to the centre, directly in front of where I was seated, when the attendant insisted upon the lady's immediate return to a side seat.

With reference to the service, the usual form of morning prayer in the Church of England Prayer-Book is used, neither more nor less; the responses are chanted as is usual in other churches, and the whole of the singing is beautifully rendered; in fact, it is generally admitted that the choir surpasses any other in England, not excepting Westminster Abbey, or St. George's Chapel, Windsor, which I also attended.

Then with reference to the sermons: Dr. Vaughan, the Master of the Temple, is a most cultured, scholarly gentleman, and I did not observe any of the Cockneyisms attributed to him, but considered his pronunciation of the highest order. His matter, to my mind, was the nearest approach to Mr. Spurgeon's discourses of any that I heard in England—the same plain, simple evangelical language used, and they were not nearly so long, and were read, which, of course, materially detracts from their efficiency and power.

On leaving the church, Fleet Street is completely blocked with carriages of the nobility and gentry waiting for the congregation.

I had the opportunity of attending the services in various other Cathedrals, viz., Canterbury, St. Paul's, Chichester, Winchester, Gloucester, &c., but I consider the service in the Temple, in its spiritual character, superior to any of them.

My great surprise in London was to find the Prayers of the Church of England used in the morning in all the Methodist churches, as they are there called.

Yours, &c., J. E. P.

## CHURCH DESECRATION.

We have had something of late on this point. I might say, that during my ministry I have secured large amounts of money for churches by some of the very means over which some of your correspondents seem to grow pale with horror; and I have yet failed to see the reproving ghost of Wesley. Some people terribly dislike anything that touches the pocket. I met once an official of this class, who, with a large deficiency in his minister's salary, admonished his brethren to be careful, lest in trying to pay the salary, they did not drift away from the simplicity of the Gospel. My experience is, that many of those sticklers for caution, as we have it under the head of "Church Desecration," are a little more cautious about their own pockets than anything else; and that if the whole matter were left to them, we would have no churches to desecrate.

MINISTERS.

## AN ARGUMENT FOR MARRIAGE.

Powers, the sculptor, writing to a friend of what people call the folly of marrying without the means to support a family, expresses frankly his own fears when he found himself in this very position; but he adds, with characteristic candor:—"To tell the truth, however, family and poverty have done more to support me than I have to support them. They have compelled me to make exertions which I hardly thought myself capable of; and often, when on the eve of despairing, they have forced me, like a coward in a corner, to fight like a hero, not for myself, but for my wife and little ones. I have now as much work to do as I can execute, unless I can find more assistance in the marble, and I have a prospect of further commissions." The truth here expressed by the gifted sculptor is like a similar remark we heard not long since by a gentleman who tried matrimony in the same way, and found afterwards that the loose change in his pocket, which he had before squandered in "foolish notions"—young men's whims, as he called them—was enough to support a prudent wife, who, by well regulated economy, has proved a fortune in herself, and had saved a snug sum of money for her once careless husband. "A wife to direct a poor man towards ambition and to a general economy," he said, "was like timely succor at sea, to save him from destruction on perilous voyages."

## Our Church Work.

## CLARENDON CENTRE, P.Q.

My DEAR BRO.—We have on this field a great number who are with us in sentiment, and many who know the joyful sound. Large consecration is one of the objects to make this a grand field for the mighty displays of the Divine, regenerating power. Last year, financially, we stood well. My stay here has been one of personal spiritual profit. I have often witnessed the power of God in the salvation of souls. Some young men are promising for future usefulness. This Church has sent forth men into the harvest, and is prospecting for another band of laborers. There is a dot on our new paragon, which looks large in the eyes of some, but, if they attend to the consecration, the debt will soon disappear. Some generous offers have already been made. The heads of families on this Circuit have a fine opportunity for giving a glorious tone to that blessed faith which has saved their souls, in a three-fold way, viz.—by entire dedication to God, liberally supporting the ministry, and by erection of a splendid church on the old battle ground. This done, and done speedily, will make this fortification impregnable, and will fire their numerous families with a holy zeal that may burn glorious until the latest generation. A place where God has so signally displayed His power, certainly should be held sacred. We have built one new church, which I think will be clear of debt before I leave the country, which was a profitable time. Our beloved Chairman evidently delivered one of the most appropriate sermons ever preached on such an occasion. The work to be done in this Province is of a stupendous character, considering the French and German, in addition to the English. It is of the greatest importance that the Province of Ontario should make strenuous efforts to strengthen our forces, if they would have their own superior privileges perpetuated, for there is no remedy for the darkness and superstition of this vast multitude but the pure Gospel, declared by converted and consecrated men. If the people of Ontario make a little extra exertion for the evangelization of this Province, in a few years the blessed effects will be seen. A word of encouragement on the Temperance question—we have no licensed house in the Township. G. S.

