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Literary and Religious.

ETERNAL DURATION OF PUN-ISHMENT.

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 Jeromiah 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 become 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 infamy. The inward bias toward sin is incessantly aug mented, 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 touder 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shall have gone to his own place, all of these checks to his progress in evil, save perchance one, will have been withdrawn forever.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 wee 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. Mon 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 thero? 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?

dungeons were the synonyms of horror. Pains and penalties were meted out without ishment. 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 ounishment, 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 utter-

ly 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

Egyptian, the Assyrian, the Greek and Roman 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 mercy. But not a single prisoner, among all the "Belle Armee of the Loire." About the the thousands that suffered amid damps and end of November it possessed five corps-one chills, in chains and stocks, was ever trans- hundred and eighty thousand soldiers with formed in moral character by this fearful pun- 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 oue secret of success in this respect was the wealth of his field of labor: for the welfare of France had never been brought to 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 love y beyond description. The lace-like pinna eles 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 observa tory ;' 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 asmall chamber, the great duke's bath-room, made to imitate a grotto of stalactites from which the water is aroused, expresses itself, puts forth its ma- for the shower-bath dripped down upon the jestic and awful demand, and the speedy and 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 suppor by Wallenstein's command, and at tho 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 coom 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 for that reason often worthless. But his pur- us there were no more like him, his head and of the Sabbath, and attendance upon public pose was always clear. The number of the legs having had to be pieced out with a horse of another color. In this room Wallenstein war were simply to overwhelm the enemy. Idayed at cards or choss with his generals. The Dictator knew that the German armies | The frescoes on the walls represent the expewere comparatively small; he knew that they dition in search of the Golden Fleece, and here hangs his portrait and that of his second he hoped to incite to insurrection against wife, the Countess Harrach. The sallow, lowthem; he knew that they depended largely ering countenance, the small eyes, high foredestroyed, and knew that were all Frenchmen and forbidding aspect, and are in harmony as determined as he to destroy the foe, the with the character of the man who was reporthing could be done. If e saw clearly how ted to be invulnerable in consequence of a much harder it was for Germany than for compact with the powers of darkness, who as-France to continue the war through a series pired to the throne of an emperor, and died of years. And this latter was his intention. by thh hand of an assassin. Having studied After peace was declared he gave to his judges astrology in Italy, and implicitly believing in his opinion that France should not have con- the influence of the stars over the actions of cluded peace. A country that in four months men, he read his own future destiny in the had found the means of creating a new army planets, and loved to shroud himself in silence of eight hundred thousand men and fully and mystery in order the more surely to imequipping it, should have obstinately held press the minds of the vulgar, over whom he out to their end. To sustain himself in this maintained great power ard authority. Armies position he cited the policy of General Grant arose as if by magic at his command. In the to conquer by creating new armies in the face | storm of war that, under his leadership, raged of defeat. The only organized body that from the Danube to the Baltic, victory seem-Gambetta found was that composed of the ed euchained to his banner. Having become ruins of the one defeated before Orleans. possessed of enormous wealth by his two mareight pieces of artillery; that is, he trebled it. flowed in on every side. From the confisca-⁶⁴her corps were soon added to it, while the ted estates of Protestant nobles he made numequipment of all was good and the commis- berless purchases at a nominal price ; by his sariat excellent. In the matter of weapons sword he conquered for himself dukedoms nearly all the battalions had modern breech- and principalities. Created Duke of Freidloaders, which were considered better than land, Count of the Empire, and generalissimo of the imperial forces, he bowed his haughty His favorite force was the army of the head to no one save his imperial master. In

a more than royal splendor, his body-guard night, the venerable Dr. E. Ryerson spoke 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 extended resolution of thanks, and a good in his house; as many horses as there are days | lay brother followed with a second to the in the year fed out of marble mangers in his resolution, accompanied with a glowing stables ; when he went from home, fifty carriages conveyed himself and suite, fifty waggons carried his baggage and furniture, which were followed by fifty led horses.-Mrs. J. W. Davis, in Sarper'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 impreshis 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 \$80,000, 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, 2,280 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 atter-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 onds as the theatre? Methodism in this goodly city of Toronto

ems 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 worship. It is doubtful if there is another city on either hemisphere of this globe that equals it in church-going babits; 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 loss of their daily food, being deserted by with a smaller number of people attending church, and, we fear, a smaller number of but the work goes onward steadily, and is evangelical Church members. It is no wonder that the morals and general prosperity of the city are highly encouraging.

such pleasant introductory words of our nation and Church, etc., and the not less venerable Dr. Green, at the close, arose with his 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 had 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 sion upon the writer's mind, and brought to 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 success fully 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, Hón. 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.

MI THODIST MISSIONS IN ITALY.

ROME, Christmas, 1877. One of the most pleasing and profitable acuaintances 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

A DUKE ON DISESTABLISH-MENT. The Duke of Argyle 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 resistless though silent influen. ces 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-bet ter 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 surplices, 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 Methodist Church of the United States in resources in the Church. And the unvarying Italy. And he is, indeed, the right man in experience of all ages, without any signal exthe right place. A more fitting representa- ception, 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 managod directly by their elected representatives .- Nonconformist.

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 same 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 crnelty.

If ye 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 he 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 hame. His anguish has worked no moral chage within him. The drunkard suffers aga, and again all the horrors of delirium; he is verwhelmed with fears; he tosses himself tound fro on his bed; the beadbody and fasten heir poisonous fangs in his bloated cheeks; h knows that this is the awful penalty for his lose 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-hoises, we

condign punishment of the criminal alone will satisfy it.'

That the fundamental aim of punishment s 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 expeet that their sufferings will ever work any reformation in their characters. Punishment reforms no man here on the 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 obdurate 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 combatants and his exhaustless material of were conquerors deep in a foreign land that for their supplies on railroads that were easily head, and short bristling hair, have a dark

ed sweat stands a his forehoad; he believes In three weeks he increased this to sixty riages, Fortune, who was his deity, poured out that serpents wine themselves bout his thousand men and one hundred and twenty- her gifts upon him in rich abundance. Wealth theneedle gun.

see how baseless is the notion that mn can Loire. This was his own work, and received this palace, to make room for which one hun. be morally renovated by punishment The the most of his intellectual labors and material dred houses were pulled down, he maintained at first, when, at our lecture on Monday N. Y. Observer.

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 ve 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 | Wesleyans of England sustain an efficient 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

tive 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 intcresting 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 woll conducted, and are not under the control of the Roman Catholic of the holy." It is clear, from some other inscriptions, that in that chamber rewards 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 friends and discharged by their employers, 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 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 fellowworkers 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. Irenaus Prime, in

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. Honce they made it a shadowy realm under the government of Hades and Persephone, a poor washed-out conv 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 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 æther and heaven as receiving the oul, the words have quite another ring. Though Christian epitaphs at Athens be somewhat beyond my province, I cannot avoid introducing one 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 once in literary taste and felicity of language, while in sen-timent they mark a striking advance.—Contemporary Review.

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

The Family Treasury.

The Fire by the Sea.

BY ALICH CABY.

There were seven fighers with nets in their hands, And they walked and talked by the seaside sands; Yet sweet as the sweet dew fall The words they spake, though thuy spake so low, Across the long, dim centuries flow, And we know them, one and all— Ay! know them and love them all.

Seven and man in the days of old. And one was gentle, and one was bold, And they walked with downcast eyes: The bold was Poter and the gentle was John, And they all wore sad, for the Lord was gone, And they knew not if the would rise.

The live-long night, till the moon went out, In the drowning waters they best about: Beat slow through the fogs their way; And the sais dropped down with the wringing-wet, And no man drow but an empty net, And now 'twas the break of day— The great glad break of the day.

"Cast your nets on the other aide"— ("Twas Jesus speaking across the tide)— "And they cast and were dragging hard; But that disciple whom Jesus loved, Chied straightway out, for his heart was moved: "It is our risen Lord— Our Master, and our Lord!"

