

The Christian Guardian

AND EVANGELICAL WITNESS.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLIX. No. 6.

TORONTO, WEDNESDAY, FEBRUARY 6, 1878.

WHOLE No. 2518.

Literary and Religious.

ETERNAL DURATION OF PUNISHMENT.

Dr. Anderson a Baptist minister of Chicago puts the argument on sin and punishment very forcibly. He says:

But when wicked men, like Judas, have gone to their own place, will their spiritual affinities ever be so changed that they will seek the society of the holy? This is, in substance, the question that has been raised. But is there, even on philosophical grounds, any room for such a view? Assuredly, first of all, the manifest effect of sin on the human heart is wholly at variance with such a notion. There is in all who cherish and habitually commit sin an alarming and powerful tendency toward fixedness in it. Every act of transgression makes stronger the bonds of the sinner, and lessens the probability of his recovery from sin. This is a fact so notorious, that it is well understood by all. In view of it Jeremiah exclaimed, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Men enter hell whose habits of sinning are already fixed. And every moment, as they continue to sin, they are growing into still greater fixedness in evil. The longer one continues in the world of the lost, therefore, the farther any hope of his recovery recedes.

But not only the habit of sinning becomes inveterate, but there is constant progress in the moral corruption. Men never, even in this life, stand still in sin. They go from bad to worse. They constantly press their way downwards into greater depths of iniquity. The inward bias toward sin is incessantly augmented, whilst the restraints of conscience from within, and the checks of public opinion from without, are perpetually weakened. This needs no proof. The awful fact is patent to every eye. But here there are some barriers which resist man's propensities to sin. Conscience at times awakes and utters its sharp and solemn protests. The good speak words of warning. Christian friends put forth their tender entreaties. The Sabbath, the sanctuary, and the Bible lift themselves up in the transgressor's path, that they may save him from impending ruin. But when the sinner shall have gone to his own place, all of these checks to his progress in evil, save perchance one, will have been withdrawn forever. If conscience shall still continue to reprove and lash the lost, as it failed, here on earth, permanently to stay the sinner's progress in evil, so it must just as signally fail in the future world: but long disregarded, it may, perhaps, sink into everlasting slumber. And in that world of woe there will be none of the good—that is not their place—to entreat the sinning. No Sabbath, no sanctuary, no Bible will be there to warn and bless. Men there will be left to themselves, their tendency to evil ever increasing, while every influence from without will be evil and only evil. If men with rapid pace sweep onward in sin here, how much more rapidly there? What hope, we ask, can there be that the spiritual affinities of wicked men will ever be changed after they have voluntarily gone to their own place?

But many have entertained the notion that punishment is reformatory; that if sin is not eradicated from the human heart by milder means, it will at last be burned out by purgatorial fires. But there is no basis for this view in the facts of human experience. What we already know disproves it. Pain, anguish, both of body and mind, is the fruit of sin, is punishment for sin. No sane man disputes that. The sufferings of our race are so manifold and exquisite that no tongue nor pen can adequately portray them. This heritage of woe has been ours for thousands of years. If punishment could reform, if it be a power by which the moral nature of wicked men can be so changed that they will loathe sin, and love and seek holiness, this earth of ours would long since have become the very paradise of God. But after all our sufferings, the earth is still full of corruption. Just in those portions where there is most of woe, there is the most of iniquity, there are the habitations of cruelty.

If we look at special sins which are followed by special and awful penalties, we learn again that punishment does not reform men much less transform them. The man given to lust suffers the most excruciating agony, with the full knowledge that his pain is directly caused by his sin but after his paroxysms of suffering are over, he goes again to his transgression and shame. His anguish has worked no moral change within him. The drunkard suffers again and again all the horrors of delirium; he is overwhelmed with fears; he tosses himself bound from his bed; the beaded sweat stands on his forehead; he believes that serpents bite themselves about his body and fasten their poisonous fangs in his bloated cheeks; he knows that this is the awful penalty for his love of the cup. But it works no reformation. He still rises early in the morning to seek strong drink. In spite of all his woe, he dings to his sin with unrelaxing grip.

If we turn to the world's prison-houses, we see how baseless is the notion that man can be morally renovated by punishment. The

Egyptian, the Assyrian, the Greek and Roman dungeons were the synonyms of horror. Pains and penalties were meted out without mercy. But not a single prisoner, among all the thousands that suffered amid damps and chills, in chains and stocks, was ever transformed in moral character by this fearful punishment. In fact, criminals in the prisons of Christian nations have been morally transformed only by the gospel. No punishment, but the revelation of the divine love and truth in Christ, has lifted many of them up out of sin and brought them into fellowship with God.