## HORNING'S MILLS.

Mr. Editor—According to announcement our church was re-opened for Divine service on the 24th Jan.; though the snow fell thick and fast from morning until night, the congregations were large and the collections good. The sermons were of a high order. Rev. Mr. Young (Presbyterian) gave us a beautiful discourse from "Blessed is the people that know the joyful sound."

Bro. Hicks preached afternoon and evening. In the afternoon he gave the original and early history of the subject of Christ's coming into the world. In the evening he cheered the hearts of his audience by picturing the place He has gone to prepare for His people. The services were truly seasons of grace and sweet delight.

## TEA-MEETING.

On the following Monday a tea-meeting was held in the church; it was one of the fiercest days peculiar to this winter and particularly to this part of the country. The wind blew, the snow drifted and the roads were filled, yet the people plunged through and the house was comfortably full. We had a second tea-meeting Tuesday, the 30th. There were about 100 present, a fine evening, a full house and a good time. Subscriptions were called for, and soon the sum of \$360 was realized, enough to meet all our liabilities. Our church is now a very neat one, illuminated with two beautiful six-light chandeliers.

We are happy to be able to say that we are not confined to material prosperity. God has been pouring out His Spirit upon us. The Lord commenced a four-day meeting at Clarendon, and under the first sermon the hearts of the people were warmed. The brethren "had a mind to work," men and beasts rested. They were jubilee days; slaves were set free and prisoners found liberty. The meeting was continued for five weeks, and God's arm was made bare in the salvation of parents and children. Bro. Clarke entered heartily into the work.

## CENTRE ROAD.

A week after I closed at Lavender I commenced special services in Whitfield church, Centre road, and continued them for six weeks. After the first week the altar was most fully filled with worshippers of salvation. Though we received strong opposition from a man invested with ministerial robes, God was with us in mercy and power. Many of the people said they had never seen it on this wise before. It was most interesting and affecting to witness husbands, wives, parents and children at the altar seeking for the same blessing. Over sixty-five souls, and the most of them professed to find peace. Not many had met me since I was last here. I have taken sixty members into society since I floated to this mission last July, and though my name does not appear in the Minutes of either Conference, I am working for God and the Church that I love.

We are making preparations to put up a fine paragon in the Spring. Our people are Methodists of the right type whose hands, hearts and means are always ready. Soon, Horning's Mills will be among the best Circuits in our country.

JOHN MARAN.

## THE EDUCATIONAL INTERESTS OF THE METHODIST BODY.

Last Wednesday evening the Rev. Professor Burwash lectured on the above subject, in the basement of the Coldwater Street Church. The attendance was smaller than it otherwise would have been, owing to the unfavorable state of the weather.

Rev. K. Creighton, in introducing the lecturer, said that some years past it had been customary for to take up collections for the churches for the support of means of education for young ministers. Last Conference it was decided that, instead of these collections, it would be desirable to hold a meeting, for the purpose of giving information on the subject, and to commence with that meeting the annual collection. Rev. Mr. Burwash had volunteered to be present at the meeting, and he had in O. H. H. He was well qualified to give information, being connected with the College at Cobourg.