Then Simon, girdling his fisher's coat, Went over the nets and out of the bont— Ay! first of thom all was he: Repeating sore the donial past, He foared no longor his heart to cost Like on anchor into the sea— Down deep in the hungry sea,

And the others, through the mists so dim, In a little ship came after him. Dragging their net through the tide: And when they had gotten close to the land They saw a fire of cosis in the sand, And with arms of love so wide, Jesus, the crucified!

Tis long, and long, and long ago, Since the rosy lights began to flow O'er the hills of Galilee: And with eager eyes and lifted hands The seven fishers saw on the sands The fire of coals by the sca-On the wet wild sands by the sea.

'Tis long aço, yet faith in our souls Is kindled just by that fire of coals! That streamed o'er the mists of the see; Where Peter, girdling his fisher's coat, Went over the net and out of the bost, To answer, "Lov'st thou me?" Thrice over "Lov'st thou me?"

Responsibilities.

It is a high, solemn, and almost awful thought for every individual man, that his earthly influences, which has a commencement, will never through all ages, were he the very meanest of us, have an end! What is done has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanses of plucked an ear of any kind. No need that infinite years, only the Omniscient can discorn. Will it mingle with neighboring rivulets as a tributary, or receive them as their sovereign ? Is it to be a nameless brook, and evening of life call sadly and regretfully to will its tiny waters among millions of other brooks and rills increase the current of some world's river ? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its floods an everlasting boundaryline on the globe itself, the bulwark and highway of whole kingdoms and continents ? We know not: only in either case we know its bath is to the great ocean ; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back .-Oarlyle.

+ + + + + + + **Turning over a New Leaf.**

At this time of the year a good share of the New Year's resolutions collapse, and become the jest of the would-be reformer and his friends. Nothing is more natural than to attempt to abandon vices and peccadilloss on the thirty first of December, and to start on the first day of the year with a new innoconce of life. As the clock strikes twelve it seems to toll the knell of a wicked past, while at the same time it heralds the virtues of a brighter future. It is with the social vices that the resolutions made on New Year's have most to do, and men rather than women are given to turning over a new loaf on that occasion. It, is a matter of fact that the trade of tobacconists and liquor-dealers falls off materially during the first two weeks in January. But the saturnine vendor waits solemnly behind the bar or counter in grim certainty that his customers will return, and make up by new recklessness and extravagance for the ascetic deprivations of the fortnight. And he is too often right. The originator of the proverb that hell is payed with good intentions, told both a truth and a falschood. The wholly depraved man never cares to make good resolutions at all. He goes on, year after year, in an increasing hardness of guilt, and anniversaries and sermons and sudden warnings quite lose their influence upon him. It is really a mark of conscience to make good resolutions at all. And ene day or one week of honest, conscientious ondeavor, even though it result in failure, is certainly better than an unbroken year of wrong-doing. But the great evil of the making of resolutions on anniversaries is that their breaking leaves a man in a more desperate condition. The last state of that man is worse than the first. He perhaps determines, since he has failed, to fail all over. Where he took one drink of liquor before, he takes two now. The single cigar of the former day is magnified into a half-dozen. The petty extravagances that onee worried him, become a reckless waste. Old proverbs wheedle his conscience into feigned indifference. If he is to die for a lamb, it is just as well to die for a sheep. Arson is arson, whether the torch be applied to a cottage or to a whole city. And so, knowing all the while that he is doing wrong, rebuked by his still active conscience, the man who made an honest attempt at reform finds that he has gained one step and lost two. The reason of these failures, in great things or small, is that time and circumstance are made to take the place of conscience and our Lord Jesus Christ. It is well to attach a certain importance to Christmas, New Year's, a wedding-day, a mother's death-bod, a baptism, or a reception into the church of Christ. But the striking of a midnight clock is not a sacrament, nor is a frame of mind an absolution for all time to come. The man who prom- that in one place or the other he will go to ery man and woman has a place to fill in the some religious life and be worth saving .-

saved by the vicarious sacrifice of a human being. He who sets dates and days to be his spiritual guides, leans on a reed that is sure to break. The almanac is a sorry substitute for conscience. In a word, only Christ can save a man. His clergyman, his wife, his friends, the circumstances of his life, may prove helps to him, but that is all. Constant endeavor, in trust in Christ for strength and guidance, is the sole remedy for failure and sin. Let a man rise each morning with a wholesome regret for past wrong doing, and somewhat difficult to arouse for a man who past failures at reform, and with a hearty determination to rest himself on Christ for that day's doing, and God will help him in his new purposes and struggles. So shall the result adorn the day, and not the day the result .---8. S. Times.

is married is leaning upon bis wife's con-

An Indian Legend.

There was once a beautiful damsel upon whom one of the good genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her: "Daughter, in the field before us the ears of corn, in the hands of those who pluck them in faith, shall have talismanic virtues, and the virtue shall be in proportion to the size and beauty of the ear gathered. Thou shalt pass through the field once, and pluck one ear. It must be taken as thon goest forward, and thou shalt not stop in thy path nor shalt thou retrace a single step in quest of thine object. Select an ear full and fair, and according to its size and beauty shall be its value to thee as a talisman." The maiden thanked the good genius, and then set forward upon her quest. As she advanced she saw many ears of corn, large, ripe and beautiful, such as calm judgment might have told her would possess virtue enough; but in her eagerness to grasp the very best, she left those fair ears behind, hoping that she might find one still fairer. At length, as the day was closing, she reached a part of the field where the stalks were shorter and thinner, and the ears very thin and shrivelled. She now regretted the grand ears she had left behind, and disdained to pick from the poor show around her, for here she found not an ear which bore perfect grain. She went on, but alas! only to find the stalks more and more feeble and blighted, until in the end, as the day was closing, and the night coming on, she found herself at the end of the field without having

the genius should rebuke her for her folly. She saw it clearly when too late, as how many in all climes and in all ages, in the mind the thousand gold opportunities forever lost because they were not plucked in their

Patience.

BY PAUL E. HAYNE.

She hath no beauty in her face, Unless the chastened sweetness there And meek long-suffering yield a grace To make her mournful features fair.

Shunned by the gay, the proud, the young, She roams through dim unsheltered ways; Nor lover's yow nor flatterer's tongue Brings music to her sober days.

At best, her skies are clouded o'er, And oft she fronts the stinging sleet, Or feels on some tempestuous shore The storm-waves lash her naked feet i

Where'or she stays, or musing stands By lonesome bach, by turbulent m We see her pale, haif-tremulous hand ont mart,-Crossed humbly o'er her aching heart

science, and not his own; and no man can be | easy occupant softly and sleepily for an hour, | newspapers, as well as food and clothing. till finally she thinks that if she is to be in this semi-amphibious state, half out of bed and half in, the air from the open window is too cool for her. She knows if she tries to shut it herself the little tyrant will instantly miss her presence and be ten times wider awake than ever, and all the hour's singing and rocking will be labor lost. So, with much regret, she softly asks John to get up and close the window. He has lain remarkably still and breathed rather heavily, and is afterwards declares he was wide awake all the time. But like the good husband he is, he cheerfully closes the window, and gets an extra blanket for the baby, and pleasantly asks, as he settles down into the pillows again, "What makes the baby so uneasy tonight ?." He manifests a strange indifference Christian Intelligencer. to his wife's reply, and in fact nothing more is heard from him till morning, while his wife sleepily and painfully works away for an hour longer. But at breakfast, with what calm complacency does he speak of the trouble the baby made us last night, with an "us' fairly editorial in its comprehensiveness The next night he goes into a room by himself to slopp. He "can't stand to have his rest

broken so," but adds generously, "I'll take care of him the next night." And so he does till about twelve o'clock, when the baby wakes and cries. For ten minutes he tries faithfully to get him to sleep again, and then ignominiously retreats and calls for "mam ma."-Mary Blake, in Scribner for February.

A Troublesome Little Word.