It is true, however, that punishment sometimes holds evil propensities temporarily in check, until the powers of love touch the heart and transform the character. Thus judicious punishment, meted out in kindness to children, may restrain the evil which is struggling to assert itself, until the love of guardian or parent shall, through the truth, work the requisite moral change. But even in the family, when there is punishment without love, that punishment, instead of working reformation, only hardens and confirms the young culprits in sin. The punishment itself utterly fails to renovate the moral nature.

In fact, punishment, in and of itself, was never intended to reform men. It does hold temporarily in check outcropping crime, for the safety of society. It does, as we have said, for the time being, restrain evil propensities, till truth and love may touch and save the erring; but its primary object is to satisfy the demands of justice. This fact underlies and shapes the criminal codes of all nations. In these laws certain punishments are prescribed for culprits. Those who framed the laws have not sought, by the prescribed penalties, to secure the reformation of criminals. Law has nothing to do with that. Legislators, therefore, have asked simply, What does justice demand? And they have attached to criminal laws such penalties as in the judgment of mankind will meet and satisfy the claims of justice, pure and simple.

That this is the primary object of punishment becomes clear when an entire community is aroused by some dark and bloody deed. With one voice the multitude cries out for vengeance upon the criminal. The throng is not bloodthirsty; it is made up of upright citizens. It is not moved by personal vindictiveness; not one in a thousand, perhaps, has ever known the culprit. There is only one solution of such a problem. The sense of justice implanted by God in every human heart is aroused, expresses itself, puts forth its majestic and awful demand, and the speedy and condign punishment of the criminal alone will satisfy it.

That the fundamental aim of punishment is not the reformation of the transgressor, but the satisfaction of justice, is clear from the sufferings of Christ. He could not be transformed in character, for he was sinless. He suffered for our iniquities.

If these positions are true—and who can gainsay them?—when wicked men have gone to their own place, we cannot reasonably expect that their sufferings will ever work any reformation in their characters. Punishment reforms no man here on earth; this is not its design; it certainly will not, then, reform any man, who, in hell, has become vastly more depraved and far more depraved in transgression than he was in this life. Men, neither here nor hereafter, can ever be tortured into holiness.

GAMBETTA AS A LEADER.

Gambetta's plans were simply gigantic, and for that reason often worthless. But his purpose was always clear. The number of the combatants and his exhaustless material of war were simply to overwhelm the enemy. The Dictator knew that the German armies were comparatively small; he knew that they were conquerors deep in a foreign land that he hoped to inspire in insurrection against them; he knew that they depended largely for their supplies on railroads that were easily destroyed, and knew that were all Frenchmen as determined as he to destroy the foe, the thing could be done. He saw clearly how much harder it was for Germany than for France to continue the war through a series of years. And this latter was his intention. After peace was declared he gave to his judges his opinion that France should not have concluded peace. A country that in four months had found the means of creating a new army of eight hundred thousand men and fully equipped it, should have obstinately held out to their end. To sustain himself in this position he cited the policy of General Grant to conquer by creating new armies in the face of defeat. The only organized body that Gambetta found was that composed of the ruins of the one defeated before Orleans. In three weeks he increased this to sixty thousand men and one hundred and twenty-eight pieces of artillery; that is, he trebled it. Other corps were soon added to it, while the equipment of all was good and the commissariat excellent. In the matter of weapons nearly all the battalions had modern breech-loaders, which were considered better than the muzzle-gun.

His favorite force was the army of the Loire. This was his own work, and received the most of his intellectual labors and material

aid. The success of this division soon gave it extraordinary moral influence, so that in short time no one spoke of it as other than the "Belle Armee of the Loire." About the end of November it possessed five corps—one hundred and eighty thousand soldiers with five hundred cannon. The Dictator might well be proud of such success, but how was it possible to secure it? In any other country many of Gambetta's measures would have been impracticable. After the land was fairly exhausted, and trade and commerce were destroyed, Gambetta ordered that the departments should furnish a complete battery for every one hundred thousand inhabitants. And this was done; no less than ninety-eight of these batteries had been created up to the period of the truce. But the one secret of success in this respect was the wealth of his field of labor; for the welfare of France had never been brought to a higher point than under the second empire. This great wealth now became mobile; and how fertile it was is proved by the rapid payment of the fearful war indemnity to the Germans.—*National Repository for February.*

WALLENSTEIN'S PALACE, PRAGUE.

The view as we drove down the hill was lovely beyond description. The lace-like pinnacles of the cathedral contrasting with the solid towers of the regal Hradschin, the grim dungeons, the Black Tower and Daliborka, where in old times many a prisoner languished in misery, or shrieked out his life in torture too horrible to be borne in silence; underneath, the old castle moat, the Hirschgraben, growing green in the spring sunshine; the emperor's pleasure-garden; Tycho Brahe's observatory; the Baumgarten, with its winding pathways, its fountains and statues; and the city at our feet, with its numberless towers; the Moldau, with its beautiful bridges, its snake-like rafts and tiny boats—together made a picture of which the memory will never fade away.