Rev. Mr. Burwash said much pleasure in again visiting Orlia. The town had quadrupled in size since he first became acquainted with it. There were, he thought, few places in Canada which had contributed to the cause of Methodist Education as much as Orlia. If the Methodist of Orlia would show equal liberality, the money required would soon be raised, and more. The subject of Christian instruction, probably more than any other matter, occupied the public mind at the present day. The Sunday-school movement was an outcome of that—a movement which had extended throughout the English-speaking world—and it was an acknowledged means of imparting religious instruction of a high character. That was shown by the fact that the men of highest position and attainments, throughout the Church, devoting themselves to Sunday-school plans and lessons. As the people became better educated, a more intelligent Christianity would be required. There was, in every direction, a general advance in intellectual culture. The standard of intelligence was altogether ahead of what it had been in times past, among all classes. The masses of population were to be educated, the circulation of cheap books, and the newspaper press. That general advance in culture demanded that Christianity should take a corresponding position—religion must become equally intelligent with the people. The minister must be able to give a reason for the faith that is in him. The education of the ministry bore the same relation to the Church, as the Normal School to general public instruction. If the masses of population were to be educated, the education of the ministry must be improved. It was almost the first Church in Canada to provide for the education of its ministry. In 1830 provision was made for the education of the young of both sexes in Christian truth. Subsequent to that date great progress had been made. Since the consolidation of the Methodist Church, a large number of institutions engaged in the work of educating people for responsible positions. There were nine institutions under the direct care of the Church—two of them being colleges for young men who intend devoting them-

selves to the Christian ministry. There were also, in connection with these colleges, theological schools—one in Cobourg and one in New Brunswick. It was about four years since a resolution was passed authorizing the formation of such a school at Victoria College, to be supported by a collection in the churches. The schools had grown very rapidly. The number of pupils, in the first year of the establishment of the theological school in connection with Victoria College, was 18; second year, 25; last year, 36. There were now 50 names enrolled, which would probably be increased to 60 before the end of the year. It was the second largest theological school in the Dominion. Knox College, the Presbyterian institution, had been established nearly 30 years, and had last year 67 students. After three or four years' labor the Methodists found themselves side by side with their Presbyterian brethren.

Besides the school in Cobourg there were others—one in Montreal, another in connection with the College at Sackville, N.B., supported by the liberality of the people there. There was a Ladies' College at Hamilton, favorably known, with 300 students; one at Whitby, under the care of Rev. Mr. Sanderson, with about 100 students; that number embracing boarders and day-pupils; a third at Stansfeld; a fourth at Clarendon, P.Q.—the latter two together with the two schools in connection with the Sackville College, being for the education of the youth of both sexes. Though the education in all these institutions was principally of a secular character, they were regarded by the Church as part of her work. Their object was not to teach so much Greek, grammar, arithmetic, &c., but to care for and watch over the souls of the students. They spent much of their time in attending to their Bible classes, class-meetings, prayer meetings, &c. In the Cobourg College the aspect of affairs was peculiarly cheering. There were about 112 students, most of them preparing for the ministry. About 90 were members of the Methodist Church, and met in class. He (the lecturer) had never seen more profitable meetings, nor any in which the influence of the Spirit of God was more visible. Many conversions had taken place; the young men would go forth better fitted for the work of life in consequence. The course of study pursued embraced the great principles of religious truth. The students read the New Testament in the original language, and were trained in the principles of Christian truth and religious ethics, biblical history, &c., fitting them for positions as laborers in the Church and Sabbath school. In the six educational institutions connected with the Church, 1,200 students were being educated last year; the present year about 1,500. Three-fourths of these were the children of wealthy parents who were able and willing to pay for education. The college at Hamilton paid a dividend of six per cent. to the stock-holders; the Whitby institution, it was expected, would also yield a dividend. The expense the Church proper sustained in connection with such colleges was of less than religious supervision. The institutions were more or less dependent on contributions were those engaged in the education of the ministry, two colleges, three theological schools, and the institute in Manitoba. At the time of Mr. Young's arrival there he found there was hardly a Methodist in the Province. The field was occupied principally by the Episcopal and Presbyterian Churches. The establishment there depended, therefore, upon the Church in other parts of the Dominion for support. The sum required to carry on the whole work during the present year was \$25,000. A donation of 15c. per member would suffice to raise that sum. The average contribution per member, in Orlia, last year, was 16c. The number of probationers at college was increasing every year; there were at present 20, to whom an allowance was made for board amounting to about \$100 per annum. The Canada Presbyterian Church, with only about one-third the ministry, and about one-third the number of students, compared with the Methodist, spent \$40,000 a year on higher education. The average expenditure per member, of the former body, was 40c.; of the latter, 30c. a year. The Rev. gentleman concluded by asserting the necessity of supporting the Church to obtain an education, and the importance of a Church, and the amount of good it accomplished, depended in the greatest degree upon the ministry. There were numbers of young men who, being desirous of entering the ministry, had by hard labor and economy accumulated sufficient money to support them while at college, and even to pay some small fees, and who, if aided by the Church, would be able to enter the ministry as earnest ministers, but if not so aided would be unable to afford the necessary college course. The Church should provide for the thorough education of her ministers at the lowest expense, many of the students being very poor. The money raised at that and similar meetings would be given to a central Board, consisting of an equal number of ministers and laymen, who would distribute it to the various services of the work. A report of the proceedings would be published. The college education did not unfit men for a rough life was evidenced by the missionaries in the North-west and elsewhere. The influence of such institutions is to teach the young to carry religion into the several walks of life.—*Orilia Press.*