"As "-That little word has cost me more trouble than the whole vocabulary of the English language. It often makes me tremble from head to foot, and not unfrequently brings tears to my eyes. It is not the two letters of which it is formed, or just the word itself, but the place which it occupies is one of the petitions of that inimitable prayer which Jesus Christ taught to his disdisciples: "Forgive me my debts as I forgive my debtors." There it stands as the deciding index on the beam of the balance; while in one scale is placed my prayer for forgiveness, and in the other the exact weight of my pardon. As I forgive, so, Lord, forgive me. We repeat the Lord's Prayer from earliest infancy to our dying day; yet if we indulge in an unforgiving spirit we unconsciously plead for punishment, instead of mercy. The question is: Can I conscientiously use the argument, "for I also forgive every one?" And, if not, can I expect my sin-darkened soul to be washed and made whiter than Snow ?---M. O. D., in New York Observer.

Character Tells.

Circumstances can never permanently con trol. The power of a great mind over a lesser one is confessed instantly. By what influence is it that a philosopher subdues a peasant ? It is that the gravity of his thoughts suppresses his auditor. And we know when we are in the presence of great minds, because a silence comes over our own spirits. There does come a subdued experience to every soul, which stands beneath the influence of some truer soul. It is said when Diogenes was taken by pirates and sold to be a slave in Crete, he pointed to one of the purchasers and said : "Sell me to that man ; he needs a master." He recognized his superiority to the purchaser, and he who bought the slave gained a master. Social condition does not determine influence. There are men in business houses in this city, who sit upon a clerk's desk, and yet really have more control in the shaping of the affairs of the concern, than some of the partners. They are called confidential clerks sometimes, because their character controls. No amount of vanity can counterfeit this control. Now and then we find somebody with a defective character, who tries by the assumption of vanity to cover up that which is lacking. A more laughable exhibition of sham in this world cannot be found. And there are mon who suppose that the amount of their possessions will obtain such permanent influence among their fellows. Unless there be character behind circumstan ces, the circumstances never can command lasting recognition. This is the almost universal reverence paid by this world to worth. It was said to Alexander of Russia, that his speak of it with a grandly virtuous air, while character was worth a constitution to his Pulpit.

him, rocked the cradle and sung to its un- ry family has need of books, magazines, and We have just been reading the life of the famous and useful Rev. William Arnott. He made his breakfast of oatmeal and milk, his dinner of bread and milk, that he might save money to be expended in informing his mind. For doing so he was praiseworthy. Oatmeal and milk is by no means to be despised as nutritious food. For a year past for many days they eat, drink, and wear. There is a needless and unwholesome expenditure for these things. There is no virtue in turning away from a good book or in stopping a newspaper in order to gratify a carnal appetite or to maintain a fair and vain show in the flesh .--

Italy in the Sixteenth Century.

It was an age of conspiracy, and the only they were not multiplied a hundredfold. The principal Italian cities were prostrate under a foreign yoke, and Venice only remained as a districts, ready to bloom like Eden, reduced | mysteries." by fire and sword to the condition of a desert, without house, or inhabitant, or any living

thing. Every conceivable, outrage was committed; churches were sacked, cities destroyed; over two hundred thousand persons killed in war; fire and sword followed by famine and postilence, in which perished unnumbered thousands more. Blood cancelled blood. What the battle-field failed to absorb was reserved for the scaffold. In the midst of this carnival of death. Rome was given over to sack and pillage. Its streets and public squares, encumbered with corpses and breeding disease, contagion, and death, became the scene of a wild Saturnalia of shameful excess. Drunkon soldiers, disguised as bishops and cardinals, paraded the principal thoroughfares in mock religious procession, or trailed their priestly vestments in immodest, lascivious dances as they rioted in their bacchanalian orgics, while episcopal mitres, metamorphosed into fools' caps by swaggering dragoons, excited the laughter of pimps and the derision of courtesans. It is disheartening to reflect that these

abominations were committed for the most part by professing Christians. While the Council of Trent was discussing the doctrines of original sin, predestination, and the seven sacraments, Spanish Catholics and German Protestants were vieing with each other in outraging every law, both human and divine, while the yoke of the Sultan of Turkey was invoked as preferable to that of the "Sultan of Christianity," and both to the Spanish despot, who dreamed of universal ompire.-O. M. Spencer, in Harper's Magazine for February.

"Nothing to Give."

So said a member of the-Church to one of the appointed collectors of foreign missions; and yet he professed to be a disciple of Jesus Christ-to be governed by the selfenying principles of his Gospel.

Good Mords for the Poung. BY COUSIN HERBERT,

The Child of Christianity.

The religion of the Bible, taught in our Sunday-school, gives special prominence to children. Dr. Armitage says : " I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about such has been our principal meal. And we a child. The heathen seemed to know noth- all the rest of us are having lots of goodies; have the recommendation of no less a man ing about children in their mythology. Their and I tell you it's fun, mamma, to hide, and than Mr. William Cullen Bryant in favor of gods were not born as children. They were bread and milk. Far too much attention is never clothed with the sympathies of chil. things I've pat in! I guess she thinks it's paid by the people of these States to what dren. They were nover endowed with the attributes of children and hence they make no provision for children. But the great elemental fact of Christianity is the holy child Jesus. The religion of Jesus is the only religion that dares to put its sacred book into the hands of a child. No other religion ever conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Hindooism, sacred books of Mohammedanism, wonder is, when we consider the causes, that put into the hands of children, would shock their authors and votaries. But the Chris-

tian religion brings its sacred books to the child. It says to the little ones 'These are city of refuge for political exiles. Italy, every- able to make you wise unto salvation, through where overrun by a foreign soldiery, whose faith that is in the Lord Jesus;' and, alstipend was paid by sack and pillage, one | though the child cannot master their mysterhorde of invaders only expelled by another, ies, he can believe their mysteries he can presented the melancholy spectacle of entire obey their mysterics, can elucidate their

> Here is a nice little poem by M. B. Cook :-TO A LITTLE NEECE.

> > There's a charming little picture, I might call it quite a pear), Looking at me from the table, Of somebody's little girl.

With plump checks of dimpled beauty, And with sparking eyes, that quite Seem to bubble o'er with mischief, If I read their words aright.

Then her mouth I think is handsome As the bud of any rose, And her rounded chin is comely; And her forchead and her nose.

Her hair is curly, long and silken, Over cars half shyly put On each side, with hue exactly Like a mouse's pinky foot. Now I wonder if I ask her, Will she tell me what's beneath Rose-bud lips and eyes of laughter, Speaking tongue and pearly teeth?

I can see her form and features, But, all joking laid apart, Only God can see the beauty Of a kind and loving heart.

Unless shown through constant effort, In her daily life and walk. That she loves the precious Saviour, Ey her kindly deeds and talk.

And I hope this rhyming picture, Of my sprightly little niece, Represents that goodly treasure, Full of happiness and peace.

The Capital of New Mexico.

Willie Fisko was one of the very brightest ooys in town, and although he loved fun as well as any of the rest of his mates, yet he was very fond of study, and he was never quite contented until he reached the head of the class in which he was.

When he was eleven years old he entered the grammar school, and his father said to him at that time, "Willie, if you ever get to be the first one of the first class in the first division-that is, to be at the head of this great school-I will give you a gold watch.' It looked like a pretty big job: but Willie

was quite ready to undertake it and answered : "All right, papa; you can just make up

your mind to hand over the watch by the time the lesson; I almost wish she wasn't quite so 'm fourteen vears old." He went to work very much in carnest, and as he passed from time to time through the different classes and succeeded in keeping at the head of them—often for weeks together -he bogan to feel that the watch was a pretty sure thing, and would imagine how

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, and watch his chance to put them into Flossie's modest little lunch-basket that bung under her sacque in the hall of the school, "for," as he told his mamma one day, "Flossie never seemed to have anything but crackers, or bread and butter, for lunchoon, and she almost always goes off by herself to eat it, when watch her eyes shine when she finds the some good fairy that puts them there, don't vou?

[FEBRUARY 6, 1878.

One day at recess as a group of boys and girls were chatting together about a very hard lesson they had just finished reciting, in which every one of the class had failed at least once, save Flossie, one of the boys who was rathar rough in his way called out:

"Say, Will Fiskey, you can bet on one thing pretty sure, and that is: you'll never get that gold watch as long as Flossie Lee's in the class. Number one she is and number one she'll stay!"