At the door of Wallenstein's palace we were greeted by a magnificent personage with a three-cornered hat, and coat reaching to his heels, unlimited gold-lace, and a sash and buckle that were quite stupendous. A fat old porter appeared with a bunch of rusty keys and we were ushered directly into a small chamber, the great duke's bath-room, made to imitate a grotto of stalactites from which the water for the shower-bath dripped down upon the bather. It was very dark, and not at all a cheerful apartment. The old audience-hall, with its grotesque caryatides, was restored in 1854, but the other rooms have undergone little or no alteration, except that effected by time. Before the windows of this hall three of his generals were hanged one day during supper by Wallenstein's command, and at the close of the feast the curtains drawn away from the windows disclosed to the horror-stricken company the lifeless bodies. The garden hall, with one side open to the garden, is adorned with faded frescoes of scenes from the Trojan war; the large pillars are of Bohemian marble, the walls of sculptured marble, and the floor was formerly of the same costly material. In the chapel the same carpets on which the general once knelt still remain.

Leading out of the garden hall is a small room devoted entirely to the use of a stuffed horse, the one Wallenstein rode at the battle of Lutzen. He was not a handsome animal, but that was owing to his age, perhaps, and somewhat, also, to his dilapidations. The guide called him a tiger-horse, and assured us there were no more like him, his head and legs having had to be pieced out with a horse of another color. In this room Wallenstein played at cards or chess with his generals. The frescoes on the walls represent the expedition in search of the Golden Fleece, and here hangs his portrait and that of his second wife, the Countess Harrach. The sorrow, lowering countenance, the small eyes, high forehead, and short bristling hair, have a dark and forbidding aspect, and are in harmony with the character of the man who was reported to be invulnerable in consequence of a compact with the powers of darkness, who aspired to the throne of an emperor, and died by the hand of an assassin. Having studied astrology in Italy, and implicitly believing in the influence of the stars over the actions of men, he read his own future destiny in the planets, and loved to shroud himself in silence and mystery in order the more surely to impress the minds of the vulgar, over whom he maintained great power and authority. Armies arose as if by magic at his command. In the storm of war that, under his leadership, raged from the Danube to the Baltic, victory seemed exhaled to his banner. Having become possessed of enormous wealth by his two marriages, Fortune, who was his deity, poured out her gifts upon him in rich abundance. Wealth flowed in on every side. From the confiscated estates of Protestant nobles he made numberless purchases at a nominal price; by his sword he conquered for himself dukedoms and principalities. Created Duke of Friedland, Count of the Empire, and generalissimo of the imperial forces, he bowed his haughty head to no one save his imperial master. In this palace, to make room for which one hundred houses were pulled down, he maintained

a more than royal splendor, his body-guard consisting of fifty soldiers; sentinels were stationed outside as if a king were reigning within; sixty pages of noble families received their education and training in the art of war in his house; as many horses as there are days in the year fed out of marble mangers in his stables; when he went from home, fifty carriages conveyed himself and suite, fifty wagons carried his baggage and furniture, which were followed by fifty led horses.—*Mrs. J. W. Davis, in Harper's Magazine for January.*

A VISIT TO OUR NEIGHBORS ACROSS THE LINE.

BY PRESIDENT C. H. PAYNE.

It is always enjoyable to tell another your neighbor's good traits, or to share a pleasant experience with a friend. This motive would be sufficient to prompt the present writing, though a higher motive is not wanting. A recent visit to our brethren across the Canadian line left a decidedly favorable impression upon the writer's mind, and brought to his knowledge some facts that may possibly be an inspiration and a profit to others.

The occasion of the visit was an invitation to assist at the re-opening of Elm Street Methodist Church, Toronto, Ontario, and deliver a lecture. Of this special occasion no extended notice need be given except as it indicated the status of our Methodistic brethren in that city, and the hearty, sensible way in which they do things.

The old church had been entirely reconstructed at an expense of some \$50,000, and this was quietly provided for by the pastor himself, (Rev. John Potts), and his efficient trustees, at a tea-meeting on a week evening. There was, therefore, no fearfully heavy work of storming a stronghold of debt on the Sabbath.

The audience-room, arranged and seated much after the style of a modern theatre, is the most compact for its capacity we have ever seen, 2,250 persons, by actual count, were admitted to the house Sabbath evening, and all so near at hand as to hear the speaker's every word with slightest effort on his part—a good point for church-builders to look after—and the whole aspect of the church is inviting and cheery. When will the "children of light" everywhere be as wise as the "children of this world," and make the church, in its physical aspects, as attractive and well-adapted to its ends as the theatre?