## SURPRISE AND ADDRESS.

On Monday evening, 1st ult., a considerable number of the members and friends of the New Connexion congregation, (late Aurora), met at the residence of the Rev. Jas. O. Seymour, to show their appreciation of the services rendered by the Rev. J. O. Seymour, and to manifest their respect for him on the occasion of his leaving Aurora. A very rich table was laid out by the ladies, who came burdened with all manner of good things. A most enjoyable evening was spent, winding up by presenting Mr. Seymour with a very kind address by Mr. T. C. Appleton, accompanied with a handsome purse of money. The venerable recipient of this address replied in very feeling terms, and closed with prayer. Mr. S. goes to Mount Royal to reside for a time with his son-in-law, Rev. L. Holmes.—*Aurora Banner.*

The following highly eulogistic remarks, with reference to our city, are from the pen of Mr. Cooke, the celebrated organizer of Cooke's excursion tours in all parts of the world. We are afraid that perhaps a little closer acquaintance might, in some respects, diminish his enthusiasm: "Toronto, with its 60,000 or 70,000 inhabitants, astonishes me more than any place which recognizes the authority of Queen Victoria. While I read of sharp conflicts in the British Parliament on the miserable question of an extra half-hour for getting drunk after midnight, I found here, on Saturday evening last, every drink-shop closed after seven o'clock, not to be re-opened until seven on Monday morning, and at the very hour the dram-shops were shut the savings-banks opened, and the people were crowding in to pay their deposits. All through the Province of Ontario not a drink-shop, not a cigar-shop—not even an ice-cream shop—is opened on Sunday. The public thoroughfares are not half as bedecked with smoke, or infested with little smoking puppies, as are the public walks of the 'mother country.' Without a State Church, places of worship abound here in every street, and they are thronged with worshippers. There is scarcely a church or chapel in which the singing from a neighboring house of prayer may not be heard. At 11.30 a.m. and 7.30 p.m., the place seemed to be redolent with hymns of praise, and better order in the streets I never witnessed. No wonder that in such a place great numbers of working men own their habitations."

Rev. Charles McKelvey, formerly minister in the Canadian Methodist New Connexion Conference, has been elected Chaplain of the Nebraska Senate. Mr. McKelvey has been for a few years past a member of the Nebraska M. E. Conference.

## House and Farm.

## About the House.

Knives and forks may be fastened in their handles by the following: One pound tallow (obtained at druggist's), eight ounces sulphur; melt, and when cool powder. Mix one part of the powder with half a part of fine sand or brick-dust, fill the cavity of handle, heat the stem of the knife or fork, and insert.

Kerosene oil is good for removing rust from cutlery.

Saturate sponges with water and stand them on plates around and among the window-panes. The object is to supply moisture to neutralize the effects of any furnace or grate heat.

In hanging paper, first furnace-stone the wall and wash with size made of one ounce of glue to a gallon of water. See that the paste has no lumps, and that the back of the paper is covered with it for full ten minutes before hanging.

It is said that lining the walls, ceiling, and windows of a cellar with four or five thicknesses of old newspapers, pasted on with strong size, will prevent roots and other articles stored therein from freezing.