"I know that," said Fanny Huntley, who never had a perfect lesson in her life, " I should think you'd be as mad as fire at her, Willie, instead of doing what I saw you doing to-day. Who was it put that orange into her basket, I should like to know, ch?"

"'Fore I'd be such a tell-tale, Fan Huntley," said a bright girl in the group. " If you weren't always peeping ground, you wouldn't see so much."

"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 oftener, for she's good and kind, and I like her the best of any girl in the school-so there now i"-and turning on his heel he called out:

"Come on, fellers, 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. "My goodness!" she exclaimed to herself, "then it's he that's been putting all these good things into my basket; and he can't get a gold watch because I always know my lessons. Oh, I wish I could failt"

She puzzled over it for a long time how she could manage to fail honestly, for she said to herself, I can never say I don't know if I.do, when the questions are asked me."

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 everything, 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 - he 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 Flossic stepped quickly to her place.

"Oh dear," thought Willie, "she looks so happy I'm sure she knows every answer in smart. For a time all went well. Flossie couldn't miss on giving the principal rivers, when asked; she knew them by heart. Questions on the great lakes, capes, bays, mountains, had to be answered when put to her, because her mind would remember them in spite of grand he should feel to take it out and "tell her. At last came the capitals of the states." "Well, Miss Flossie," asked the teacher. will you give us the capital of New-Mexico ?' For an instant she hesitated, then with a look of delight that nobody but herself understood, she answered : "I can't think, truly I cau't." Flossie Lee had failed, and although every one was astonished, no one looked so distressed about it as the one who had been so anxious for so long a time to get above her, and as the teacher turned to him with "Well Master Fiske, can you help Miss Flossie out ?" he answered : "Please, Miss Harding, if yon would only let Flossic think just a minute, I'm sure she would remember." "It's too late, now," she replied, "I have passed it to you. What is the capital of New-Mexico?"

Within, a secret pain she bears, A pain too deep to feel the baim An April spirit finds in tears— Alast all cureless grisfs are calm!

Yet, in her passionless strength supreme, Despair beyond her pathway flies, A wed by the softly steadfast beam Of sad, but heaven enamored eyes!

Who pause to greet her, vaguely seem Touched by fine waits of helier air, As these who in some mystic dream Talk with the angels unawarel -S. S. Times

Taking Care of the Baby.

In spite of all the statements to the con trary, there are men who help take care of their children. They are the kindest and best husbands in the world. They do not wish to see their wives overburdened with care and worry, and they intend to help them a great deal, and actually do. Yet it cannot be denied, that their opinion concerning the value of their services and their wives' opinion on the same subject do not exactly coincide. One of these good husbands will help dress the children for breakfast, and the fact is that he only washed the face of realm. And in the words of their historian, one while his wife washed and dressed the the only one of the French gentry who safeylother three. He helps get the children ready | left the gate of his palace unbarred was Monfor church; that is, he buttons up Dick's taigne. His character was worth a regiment boots, and helps Jenny put on her gloves of soldiers. The world does perceive more after he has leisurely and comfortably than some mon think it does .- The People's dressed himself, while his wife ties sashes, and hunts up odd gloves, and puts on collars, and curls one child's hair and washes another's hands, and in the intervals "does up" her own hair, and saves the baby from the razor, and Jenny's best bonnet from the baby. He stands patiently (?) in the hall as the bell When the pressure of the times came upon begins to toll, and mildly calls, "It is getting late, Maria."- Which fact Maria knows as well as he does, for her hands are trembling injury; that a certain amount and kind of flatter their vanity by visiting them, and urso with nervousness and haste that she can hardly put a single pin in its right place. Just as the last strokes of the bell are sounding, they hurry off to church, losing entirely the calming influence which comes from a leisurely walk on a calm Sunday morning. He takes the opportunity to remark, with just a shade of reproof in his gentle tones, 'I can't understand why it takes you so long to get ready. It really does seem as if with as much as I do to belp you, we need tell the result of our observation. not be obliged to hurry so at the last minute.

I don't like to see you go up the aisle with your face as 'red as a lobster"-which, of get the very sad side of it. These persons course, is vory soothing to Maria's irritatod have no hesitation in reducing their gifts to nerves.

back into its cradle again, in the vain hope | mind is quite as important as his body. Evises to become soher and temperate when he sleep, has brought "drinks of water" for world and ought to know how to do it. Eve- Lutheran and Missionary.

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. them, they decided that mental food was a luxury that could be dispensed with without food and clothing for the body, to which they had become accustomed, were necessities to be obtained as far as possible. Beefsteak or chops and rolls for breakfast; a liberal lunch at midday; and a substantial array of meat and vegetables have been considered indispensable to the maintenance of health and vigor of equally indispensable. We are tempted to

We have witnessed some domestic management that would be amusing if one could for-Christian charities, and seem to think it a The father cares for the baby at night in praiseworthy economy to refuse to buy a book, very much the same fashion. The mother to stop a newspaper or magazine. In our has lifted the child into her own bed, and judgment, they are much mistaken. A man's

Nothing to give! And yet he talked of the preciousness of the Gospel to his own soul-of the hopes he entertained of his salvation through its blood-purchased provisions. Nothing to give ! And he sometimes attends the monthly concert, and prays that God will send the Gospel to the ends of the earth. If

dollars were as cheap as words, the treasury of benevolence would be full. Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plen-

tiful table, and seems to want for nothing necessary to the comfort of his family. Nothing to give ! And yet he indulges freely

in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense. Nothing to give! And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God, in his providence, is constant and munificent in his benefactions. God never answers to the claims of creatures upon his daily benevolence, "I have nothing to give."- N. C. Presbyterian.

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. - They are equally troublesome. If they are too indolent to go to Church on Sunday, they expect the pastor to note their absence, and call round on Monday, ging them to be more attentive to the means of grace. If they have sore fingers or a slight cold, they expect the pastor to know it, and make it the occasion of a pastoral visit, and the subject of special condolence and prayer. They are very sensitive, and often become offended at their fellow Church-members, or body and social position. A certain quality even the pastor, and then they sit in a corner and variety of clothing has been regarded as moping and pouting, or stay away from Courch. They expect the pastor to come and look at their sores, say over them a few

soft words, and they are ready to resume their places until they are hurt again, and then they want the same healing process repeated. They are spoiled, badly spoiled, by being treated as more weaklings, instead of being respected as intelligent men and women. Such people need manly treatment. They may die under it ; but the Church will sustain no loss-if they survive, they will enjoy

the fellers the time of day." Willie was a very generous boy, and was never so happy as when sharing some good thing with others. He always defended the smaller boys, and if any one was in trouble he was on hand at once .to help them out of it. Of course he was a great favorite with the boys and girls, and no one ever seemed to envy him because he had a rich father, or

because he was so good a scholar. 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

He had not been in the class a week before he found that he had a rival—a very sweet little girl, named Floesic Lee. She had 'just come into the school, as her parents had only recently moved to our village from a distant city, and Flossie, after an examination had been placed in the class with Willie.

Of course she was a stranger to us all, bat there was something so pleasant in her face, and her manner was so gentle, that if she had chosen she could have had hosts of friends, but she seemed to prefer to keep a good deal by herself. Her simple dresses with the neat ruffles in the neck and sleeves, with her fresh, white aprons that never seemed to get a spot on them, looked very plain beside the stylish suits of the other girls. Perhaps she felt this and so kept apart from them. But one thing was sure; Flossie was at that school to get her education, and she knew that she must make the most of her time. Her parents did not have a great deal of money; but as their little girl was a fine scholar, they felt that they must send her to school as long as they could ; and Flossic had often told them she "meant to be a teacher, and earn lots of money for And the funniest part of the wheestory is, them.'

And this Flossie Lee was the rival Willio had found; for she very soon skipped over all the others, and took her place at the head of the class; and it locked as though it was going to be a pretty hard task to get her out of it.

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 ever repented. But the opinion has very 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 schort, for I words "thin up a child " &c., give some like her first rate."

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."

Quick as a flash, and with the brightest of emiles, Flossie stepped down and ont of her place, and gently pushing Willie into it, took the one he had left.