Methodism in this goodly city of Toronto seems to be in a most flourishing condition, having some twenty-five churches of the various Wesleyan branches. (We think this is a little above the mark.—*Ed. Guardian.*) This, for a population of about 60,000, is a good showing. Some of these are among the largest and finest in universal Methodism. The Metropolitan, built a few years since, is a stately pile, standing in the centre of a vast open square, nearly four acres in extent, in the very heart of the city. In respect to size, beauty, seating capacity, and open space around it, all combined, it probably has no superior, if indeed equal, in the Methodistic world.

The Methodist Church of Canada, formerly connected with the British Wesleyan Conference, but recently becoming an independent body, is the most numerous and strongest branch of the different Methodisms. The Methodist Episcopal Church of Canada has, I believe, no church in Toronto.

That which impresses a stranger most favorably in this fair city is the observance of the Sabbath, and attendance upon public worship. It is doubtful if there is another city on either hemisphere of this globe that equals it in church-going habits; certainly none has ever come under our observation. A gentleman well acquainted with the city told me that during the hours of church service scarcely a person could be seen on the streets; when the bells ring for service all Toronto is seen on its way to church. We were surprised and gratified beyond measure to see this state of things. Overflowing churches in these days are novelties in city or country, except in rare instances and on special occasions. It would not be difficult to name cities four times the size of Toronto with a smaller number of people attending church, and we fear, a smaller number of evangelical Church members. It is no wonder that the morals and general prosperity of the city are highly encouraging.

It is a question worth our careful study how the people of our cities and towns can be gathered in equal numbers into our sanctuaries and held to such an observance of the Lord's day.

Another valuable feature of the Methodism we saw among our Provincial neighbors was its heartiness and Christian politeness. Did any of our ministerial readers ever preach in a strange place, and go away receiving hardly a warm grasp of the hand, or cordial God bless you? Go to Toronto and you will not be likely to have that experience, but, on the contrary, the most enthusiastic greeting and kindly words of cheer that ever encouraged and fed your hungry heart. We are not much given to formalities and punctilious ceremonies; we confess to a little nervousness at first, when, at our lecture on Monday

night, the venerable Dr. E. Ryerson spoke such pleasant introductory words of our nation and Church, etc., and the not less venerable Dr. Green, at the close, arose with his extended resolution of thanks, and a good lay brother followed with a second to the resolution, accompanied with a glowing speech, etc.; but the whole matter was conducted with such evident heartiness, and followed by such enthusiastic hand-shaking, with expressions of good-will, that we concluded it was a genuine part of their religion manifested to all God's ministers, and not a bad thing to be cultivated in some good degree on this side the line, and everywhere among good Christian people. The Church, generally, is not overburdened with Christian warmth and Christian courtesy.

Of many other interesting features of Toronto, and our visit there, we must not take time and space to write. A visit to the Toronto University gave us pleasure and furnished desired information, while examination of the superior appointments of the Education Department of the Province of Ontario convinced us that its system of public instruction is in most respects hardly equalled in the United States. This is largely the product of Dr. Ryerson's active mind, as he for many years was at the head of this department.

Rev. Mr. Potts, whose guest we were, is foremost among the strong and popular preachers of the denomination, and believes in bringing things to pass. Rev. Mr. Rose, Book Steward, looks diligently and successfully after their publishing interests, and Rev. Mr. Dewart ably conducts the CHRISTIAN GUARDIAN. With all these brethren, together with Rev. Dr. Taylor, Dr. Green, and Dr. Ellicott, Hon. Mr. McDonald, and a host of other worthy laymen, we held pleasant intercourse, and from them received special and brotherly attention. We shall not soon forget our delightful visit to our neighbors over the line, and wish them Godspeed in their noble Christian work.—*N. Y. Christian Advocate.*

METHODIST MISSIONS IN ITALY.

ROME, Christmas, 1877.

One of the most pleasing and profitable acquaintances I have made in Rome is with the Rev. Dr. Vernon. He came here, as you know, to take charge of the missionary work of the Methodist Church of the United States in Italy. And he is, indeed, the right man in the right place. A more fitting representative of his denomination could not be found. Full of zeal and energy, ardent and active, he has also great executive ability, full command of the beautiful Italian tongue, and tact in dealing with men, so that he imparts life and force to the work in his hands.

The Methodist chapel is filled with an interesting congregation of Italian worshippers, who have been led to turn away from the miserable husks of Romanism to feed upon the Bread of Life.

But this is only one of fifteen stations where the gospel is preached by faithful and able men under Dr. Vernon's general superintendence. Congregations have been gathered in Naples, Terni, Perugia, Arezzo, Florence, Bologna, Milan, Venice, and other places, and unto them the gospel is proclaimed with simplicity and boldness by men well trained and qualified to preach.