A section of wire-cloth, graded from No. 20 to No. 250, is the best material to strike matches upon.

Two cords of hard wood are about equal in heat-giving qualities to one ton of bituminous coal.

If the sink-spout freezes, insert a piece of lead pipe, into which pour boiling water through a funnel. Keep the pipe constantly pressed against the ice.

Two parts gum camphor, with one part of crystallized carbolic acid, the whole rubbed together with whiting, is an excellent disinfectant and preservative for furs. The odor of the acid is mostly dissipated by the camphor.

To take ink-spots out of mahogany, touch with a feather dipped in a teaspoonful of water to which a few drops of spirits of nitre have been added, and rub quickly with a wet cloth.

To each bowl of starch, before boiling, add a teaspoonful of Epsom salts. Articles prepared with this will be stiffer, and in a measure fire-proof.

When cockroaches get into smooth bowls half filled with molasses and water, they can not get out.

When an iron poker becomes soft by long usage, it can be hardened by heating to a redness and plunging several times in a pail of cold water.

To clean gilt jewelry, to half-a-pint of boiling water add one ounce of cyanide of potassium. When the liquor is cold, mix in half an ounce of ammonia liquor, and one ounce of rectified alcohol. Objects will be rendered bright by brushing with this compound.

Ink-stains may be removed from books by wet



# The Righteous Dead.

MRS. THOMAS FULLER.

Mrs. Fuller (Dorchester Street Church, Montreal), whose maiden name was Ella Annie Lee, was born Nov. 16th, 1841, in the township of Young, near Brockville, Ont. She was led to God at Lynn during a revival of religion, under the ministry of the Rev. J. B. Armstrong.

In 1862 she was married to her devoted husband, and removed to Montreal, where she remained till the call to "come up higher," April 21st, 1874.

At her conversion she openly identified herself with the cause of Christ, and though of an unassuming, even shrinking disposition, her light was never hidden. An exceedingly agreeable collaborer, in special services speaking many a word in season—ready to every good word and work—she was highly prized by people and saints. At the weeknight services, as on the Sabbath, a regular and devoted attendant; testimony in the class-meeting as the morning dew—quiet and refreshing; natural disposition, gentle and unselfish—qualities, beautifully developed by the abounding grace in later life; "in word, in conversation, in charity, in spirit, in faith, in purity," showing all good fidelity to the Master, "she adorned the doctrine of God our Saviour, in things." She was a faithful worker in the cause of the inheritance. During three months' illness, suffering at times, severely, consciousness remained unclouded, and patience perfect and entire, wanting nothing. At first she expressed a desire, if it were God's will, to live for her husband's sake. That it should start out on life's voyage, motherless, troubled her; but, committed back to God his gift, she joyfully followed the voice of the Good Shepherd only to be gladdened by the speedy coming of the Lamb.

Thus departed, lamented by all who knew her, and whose path she more and more into the perfect day.

W. W. Ross.

ROBERT CARLISLE STRUTHERS, Esq.

The subject of this brief memoir was the fourth son of Rev. Daniel and Isabella Struthers, and was born at the village of Waterbeck, Dumfriesshire, Scotland, on the 22nd of May, 1813. In the year 1834 he came to Canada, and after spending some years in Quebec, Montreal and Kingston, he settled in Brighton, county of Northumberland, where, under the ministry of Rev. John Black, he joined the Methodist Church in the year 1845, and from that period up to the day of his death, with the exception of a few years, he remained a faithful member of the same. In the year 1853 he and his family removed to the county of Kent, and settled in Louisville, where he always manifested a deep interest in the welfare of the Church, filling important positions of trust. He was ten years leader of the class in Louisville, a position which he had occupied for some time on the Brighton Circuit, previous to his removal from that place. Endowed with an ardent nature, a cheerful and loving disposition, and a warm and sympathetic spirit, he was much loved by all the members of his class. His house was always a welcome home for the ministers, and many pleasant moments have they spent there. On the 19th of November, 1874, he left his home and went to visit his son in Meriton, and on the following day, while returning, he was, by a sudden call, suddenly called from earth to his home in heaven. He leaves a wife, four sons, and one daughter to mourn the loss of a loving husband and a kind father. On the following Sabbath his remains were followed to their last resting-place by a very large concourse of people, each one feeling that they had suffered a great loss in his removal from their midst, but rejoicing in the thought that their loss is his infinite gain.