The scholars and teacher were much surprised to see her look so happy over what. they thought would have made her so miserable, but Flossie kept what she had heard all to herself, and when, after a few days, Wilfe went to her and showed her abeautiful littlegdd watch that his father had given him for gtting to the head of the school, she was happier than ever.

Years after. Flossie told Willie what she overheard from the window that day, and how it was then she found out who had ben putting the good things into her basketand then too for the first time he learned how it was she came to forget the capital of New-Mexico. that Willie has been giving her the ood things ever since and he still "likes he the best of any girl in the school.—Colden [146."

A Laste Girl's Queston.

. uttle reader, who calls herelf "an inquisitive little girl," asks the following question. "Was Solomon over redaimed from his backsliding, or have we an proof that he repented and was saved ?"

We have as scriptural evidence that he generally prvailed that he was restored from his backskling; and wrote the Book of Ecclesiaste after his restoration. His own ground for his hope.

FEBRUARY 6, 1878.]

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.



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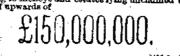
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Christian Guardiau AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, FEB. 6, 1878.

THE GUARDIAN CANVASS.

We once more remind all our subscribers who have not renewed for next year to do so without delay, as the paper will not be continued to those who do not pay in advance. New subscriptions may commence from any time in this month, as well as from the beginning of the year. Bro. C. R. Morrow reports the noble increase of forty-three subscribers on the Harley Circuit, which shows what can be done when a man has a mind to work. We are now printing a larger number of GUARDIANS than over was issued before; but unless old subscribers renew, and ordinary losses are made up by new subscriptions, we cannot keep at this high level. Brethren, give us your earnest co-operation iu this matter. Let every agent and reader ask the question, "What have I done this year towards increasing the circulation of the GUARDIAN ?" We remind those who have done nothing, that it is not yet too late to begin.

ENGLAND AND THE WAR.

The English people have been kept in pretty constant anxiety about the relation of England to the war between Russia and Turkey. A cartoon in Punch represents Britanuia as a female, led by one who has the face of the Prime Minister close to the verge of an abyss. He says : " Come just a leetle nearer." She says: "No! not a step prohibitory liquor law by a majority of 24 farther ; I am a good deal too near already." This appears to correctly represent the prevailing feeling in England. The proposal of the Ministry to ask a grant of several millions for the increase of the army and navy has excited much alarm, as indicating a strong probability of Britain drifting into a war with Russia. There is evidently a large class anxious for war. Those who are looking for something to turn up that will make times livelier are quite willing that the nation should be plunged into a destructive war, in order that they may have a chance of making more money, Nero fiddled while Rome burned. And there are thousands to whom the groans of the dying and the bereavement of thousands of homes are of no consequence, as long as their selfish aims are accomplished. There is, indeed, in every community a large class of persons ready to hail anything that makes a new excitement, and with whom appeals to prejudice and passion are never made without waking a response. That England should stand by and see Turkey slowly and surely beaten without interfering, and then go to war to prevent the natural consequences of that defeat would be a strange course to pursue. But, however

the checkered career of the late French Em- | it is the result of a miracle than that it takes peror. The Emperor of Russia has done nothing to justify the jealousy and suspicion with which his designs are regarded by a section of the English people. As Mr. Bright says :--- " The present Emperor of Russia is not the one with whom we made war. He is a man not given to military display. He is a man whose reign before this war was signalled chiofly by the grand act of the liberation of 20,000,000 of his people. He at least was willing to forget the unfortunate past. He consented that his only daughter, the loved child of his heart, should marry the

son of the English Queen; and I thought then that now is a great sign of a permanent reconciliation, and a very blessed promise of a prolonged peace."

THE DUNKIN ACT.

The opponents of the Dunkin Act in, every locality in which it was adopted, have been unwilling to let it have a fair trial. They prophesied that it would be a failure; and they have spared no pains to make their prophecies come true. They were ready to proclaim it a failure, before it had been tried. No matter what the result might be, there was no probability that the liquor sellers and their adherents would pronounce it a success. They have labored by fair means and foul means to make it a failure; and yet they turn round and blame the Dunkin Act and its supporters, as if it were their fault that it was not effective. In the first place, it would certainly require some considerable length of time, and officials in sympathy with it, before its efficiency could be fairly tested. But, in several places, before it was a year in operation, an outcry has been raised against it, by the same parties who did all in their power to prevent its enactment; and in some places, subservient municipal councils have hastened to obey the behests of the liquor-sellers, and submitted the repeal of the Dunkin By-law. In Owen Sound, County of Grey, an effort to have the repeal of the By-law submitted to the vote of the people, was recently defeated in the Council, by a very small majority. But the Council voted to petition the Dominion Parliament for a to 7; and amendments to the Dunkin Act are also to be petitioned for. The Council also resolved to petition the Ontario Legislature, to so amend the Pharmacy Act, that no liquor shall be dispensed by druggists in counties where the Dunkin Act is in force, without a certificate from a physician that such liquor is required for medical purposes.

If the Anti-Dunkin people of Brant and Lennox are really sincere in their sorrow over the alleged inefficiency of the Dunkin Act, why do they not unite with those who are seeking to secure such amendments as will make the Temperance Act of 1864. workable and effective ? Whatever may be the failure or success of this Act, because of the unfaithfulness and indifference of inspectors, magistrates, judges and others; or because it does not suitably provide for its own enforcement, the principle of the Dunkin Act is sound and reasonable. If the majority of the disinterested ratepayers of any municipality believe that there should be no places provided to retail intoxicating liquor, because of the evils wrought by such places, who will say that, because an interested minority may desire to have a licensed retail traffic, the majority should have such a traffic forced upon them? Yet that is really what the anti-Dunkinites maintain. Such a law commends itself to common sense; and if in any case where it has been adopted it has not been enforced, all we have to say is that it ought to be enforced. Though the recent decision of the Supreme Court at Ottawa does not fully cover all the points requiring legislative action; yet, as it invests the Dominion Parliament with the supreme control of the manufacture and traffic, we have no doubt that the government will bring in a measure to amend the Dunkin Act and make it workable, and that it will be supported by friends of morality and social progress in both

place by trickery. But to those who become pos- ance, on the part of a public teacher, respectsessed with a belief of the truth of spirualitism no evidence can destroy their infatuation. No absurdity can be too great for the "faithful" to believe.

We recently received a copy of the Banner of Light, a spiritualist paper, published in Boston. the contents of which are so strange, that t would seem impossible that in this day of light and science any rational beings could accept them as true. Several columns are filled each week by alleged communications from the spirit world, in the most prosaic matter of fact style. These spirits describe fully their former life and present state. These communications are pretty much all in the same vein, and are evidently "manufactured articles." They have nothing to tell worth printing. Some of them preach a little in faor of spiritualism. One spirit says he came back to get candles, if he can get them on medit, as it is rather dark where he is. He has had to wear woman's clothes, which he thinks quite a humiliation. Another spirit says he has all the faculties he ever had, but sensibly adds-"that aint saying much." All the doings and performances reported as taking place at spiritualist seances are neither instructive nor edifying. They are a series of tricks, that have been successfully exposed by Mr. Bishop and others. Here is an item in the Banner, evidently designed to attract Methodist attention—"A Lecture by spirit John Wesley, through the mediumship of Mrs. Cora L. V. Richmond-which we have had reported expressly for the Banner of Light -will be given to the public in No. 18." A lecture by the spirit of John Wesley is certainly startling; but there is something quite in advance of that. It is announced in this number of the Banner that the spirit of John Bunyan has prepared a new Pilgrim's Progress, which has been communicated thro' a private medium. and is being published in Melbourne, Australia. Advance sheets of this latest work of the immortal Bunyan have been sent to the editor of the Banner for inspection; "the alegorical style is somewhat similar to that of the original work of the same name; but the matter is better adapted to the more expanded intel lects of the present generation." We cannot read the stuff contained in this sheet, without being convinced that this age is distinguished by great duplicity and credulity as well as extensive unbelief.

BOORS FOR YOUNG MEN.