Dr. Vernon does not encourage the support of secular day-schools, and in this I think he is wise and right. The public schools of Italy are well conducted, and are not under the control of the Roman Catholic clergy. It is not desirable to set up schools to divert the children from those of the State; and as we oppose Romish schools in the United States, so we should not encourage Protestant secular schools in Italy. By preaching the word, by Sabbath-schools, by visiting from house to house, by doing the work of evangelists and pastors, these men are winning souls to Christ and laying the foundations of a true Church in Italy. Their work encounters marked opposition, and it would be very strange if it did not. Converts from Romanism are often subjected to the loss of their daily food, being deserted by friends and discharged by their employers, but the work goes onward steadily, and is taking hold on the people.

I heard Dr. Vernon making addresses in Italian and in English. He has great power as a public speaker, and never fails to make a deep impression. Under his superintendence the missionary work might be greatly extended in Italy—and it will be, just as fast as the means are furnished for the support of Christian workers.

Other denominations as well as the Methodists are in the field; but none are doing better work than Dr. Vernon's missions. The Wesleyans of England sustain an efficient mission in the hands of Mr. Pigott. They have about thirty stations, with nearly 2,000 Church members.

It has been a great refreshment to me to meet these Christian ministers and fellow-workers for Christ in the City of Rome, and I thought you would not be unwilling to hear of their usefulness in the great mission on which they have come.—*S. Irons Prime, in N. Y. Observer.*

A DUKE ON DISESTABLISHMENT.

The Duke of Argyll has shown his sense of the critical condition of the Scotch Establishment by publishing in the *Contemporary Review* a long and carefully elaborated argument to prove that the abolition of patronage ought to have produced an effect precisely opposite to that which it has actually caused. He also seeks to add to the effect of his argument by warning the friends of the English Establishment that the case of their neighbors intimately concerns themselves. The article thus consists partly of a special plea for the institution immediately threatened, and partly of a defence of the general principle to which the abolition of the Scotch Establishment would be the knell of doom. The argument on the first point has little more than an antiquarian interest, and will be speedily dismissed by all who find themselves too much occupied with things as they are, to care about things as they might have been. After all, the part of the essay which will be read with most serious interest is that which deals with the wider issues that the agitation of the Scotch Church question is sure to raise. We are warned very sensibly that the parrot-cry, "not a question of practical politics," can avail nothing where restless though silent influences are at work. And we quite agree that one of those influences is the intolerable friction caused by the impossibility of any genuine Church reform through secular legislation—except in one direction. But the Duke will find some difficulty in arousing the nation to undertake the task to which he points by the sort of considerations he adduces. He thinks that "even when an Established Church has many faults, and may justly be accused of many shortcomings, the resources which have been placed at its disposal are, in the case of the English Church, 'better employed than in any other work whatever—better than in secular education, and better even than in the care of lunatics.'" This, of course, is matter of opinion. But, if the case of the cathedral establishments be considered fairly, with their £300,000 and upwards spent mainly in music and surpluses, we fancy that the agricultural laborers, whose cry is for better schools, would be of another way of thinking. Of course it is open to say that the cathedral establishments might be reformed. But they are only one specimen of the waste of national resources in the Church. And the unvarying experience of all ages, without any signal exception, goes to prove that ecclesiastical income never is economically or reproductively administered unless when it is contributed by the free-will offerings of the people, and managed directly by their elected representatives.—*Nonconformist.*

GREEK VIEWS OF DEATH.

The vulgar Greek notions with regard to the future state were certainly borrowed from Homer, sucked in by the many with their mother's milk, or at latest imbibed at school, where Homer occupied the place taken by the Bible in our Church schools. The Greeks generally were inclined to regard Homer as infallible, and so, when they thought of the future state at all, pictured it according to his teaching. Hence they made it a shadowy realm under the government of Hades and Persephone, a poor washed-out copy of the brilliant life on earth. The dead go to the chamber of Persephone, or, as it is sometimes phrased, the chamber of the blessed. "The bones and the flesh of our sweet son lie in earth, but his soul is gone to the chamber of the holy." It is clear, from some other inscriptions, that in that chamber rewards were supposed to await the good, and punishments the bad. Thus one man writes on the grave of his nurse, "And I know that, if below the earth there be rewards for the good, for thee, nurse, more than for any, is honor waiting in the abode of Persephone and Pluto." The suggestive if is again repeated elsewhere. "If there is with Persephone any reward for piety a share of that was bestowed on thee by Fate." The expression in both instances seen to be rather of a wish or longing than of a sure and certain hope.