W. C. Watson.

MRS. GEO. HARDBOTTLE.

Was born in New Jersey, Pa., July 22nd, 1809. She was the daughter of James Crocker. When about nine years old, she came to Canada and settled in Elmhurst, where, when only thirteen years of age, she was converted to God through the instrumentality of Elder Ryan.

In 1835, she was united in marriage to him who is now left to mourn the loss of her, who for forty years was a sharer of his joys and sorrows. After their marriage, they settled adjacent to this village, and their home became the home of those pioneer Methodist ministers who visited this section of country, then comparatively new. Often have we heard her, her partner, and their interesting family, speak of the visits of those itinerants, whose names were still so fresh with pleasant memories.

Her last illness, dropsy, was long and painful. She bore it with Christian patience and fortitude. That religion which she obtained in youth, and retained through womanhood, sustained her now in old age, and led her to look on death, not with fear or dread, but as a welcome messenger, who was to open to her the gates of entrance to the celestial city. It was our privilege to visit her often during her last illness, and always with heavenly blessing in Jesus—our joy and comfort, and with Christ, yet willing to wait her father's time and will in the matter. During these visits, two things deeply impressed our mind. First, the value of early piety, and second, the importance of holding fast the beginning of our confidence, which hath great recompense of reward, in life and death. Hundreds of doubt or fear perplexed hearts have been lifted up by her clear, she knew in whom she had trusted for over half a century.

On the 23rd December, 1874, she fell asleep in Jesus. On Christmas day, a large circle of friends and acquaintances followed her remains to their last resting place. The writer addressed them on Rev. xiv. 13th verse.

JAS. McALISTER.

MRS. MAGGIE HOGARTH, (Caledonia).

The subject of this sketch was born near Peterborough, in 1843, and came with her parents, Mr. and Mrs. Stephen Hogarth, about 1850. Her early life was remarkable for earnestness of disposition and filial obedience. About 1858 she was converted to God under the labors of the Rev. B. P. Brown, and joined the W. M. Church, and there remained until the Master called. The change from nature to grace was not very perceptible outwardly, nor was the change as great in reference to her spirit as in that of her heart. As time passed on, however, a new life began to manifest itself, and the outward life would manifest. Still, in spite of these difficulties, there was the growth in grace; and as she learned the blessed Word, sitting at the Saviour's feet, listening to the divine Spirit's teachings, she was led onward in paths of truth and grace, always having a fixed determination to live to glorify her Lord and Savior. When some of her loved ones were laid out to rest, before her, there were signs of recovery, the storm had but expended its fury, and the frail tenement, wasted and weary, was speedily sinking into the tomb.

"Not a sound did arise to darken her skies,  
Or hide for a moment her Lord from her eyes."  
To be in the chamber of death and hear the words of triumph as the voice that had oft sweetly sung the Redeemer's praise softened into a whisper, was indeed a privilege beyond the common walks of life. With the mind serenely peaceful, she called her weeping friends to her dying bed, and bid them, one by one, a last affectionate farewell. There and then, when heaven was nearer and Jesus dearer, and the soul longing for release from the suffering clay, our dearest sister made her last dying request of sorrowing friends that they would meet her in heaven, and the promise was given in that solemn hour.

On the 5th of January, 1875, supported by the arm of her bosom friend, raised weeping relatives, some on the way to meet her on the other side, she sweetly fell asleep in Jesus, and passed away to meet sweet infants called away before her, leaving an little orphan behind to cling to the devoted husband in his loneliness, who now mourns his

very deep and sore bereavement. On the 7th of January the mortal remains were taken to their last resting place. The occasion was improved by the writer from 1st Corinthians xv. 55, 57. J. S.

PETER VERMILYEA.