Some time ago, a young correspondent enquired of us what are the best books for a young man who is looking forward to the ministry. It would be impossible to give an answer to such a question, that would be equally applicable to all young men. A good deal depends upon each one's previous reading and mental character. But we are safe in saying, that no young man can afford to read whatever comes in his way without discrimination. We have too much to learn and too short a time to learn it for that. A young man who proposes giving himself to the work of the ministry should make himself familiar with the nature and proofs of the leading Christian Doctrines. To have fixed in ono's mind a good outline view of Systematic Theology is very important ; for this becomes a foundation on which new acquisitions can mind is plastic and susceptible, capable of be laid—a backbone that will give unity and coherency to our theological knowledge. Our standard Methodist authors should be mastered first; and then other works can be read with greater advantage. But if young men begin to read everything they happen to meet, before they have clear and settled views of doctrinal truth, they are in danger of drifting about, without knowing what they believe the greater part of their lives. They are in danger of being carried about by every new wind of doctrine; for, having no fixed standard in their minds, they are unable to separate the chaff from the wheat in their theological reading. An early mastery of a book, like Binney's "Theological Compend." or Dr. W. Cooke's Christian Theology, will give clearness and consistency to a man's teaching through life. If more full and elaborate works are required, Watson or Pope will be found a safe guide. But it is a great mistake for a young man to think that because he is going to be a preacher he should read nothing but theology. Every man who claims to be ' educated, even in the popular sense, should make himself acquainted with the great events in the political and religious history of the chief countries of the world. Such works as Green's "Short History of the English People," Cox's History of Greece, and Merivale's History of Rome will furnish valuable information and food for thought. Outside of Theological studies, the most important subjects of study, are the deeds and thoughts of the world's greatest men and women. This is indeed the knowledge that is best worth have produced greater caution on the part of knowing. A man who has a fair knowledge chief productions of the greatest thinkers cannot be called ignorant or unlearned. A man who does not know these, whatever his pre tensions to learning, is not really educated. It is a grave mistake, for a young man of very limited knowledge and mental culture preacher he should spend his chief time and thought about making sermons, as if this was some handicraft that might be acquired by We remember once hearing a young minister say that he would first apply himself to the afterward give himself to study, and the acquisition of general knowledge. This seemed to us putting the cart before the horse and trained by habits of thought and study, pulpit preparations, however carefully preto fit as is note reasonable to believe that others should be intelligent. Ignorance c.n. those men who had contributed to the litera. ministers of the district to mere the sub-com- Hamilten.

not be concealed. And the display of ignoring something he ought to know, gives a damaging blow to his influence, however earnest and sincere he may be. The reading of all young men should be not accidental, but select and systematic. Loose desultory reading is not conducive to real mental improvement. As a general rule, it is better to study special subjects, than books embracing a variety of topics. If one is deeply interested in mastering some subject in theology, he will read with pleasure heavy and dry works on that subject, which except for his special interest in the subject would have seemed tiresome and uninteresting. It is a good rule to master the best books in any department of knowledge, at the sacrifice of remaining ignorant of many works of inferior merit.

RELIGIOUS EDUCATION.

Education, in its broadest sense, includes the cultivation and development of all our physical, intellectual and moral faculties. Unfortunately, however, in practice the latter are too often left undeveloped. While nearly everybody now-a-days admits that the acquirement of knowledge is a good thing in itself for all classes of society, the great majority of persons overlook the necessity for moral and religious training in connection with it. Intellectual attainments, however excellent, are incomplete without moral principle. Hence, in imparting instruction to the young, the first thing to be done should be to inculcate truth, and to instil into their minds religious sentiments. The importance of religious education is such that its neglect or delay may lead to most disastrous consequences. The confessions of criminals abundantly confirm this fact. As a result of infidel teaching, too, no more illustrious example need be given than the cold, cheerless life of John Stuart Mill. With proper religious training his career would have been altogether different, and the influence of his majestic intellect would have been vastly greater, as well as vastly more beneficial to mankind. Religion alone can regulate the life and theroughly prepare an individual for usefulness.

In view of such facts as these, something more ought to be done to insure a greater amount of religious education among the young. This is rendered the more imperative just now because of the infidel and materialistic views which are abroad everywhere. Christian colleges and Sunday schools are performing invaluable service to the country in this work of promoting religious education, and ministers of the gospel are endeavoring to accomplish all they can in the same direction; but still the results are unsatisfactory. What is needed is more religious teaching, as well as a higher standard of moral discipline, in our secular or week-day schools. While the term "godless" has sometimes been unjustly applied to our system of education in Canada, it is a fact that religious instruction has received far too little attention. Not that we advocate theological or doctrinal teaching in our schools, but we must condemn that one-sided system, wherever and in so far as it prevails, of culti-

ture of the past had not been forced or mittee at the Great Western Hotel in the should produce. The first evil bearing upon education was the too early application by children to study, even in many cases before they had learned how to play, and then there was the fault of making play a set-off against work. In schools, children were made to do work which would be a hard day's work for grown people, and the brain being very active the children were rendered particularly precocious, which often encouraged parents to press their children further, to the injury of their physical and mental strength in afterlife. Over-study rendered children particularly liable to organic diseases, and made men suffer more severely. This breach between nealth and education was still further widened by making no distinction between the tasks imposed upon children of different physical power. Upon the subject of extreme competition in learning, which he strongly depreca ted, as being the guiltiest of the guilty in the matter of health, he said that young men were frequently crushed mentally and physically by the insanity of their efforts to compete

at public examinations. A good deal of attention has recently been directed to the tendency to near-sightedness, among the children at public schools. It has been found in Germany and other places, that the proportion of near-sighted children is much greater among pupils that have been for a length of time at school, than among those who have been only a short time. Dr. C. Bell Taylor, in a recent article in the London Spectator, speaks earnest words of warning on this point. He says: "Near-sightedness depends upon the elongation of the globe of the eye from before backwards, and it is moulded in this faulty form in the following way. When children or young adults are engaged many hours daily in close work with bad light or imperfect type, the eye is constantly strained in the effort to see, the internal blood vessels become seriously congested, and in time exude a portion of their more fluid contents; the outer coat of the ball, tender and dilatable in youth, gives way at its weakest spot posteriorly-the contents of the globo are permanently increased, and the eye-ball instead of a sphere comes in time to resemble an egg in shape." And as a consequence short-sightedness results. In their great anxiety for the rapid advancement of their children in their studies, parents are in danger of forgetting the importance of their physical health, without which scholastic attainments will be of little use. The whole question is one that requires special wisdom on the part of teachers and parents.

The great debate on the supplementary vote of credit in the British House of Commons came off on Thursday night. Mr. Forster moved an amendment opposing the vote. and arraigned the whole recent foreign policy of the Government. After a prolonged and exciting discussion, during which Mr. Bright and Sir Wilfred Lawson opposed the vote, the debate was adjourned till Friday, when it was again adjourned till Monday. In vating the intellectual, to the utter neglect of the meantime an armistice was concluded, the moral, faculties. In youth, when the and the suspension of all hostilities ordered. easily receiving and readily retaining imduring the debate on Monday that the vote was unnecessary, and suggested instead an address to the Crown from both Houses, assuring the Queen of support at the apadjourned, and the vote has not vet been taken. The intelligence that the prelimiparies of peace had been signed, and that a settlement would probably be shortly effected, materially strengthened the position of the Opposition; but the situation is still regarded as serious, owing to the embarrassing complications which have since arison. Russia is reported to be concentrating troops in the interior of Roumania, which, together with a threatening address made by the Czar to his troops on Sunday, has shaken public confidence in an early settlement. It is now generally believed, however, that the Powers will combine to prevent any further advance on the part of Russia. A Berlin despatch says it is announced that the proposed Conference will probably meet in Brussels. In the Ontario Legislature, in moving for the appointment of a Committee to consider the whole question of Exemptions, Attorney General Mowatt spoke at considerable length on the subject of exemptions. He called attention to the fact that after the principle exemptions had been allowed for about twenty years, in 1869, and 1874 additional exemptions were made, and these were agreed to by both sides of the House. He expressed the opinion that the sentiments of Toronto on this subject are not the sentiments of the country; and that some country districts, which had sent petitions on the promptings of Toronto, scarcely saw the bearing of their requests on themselves, or they would not have done so. Huxley recently expressed bimself in very For to tax the Government property in Toronto is to tax the whole country for Toronto improvements. He maintained that so far as the Ontario Legislature was concerned, it had not the right to tax the salaries of officials of the Dominion Government. He thought public sentiment was against taxing places of religious worship. Such exemptions, were allowed not only in England, but in all the States of the American Union. He showed that charitable institutions, supported by voluntary contributions were doing a part of the work, which if they did not exist the whole people must do. The Methodist Recorder understandthe sub-committee which met as Birmi-gham on Tuesday, the 15th att. unanimusly recommended that, if the finan-al arrangements can be proved to b. satisfactor , it would be destruble to establish another branch of the Theological Institution in or near Birmingh-n. and that as soon as may was that the mind was failing and the health be practical. It says : There was, we are sickening. The development of the minds of told, a pand ga hering of the laymen and