Indeed, this wavering tone never becomes full and confident until we come down to the times of Christian inscriptions, when a sudden and marvellous change takes place. To the Christian the place of interment is no longer a tomb, but a sleeping-place. When he speaks of ether and heaven as receiving the soul, the words have quite another ring. Though Christian epitaphs at Athens be somewhat beyond me or two, if merely for the sake of contrast. The following charmingly combines the genial backward glance of the believer:

"Look, friend, on the sacred beauty of Asklepiodote, of her immortal soul and body, for to both nature gave one undefiled beauty, and if Fate seized her it vanquished her not; in her death she was not forsaken, nor did she abandon her husband though she left him, but now more than ever watches him out of heaven and rejoices in him and guards him."

Or take another:

"His body is hidden here in earth, but his soul is escaped to heaven and returned to its source, for he has obtained the reward of the best of lives."

Sometimes one catches a note of a still higher strain. "There, whence pains and moans are banished, take thy rest." I think no one can deny that these epitaphs are quite equal to the pagan ones in literary taste and felicity of language, while in sentiment they mark a striking advance.—*Contemporary Review.*

The Family Treasury.

The Fire by the Sea.

BY ALICE CARV.

There were seven fishers with nets in their hands...

Seven and men in the days of old...

The live-long night, till the moon went out...

"Cast your nets on the other side!"

Thus Simon, girdling his fisher's coat...

And the others, through the mists so dim...

"Tis long, and long, and long ago...

"Tis long ago, yet faith in our souls...

Responsibilities.

It is a high, solemn, and almost awful thought for every individual man...

Turning over a New Leaf.

At this time of the year a good share of the New Year's resolutions collapse...

The originator of the proverb that hell is paved with good intentions...

The reason of these failures, in great things or small, is that time and circumstance are made to take the place of conscience...

is married is leaning upon his wife's conscience, and not his own...

An Indian Legend.

There was once a beautiful damsel upon whom one of the good genii wished to bestow a blessing...

Patience.

BY PAUL E. HAYNE.

She hath no beauty in her face...

Shunned by the gay, the proud, the young...

At last, her skies are clouded o'er...

Where'er she stays, or musing stands...

Within, a secret pain she bears...

Yet, in her passionate strength supreme...

Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

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Who pause to greet her, vaguely sense...

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Who pause to greet her, vaguely sense...

Who pause to greet her, vaguely sense...

him, rocked the cradle and sung to its unconscious occupant softly and sleepily...

A Troublesome Little Word.

"As"—That little word has cost me more trouble than the whole vocabulary of the English language...

Character Tells.

Circumstances can never permanently control. The power of a great mind over a lesser one is confessed instantly...

Saving in the Wrong Place.

A great many persons, to maintain as far as possible a certain style of living, have denied themselves books, magazines, and papers...

ry family has need of books, magazines, and newspapers, as well as food and clothing.

Italy in the Sixteenth Century.

It was an age of conspiracy, and the only wonder is, when we consider the causes, that they were not multiplied a hundredfold.

It is disheartening to reflect that these abominations were committed for the most part by professing Christians.

"Nothing to Give."

So said a member of the Church to one of the appointed collectors of foreign missions...

"Nothing to give!" And yet he indulged freely in little luxuries, gathers his friends sometimes around a well-stored board...

"Nothing to give!" And the heathen are stretching out their hands in imploring petition for the bread of life...

"Nothing to give!" Yet God, in his providence, is constant and munificent in his benefactions.

Spoiled Church Members.

Spoiled children are common. Everybody has seen them. The Church is a family; and there are spoiled Church members, as well as spoiled children...

Good Words for the Young.

By Cousin Herbert.

The Child of Christianity.

The religion of the Bible, taught in our Sunday-school, gives special prominence to children.

TO A LITTLE NIECE.

There's a charming little picture, I thought I'd call it quite a pearl...

The Capital of New Mexico.

Willie Fiske was one of the very brightest boys in town, and although he loved fun as well as any of the rest of his mates...

"Oh dear," thought Willie, "she looks so happy I'm sure she knows every answer in the lesson; I almost wish she wasn't quite so smart."

"Well, Miss Flossie," asked the teacher, "will you give us the capital of New-Mexico?"

"Of course she was a stranger to us all, but there was something so pleasant in her face, and her manner was so gentle...

"Quite in despair, one day Willie said to his mamma: 'It's no use trying, I tell you, I shall never get higher than number two—never! Flossie Lee can't fail. But there's one thing about it: if any one has got to keep me from getting to the head this year, I'd rather it would be Flossie than anybody else in the school; for I like her first rate.'"

A Little Girl's Question.

A little girl, who calls herself "an inquisitive little girl," asks the following question: "Was Solomon ever reclaimed from his backsliding, or have we any proof that he repented and was saved?"

And I guess he did, for many a fine pear, or bunch of grapes, or delicious orange, did Willie take from his own home table...

"I don't care," answered Willie, "I am not ashamed of it. Yes, I did put an orange into her basket, and I wish I had the chance often, for she's good and kind, and I like her the best of any girl in the school—so there now!"