Two days before the Christmas of 1874, Brother Peter Vermilyea (of Rose Hall) passed the boundary of time's narrow circle for the fuller liberty of the spirit land. His race seemed short, and so it was, though it took him nearly fifty years to run it. But he ran well and took the prize awarded the righteous. His earthly home was bright and beautiful; and amid the scenes of his childhood he spent the whole of his short pilgrimage, and no finer spot can be found in the Province of Ontario. His father, John Vermilyea, was a man of many lovely traits, and beautiful surroundings, than the neighborhood of Rose Hall, from which our brother plucked his wings and soared aloft to the royal gardens of paradise. He has gone to be a companion of angels and the spirits of just men made perfect, and to be with Christ, the Mediator of the New Covenant. He went two days before Christmas, to be ready by two days' sojourn in the happy land for the hallelujah chorus, when the angels begin to tune their harps for the celebration of the gladdening day, keeping up the sweet memories of that greatest of events, the birth of Jesus of Nazareth. Twenty years ago, at a love-feast in the old village of Cusecoun, and during the pastorate of Father Laver, Brother V. first got the beatific vision of the crucified. During these twenty years he moved forward with unflinching step, towards the joyous mansion King Jesus prepared for his faithful servants. His heart was ever ready for the moment he should arrive at his Father's house in the skies. For about five years he stood before the Church and the world as a local preacher—a general favorite, his sweet, clear voice giving no uncertain sound, and so richly did the spirit attend his word that much good followed his cheering services. For about fifteen years he led a class in his native place, and secured the confidence of his class and the country around. Possessed of ample means, and of a cordial and lively spirit, his pleasant home afforded a delightful resting-place to all Gospel ministers, and especially did his own pastors get a hearty welcome when they approached his hospitable door. As he was coming around the promontory and looking into the heavenly harbor, he often hoisted the signal of victory over every buffeting billow. He was so far in the advance of us who stood on the shore that we could catch only now and then a word of his triumph. There was much flustering and trembling among friends and family and lookers-on, but amid all the agitation, those words were distinctly heard, "It is all right. It is all well. I am going home." An infirm and aged mother, a wife and two daughters, are left behind, and feel lonely since he has gone; but they expect to go and meet him by and by, and then the whole family will be forever with the Lord.

G. S. DINGMAN.

Wellington, Feb. 18th, 1875.

JANE IRWIN.

The subject of this brief memoir was born in the county of Fermanagh, Ireland, A.D. 1811; converted to God at the age of fourteen through the instrumentality of Methodism; the home of her youth and of her parents, Mr. and Mrs. George Downey, being the first place opened for preaching to the Methodist itinerant on the Cloness circuit, and which afterwards for forty years was a home for preachers, preaching place, and class rooms, her father being leader. To those who may still survive, being acquainted with the circumstances, it will be a source of pleasure to know that she passed away peacefully, resting in Jesus, without a murmur or groan, having kept the prize in view for fifty years. During her journey in Armagh (the last ten years of her life) her walk was consistent with her profession, yet always possessing a feeling of unworthiness and humility. During her illness, which was short, she suffered no pain of body, simply weakness, her mind being fixed on Jesus. She delighted in the revealed word of truth, the Bible was her companion, her aspirations were to be more like her Redeemer, feeling that her work was done here she desired to depart, and like a shock of corn fully ripe, the sickle was thrust in, and she was gathered home on the 3rd day of February, 1875. "Blessed are the dead who die in the Lord."

W. H. COOK.

DAVID EVERITT.

Another aged pilgrim has passed from the toils of earth to the rest of heaven. Brother Everitt was born in the year 1785, and died at the residence of his son, Samuel Everitt, on the 11th of January, 1875. He came to the county of Kent from Pennsylvania in 1797, with other refugees, after the war of Independence, his father being one of the sterling Britons who preferred the old flag. About thirty years ago he gave his heart to God, and joined the Methodist Church, of which he continued a faithful member till the day of his death. He was, for many years, leader of the class in Louisville, till failing health and the infirmities of age compelled him to retire from such a position. During the closing period of his life he realized much of the presence of his Lord, and often could say, "My Jesus has done all things well." His funeral was large, and the writer endeavored to improve the occasion by a discourse founded upon the text, selected by the deceased, Psalm xli. 14th and 15th verses, after which his remains were laid beside his wife, who had passed on twelve years before.

W. C. WATSON.

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