[FEBRUARY 6, 1878.

checked by human interference. The evoning. The meeting was well sustained present mode of education for the young and enthusiastic, and it is considered by was not compatible with healthy life, and many the beginning of a "new departure" therefore did not produce the power which it | for Methodism in the Midlands. We regret that the president was not able to be present. Like most presidents, he has a little overtaxed himself, and must be allowed a pause, nothing more.

The ministers of the Church of England have a way of speaking as if their body was the only one worth mentioning; and as if any place in which their agents was not at work were destitute of the gospel. We think the time has come when it is very desirable that good understanding should exist among Protestant Missionary Societies respecting their fields of labor, that they may not waste their resources and energy in rivalry. The following remarks from a Canadian Methodist Episcopal minister in the Nashville Christian Advocate have a strongly sectarian flavor. There is room for a great many more men of energy, and who are willing to work for the Church in the Far West ; also for good women, to help on the good work so nobly commenced by your self-denying laborers beyond the mountains. Our M.E. Church in Canada have opened their hearts to the Macedonian call, and have already sent missionaries to Manitoba, and have begun to see the fruits of their labors of love in that Province, in the building of churches, and also in gathering into the Church a goodly number of faithful followers of Christ, that will look to the older Provinces for means to help'erect churches and a college there. I think our next General Conference, of 1878, will see the necessity of taking in its folds, and sending men to British Columbia, and also to the Maritime Provinces, as there is ample room for our Church to extend.its work over the whole of Canada, as, in Biblelanguage, ' the harvest truly is great, but the laborers are few.' Our Bishops said we had need of five hundred more ministers to go to all parts of Canada, and raise the standard of the cross where as yet we, as a Church, have no ministers."

The date of the meeting of the bishops at Lambeth is fixed for July 2, and it is proposed that the meeting shall extend over four weeks; the first week, of four sessions, to be devoted to discussions, in conference, of the subjects submitted for deliberation; the second and third weeks to the consideration of these subjects in committees; and the fourth week to final discussions in conference and to the close of the meeting. The subjects selected for discussion are the following: 1. The best mode of maintaining union among the various churches of the Anglican Communion. 2. Voluntary boards of arbitration for churches to which such an arrangement may be applicable. 3. The relations to each other of missionary bishops and of missionaries in various branches of the Auglican Communion, acting in the same country. 4. The position of Anglican chaptains and chaptaincies on the continent of Europe and elsewhere. 5. Modern forms of inidelity, and the best means of dealing with them. 6. The condition, progress, and needs of the various churches of the Anglican Communion.

The Wesleyans in England have recently inaugurated a movement for the suppression In consequence of this, Mr. Gladstone stated of the liquor traffic, which is likely to be pro-

forcible the arguments against war, if a nation gets its blood up, and the air is filled with passion and excitement, opposition is unavailing. That was the case before the Crimean war, and may become the case in England at the present crisis.

The recent address of Mr. Bright at Birmingham put the case against the war clearly and forcibly. He showed that the immense sacrifices of the Crimean war yielded no valuable or permanent result. The facts he states afford food for serious thought. England lost 40,000 men in the prime of life-40,000 men killed in battle, or who died from wounds or horrible maladies in hospitals. The cost to the nation was one hundred millions parties. sterling. 90,000 Russians were buried on the north side of Sebastopol. It was estimated that the total loss of Russia, up to the death of the emperor, Nicholas, was 240,000. France lost more than 40,000 in the same dreadful war. Little short of a million, according to Mr. Kinglake, perished in that unjustifiable war. And all for what? Mainly that the fleet of Russia might be so limited as not to be in a position to threaten Turkey,-an arrangement that came to an end, with the consent of England. in 1871. Mr. Bright shows that the alleged danger to the Sucz canal is imaginary. Though that canal is much more largely used by England than by any other country, yet it is a highway for the nations; and every nation in Europe would protest against it being closed by either Russia or any other nation, even if there was a probability of such an attempt, which there certainly is not.

Bad as the Crimean war was, a war now would be far worse; for, although other European powers are just as much and more interested than England in the defeat of Turkey, yet there is not another power in Europe ready to join her in a war for Turkey. It is almost unaccountable that, under the circumstances, sensible men would for a moment entertain the idea of bringing upon the country the horrors of a protracted war with Russia. On the part of statesmen it results chiefly from inheriting the policy of Lord Palmerston that the integrity of Turkey was necessary to maintain the balance on power in Europe; and with the people it is an ignorant jealousy of the designs of Russia. While every nation claims to be sincere and unselfish, it is strange that one nation canno. give another credit for the most common can, dor. It will be remembered, by some of our readers, that when Napoleon III. went to the King of Sardinia against Austria, there was the same suspicion and distrust of French and bition, manifested by the Aristocratic pare. in England; and yet that help towards is the dowers a d natural fruits; and that the mind that produced them. A man may scenring a free and united Italy, instead of w ere this to esplace in a dark roum, through know a great deal, and be un ualified t the corrupt states that had previousl x. the operations of a person hot previously preach. Yet men who attempt to inser ct isted, was about the best thing done dia.

FOLLIES OF SPIRITUALISM.

We never hear of the follies of Spiritualists, vithout thinking of the words of St. Paul: And for this cause shall God send them strong delusion that they may believe a lie." The eminent scientist Dr. W. B. Carpenter has had several articles in Fraser's Magazine, on Mesmerism and Spiritualism, in which the weak points of the spiritualistic movement are laid bare. The dishonest tricks of prominent mediums have been repeatedly exposed; and yet men of scientific fame, like Mr. A. R. Wallace, continue to believe that flowers, fruits, and other material objects are brought into a room and distributed without physical agency. The detected mediums may have been cheats; but this is not allowed to disturb the faith of the disciples in the real Simon Pures of the business. These exposures

the performers. The spirits latterly have a of the deeds of the greatest workers and the great aversion to the presence of unbelievers at the seances. A recent writer in favor of Spiritualism says, "All sitters in circles and communicants with the spirit world, find it necessary to restrict the company to those who are in sympathy with one another, or of one marked form of t_oug t, or degree of to think that, because he is going to be a moral development." Even Home Limself admits that weak natures are often rendered crazy by spiritualistic manifestation. Others we smitten with the dancing mania. But the practice by an untrained and ignorant mind. most dangerous feature of Spiritualism is that it substitutes its pretended revelations respecting t e spiritual world for the teaching preparation of a good supply of sermons; and if the Bible; and aspires to be a religion, designe to carr, the world to a higher develpment. T e credulity displayed, by men by erwise intelligent, rospecting spiritualistic Rather, let the mind first be strengthened oregs is wonderfal. They can believe that print i beiligs can belome materialized at and enriched by knowledge. Without this the pleasure. And t at the essence of fruits, flowafora d onner objects can be conve, ed through | pared, will be of little value. They will bear 3. We ls. and afterwards be fas ioned into the stamp of the narrowness and ignorance of

pressions, seeds of virtue ought to be implanted, pure principles ingrafted, and religious sentiments instilled. For this reason teachers have a very important duty to discharge to those intrusted to their care, and they cannot too fully realize the great responsibility of their office. They are moulding the characters of those who in the future are to be leaders in literature and politics and religion; and by their example, and the lessons which they teach, they are producing lasting impressions upon the minds of their scholars. From their intimate association, and the immense influence, often unconscious, which they exercise, public teachers ought to be persons of spotless character, whose only aim is to train the young to lead virtuous and useful lives.