"Come on, fellows, let's have a game of hawkey before the bell rings!" and in two minutes he had forgotten all about it.

Not so Flossie, who had heard every word. The tears were in her eyes as Willie turned away, but they were more happy tears than sad ones.

At last she thought of a way. "I know how I can do it," she said; "day after tomorrow comes our geography review of the whole United States, and I won't even look at it, and then I will never remember anything, and I'll surely fail. Then Willie will have my place, and get his watch. Oh, goody, goody! and I'll tell mamma and papa all about it, so they will know I needn't have failed, and I'm sure they will want him to get the watch when I tell them how good—has been to me."

And so for the first time in months, Flossie went to school the morning of the review lesson, hugging up the geography she had not opened. The class was called, and Flossie stepped quickly to her place.

"All right, papa; you can just make up your mind to hand over the watch by the time I'm fourteen years old."

Just as he reached his fourteenth birthday he entered the highest class in the school. It was now that the watch was to be won or lost.

"Please, Miss Harding, if you would only let Flossie think just a minute, I'm sure she would remember."

There was no look of pride in Willie's face, and no remembrance of any watch, as he answered in a low tone, "Santa Fe."

Years after, Flossie told Willie what she overheard from the window that day, and how it was then she found out who had been putting the good things into her basket...

He repented and was saved? We have no scriptural evidence that he ever repented. But the opinion has very generally prevailed that he was restored from his backsliding; and wrote the Book of Ecclesiastes after his restoration.

Our Sunday School Work.

Sabbath, February 17th, 1878. (FIRST QUARTER.) INTERNATIONAL BIBLE LESSON.—No. 7. JOASH REPAIRING THE TEMPLE.—2 Chron. xxiv. 4-13. GOLDEN TEXT:—"Joash was minded to repair the house of the Lord."—2 Chron. xxiv. 4. TOPIC:—Honoring God's House. HOME READINGS. M.—2 Chron. xxiv. 4-13. Honoring God's house. T.—1 Chron. xviii. 1-8. Furnishing service. W.—1 Chron. xviii. 9-21. Enjoying activity. Th.—1 Chron. xxiv. 4-13. Joyous cooperation. F.—2 Chron. xxiv. 4-13. Giving our doing. S.—2 Chron. vii. 1-7. God's glory in the temple. S.—Haggai ii. 1-9. The latter-day glory.

During the period which elapsed between the events recorded in the last lesson and the present one important changes took place in the kingdom of Judah. Jehoshaphat died, and was succeeded by his son Jehoram. Before his death, Jehoshaphat made an alliance with Ahaziah, King of Israel, which displeased God; and this alliance, together with the early marriage of Jehoram to Athaliah, daughter of Ahab and Jezebel, produced most disastrous results. Jehoram ruled very wickedly; he re-established the worship of idols, and "walked in the ways of the kings of Israel like as did the house of Ahab." His son and successor, Ahaziah, likewise followed in his steps; but reigned only for a short time, having been slain by Jehu. Athaliah, his mother, then usurped the kingdom. Her first act was to massacre all the sons of Ahaziah, except Joash, who escaped, and, at the end of her bloodthirsty reign of six years, when she was slain, succeeded to the throne. Joash was made king at the age of seven, and continued to reign for forty years. He was a good king, and during his reign the kingdom enjoyed great prosperity. Our present lesson describes his praiseworthy repair of the temple, which had long been neglected, and had even been plundered of its sacred treasures.

After this: After the events recorded in the preceding chapter, and in the foregoing verses of the present one. To repair: The temple had fallen out of repair because it had been neglected. (5) Israel: All that had joined the kingdom of Judah. The word Israel is probably retained as found in the precepts of Moses on the subject. From year to year: That is, gather (not repair) from year to year. Money: Not coined money, but pieces of silver of fixed weight. (6) Chief: Chief overseer of the business, as well as chief priest. The collection according to the commandment of Moses: Or, simply, the collection of Moses. The half-shekel offering which each one of the chosen people was to pay as a ransom for his life or soul (Ex. xxx. 11-16), and from which Jesus Christ, as Son, was exempt (Matt. xvii. 23-27). Of the congregation: A self-imposed tax of definite amount, as in Neh. x. 32. Israel: As in v. 5. For the tabernacle: An additional voluntary contribution, according to Ex. xxxv. 5. Of witness: So called because within it were kept the two tables of stone, or the Testimony (Ex. xvi. 34). (7) Broken up: Or broken into. Dedicated: Or, holy. Things: Vessels or implements used in the temple worship. (8) They made a chest: The account is given more fully in 2 Kings xii. 9. (9) Collection: The half-shekel, as in v. 6. (10) All the people rejoiced: Perhaps in part because they now knew that their gifts were sure to be applied to the objects for which they were given. Some one remarks, "They found a new joy, the joy of giving." (11) At what time the chest was brought: That is, whenever it was emptied of its contents, as it was from time to time. King's office: Or, officers. (12) Such as did the work of the service of the house: Properly, Levites and priests; and the service, their regular temple duties; but others also are included here (2 Kings xii. 11). Mend: Literally, strengthen. (13) They set up the house of God in his state: Cook says—"They set up the house of God in its (old) measure or proportions."

Don't Give Up. A gentleman travelling in the northern part of Ireland heard the voices of children, and stopped to listen. Finding the sound came from a small building used as a school-house, he drew near; as the door was open, he went in and listened to the words the boys were spelling. One little fellow stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman. "Oh, he is good for nothing," replied the teacher. "There is nothing in him. I can make nothing of him. He is the most stupid boy in school." The gentleman was surprised at this answer. He saw the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the little fellow who stood apart, he said: "One of these days you may be a fine scholar. Don't give up; try, my boy—try." The boy's soul awoke. His sleeping mind awoke. A new purpose was formed. From that hour he became a fine scholar. It was Dr. Adam Clarke. The secret of his success is worth knowing. "Don't give up; but try, my boy—try."—S. S. Visitor.

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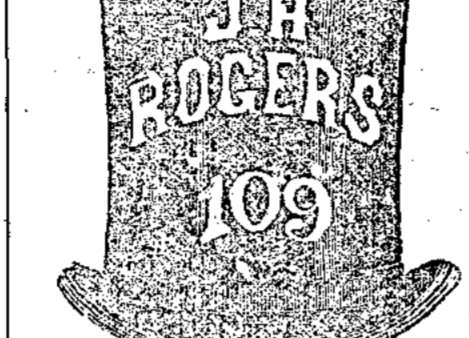
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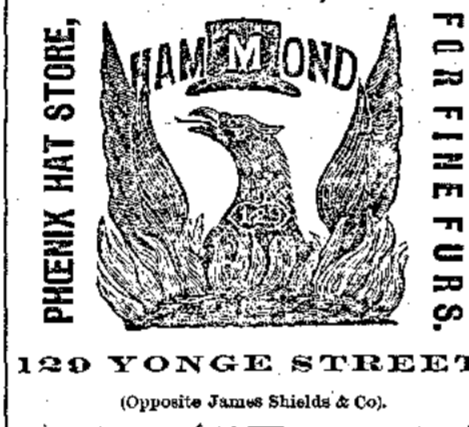
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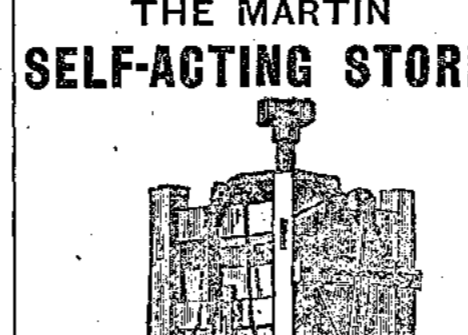
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Concennial Notices.

NEWTONVILLE CIRCUIT. The missionary meetings will be held on the Newtonville circuit the 17th, 18th and 20th of February next.

FENELON FALLS—LECTURE. On Monday, February 11th, the Rev. Lucian Taylor, D.D. will deliver his popular lecture on "Wales about Jerusalem, with incidents and illustrations," in the Methodist church, Fenelon Falls.

FENWICK. The anniversary tea-meeting of the Fenwick Methodist church will be held on Monday, February 11th, at 7 o'clock p.m.

ANNIVERSARY TEA-MEETING AND LECTURE. The anniversary tea-meeting of the Wainfleet Church, Fenwick Circuit, will be held on Wednesday, Feb. 12th, at 7 o'clock p.m.

BELGRAVE CIRCUIT. Anniversary sermons will be preached in the Brick Church East, Wainfleet, by the Rev. Peter Campbell, of Belleville, on Saturday, Feb. 10th, at 10 a.m. and 2 p.m.

STREETSVILLE CIRCUIT. The anniversary services of the Eden Church (West) will be held on Saturday, Feb. 10th, at 10 a.m. and 2 p.m.

CHURCH OPENING. Our new "Salon" church, Decker's neighborhood, will be opened on Thursday, Feb. 14th, at 3 p.m.

EDUCATIONAL MEETINGS—WHITBY DISTRICT. Whitby—Local arrangements, Ontario do. do.

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Periodicals.

THE CANADIAN METHODIST MAGAZINE For February, 1878.

CONTENTS: Across Africa (six engravings), WATKINS' GLEN (eight engravings)—P. H. Wallace, B.D.

THE KING'S MESSENGER—A Canadian Story. ROMANCE OF MISSIONS—THE CONVERSION OF BRITAIN

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THE CANADIAN METHODIST MAGAZINE For February, 1878.

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