HEALTH AND EDUCATION.

Several educationists have of late called attention to the relation of the severe study and competitive examinations, in many of our public schools, to the physical health of the young. There is a strong disposition to protest against any system that implies severe cramming and competition, as being injurious to the physical stamina of those who are subjected to such a strain. It has been often noticed that young men who win high honors at college have never been heard of in after life. There are two ways of accounting for this. It may be that the faculty of acquiring knowledge, in other words, a retentive memory, may exist apart from great energy and decision of character. Or it may be that so much energy has been expended in gaining these honors that the force of character has been weakened for the future. Professor strong terms of condemnation of stimulating young men too much by prizes and competition as tending to an exhaustion of the vital force, which prevents future success. No doubt a great many who have been backward in their school studies, and never applied themselves very closely in early life, afterward developed great energy in some department of thought or labor. Dr. W. B. Richardson of England, well known by his lectures on Alcohol and on other themes, recently gave a lecture on "Health and Education," in which he expressed himself very strongly against cramming and competition for prizes. He considered the competition in the preparatory studies for all the professions far too keen and exhausting. He condemned the idea that the education of the young should be extended without limit. Referring to the education of children he said, health and education were not going hand in hand

ductive of very beneficial results in that country. At the Conference held in Bristol last year a motion was carried recommending the formation of bands of hope, similar to proaching Conference. The debate was again those in connection with many of our churches, and circuit temperance societies throughout the Connexion. Shortly after Conference steps were taken to organize such a society on the Gloucester Circuit. A meeting was held at Northgate, at which resolutions were passed, a committee appointed, and officers elected. Meetings are now to be held at every appointment on the circuit, in order to bring the matter before the various congregations, with a view to securing signatures to one or other of the declarations.

> MISSIONARY MEETINGS-CONTINUED SUCCESS. -Brother Clement, of Collingwood, sends the following :--- " More than fifty per cent. in advance, and that though our folk are painfully poor as a whole." Brother Bredin writes :-'Our Barrie missionary meeting was quite a success. The President of Conference and the Chairman of the Collingwood District did us noble service. Last year the total from Barrie was \$302, and this year the anniversary produced \$331, which the collectors will considerably augment." Brother Will also writes :-- " The missionary anniversary services on Markham Circuit were very successful. The congregations were large, the speakers acquitted themselves pobly, and the collections were thirty-six per cent. in advance of last year."

The Methodist Recorder, of the 18th ult., contains a second letter from Rev. Dr. Gervase Smith. At the time of writing, Decenber 1st, he was in Adelaide actively ensoged in visiting the churches, but intended shorty to leave for Tasmania. His health we se glad to learn, appears to be much improved. He says of his visit, " Nothing ould exceed the heartiness with which we have been received.'

Rev. W. Kelynack, a discisguished Wesleyan minister from Austalia, willdeliver a lecture, under the arspices of te Young People's Association, is the Elm Stret Methodist Churc's next Monday evening the 11th inst. Subject Martin Luther and His Times Admission twenty-five cuts.

We have received the programme of a Methodist Convention which is being held nightly this week in the St. Janes Street Ciurch, Mortreal, for the premotion of the work of God in the city. T. e first meeting was held last evening, and the Convention will et use Feday night.

We notice that our friend, Rev. Hogh Johnston, B.D., las been preaching a series of sermous, great his views on eters al punichment, to insus seand ences in the Mechanics' Hall,

FEBRUARY 6, 1878.]

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS

NOTES AND GLEANINGS.

Watch-night Services

An Raglish paper gives this account of "Watch-night" in London: "The practice, which some years ago was almost entirely confined to the Methodist bodies, has now become general. On Monday night most of the London churches and chapels commemorated the occasion with appropriate services, and large numbers of people turned out. Mr. Spurgeon's tabernacle was crowded, and many of the Ritualistic churches had large congregations. The services commenced generally at eleven, and lasted a little over an hour. Those whose inclinations did not lead them to places of worship were reminded of the expiring year by the merry peals which rang in many a church steeple."

Germany and Russia.

The Cologne Gazette says: St. Petersburg correspondents profess to wonder that there should still exist German journals and writers who do not quite sympathize with Russian plans and objects. As a matter of fact it is not every German who thinks Russian interests and those of Germany identical. who imagines that the Muscovite supremacy will be an advantage to his Fatherland, or who fancies that the extension of the Russian system of protection in trade to the mouths of the Danube and the Black Sea will be advantageous to the commercial interests of this country. For scores of years we have seen the system at work in our eastern provinces with its oppressive effects, and this is a matter about which we are by no means satisfied, and spite of all the sophisms that are used, we are not likely to be deluded on the subject.

A Lawyer on "Unfermented Wine."

Sometime ago the Bishop of Lincoln prohibited two of his clergy from using unfermented wine at the communion. His right to do so having been called in question, the matter was submitted to the eminent lawyer. Dr. A. J. Stephens, Q C., who, after an elabborate investigation of the subject, comes to the lawyer-like conclusion that if the word "wine" in the Prayer-Book means formented juice of the grape, then it would be a breach of ecclesiastical law to use unfermented juice ; if not, not. But, as the Ecclesiastical Courts have never passed upon the meaning of the word, and it is impossible to predict what construction they might put upon it, he thinks the question is not so free from doubt that the act of the rectors in administering the communion in unfermented wine can be legitimately stigmatised as "scandalous and illegal."

The Queen and the Pope.

Mr. J. H. Broadmeadow, Secretary of the Manchester District of the Loyal Orange Institution of England, having written to Lord Beaconsfield asking if there was any truth in the report that the Popo had written an autograph lotter to Queen Victoria to thank her for the freedom of action given by her as to the re-establishment of the Catholic hierarchy in Scotland, the following reply has been for-

warded to him : "10, Downing Street, Whitehall, Dec. 10, 1877. Sir,-The Prime Minister desires me to acknowledge the receipt of your letter of the 5th inst., inquiring if there

the Indian exhibition will begin work as soon as the dome at the angle of the British section and half of the great vestibule which is to be set apart for the show are sufficiently finished to be placed at his disposal. We must in this place. render homage to the activity shown by the Royal British Commission and its delegates, under the powerful impulsion of his Royal

Temperance in Scotland.

Highness the Prince of Wales."

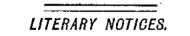
The Edinburgh Daily Review says: The dily growing in influence, is not rapidly in-1878, just completed, shows the following result: Adult members, 8,199; juvenile members, 2.370 ; total membership, 10,769 ; an increase, compared with last year, of 213 adults and 81 juveniles-in all, 294. The societies and templar lodges affiliated to the league

number 402-the same total as was published in last year's register. As showing the extent to which the temperance movement has made converts among the occupants of our pulpit, we may state that connected with the lcaguo are 117 clergymen of the United Presbyterian Church, 69 of the Free Church, 39 of the Congregational, 25 of the Evangelical Union, 19 of the Established Church, 3 of the Reformed Presbyterian, 14 of the Baptist, 5 of the Original United Secession, 3 of the Wesleyan, and 1 of the Episcopalian. Of course independently of the league, various other temperance agencies are in operation, and not the least hopeful of them is the one formed under the auspices of the General Assembly of the Established Church.

Voluntaryism in Ireland.

All the lugubrious prophesyings of the supporters of the State Church theory as to the fate of the Irish Episcopal Church, when disestablishment should have been accomplished, have been completely disproved by the event. We have heretofore referred to some of the evidences of the prosperity which has marked the career of the emancipated church. From a recent statement by Mr. Fisher we learn in the year 1870-the year of disestablishment-Irish Churchmon, who had not been accustomed to contribute anything voluntarily, had raised for the support of their church £229,000. During the last seven years they had raised £1,610,000, besides certain incidental expenses, which amounted to nearly £100,000 a year more, thus making a total voluntary contribution of over £2,300-000 in the seven years since disestablishment, of which only £37,000 was raised in England. The average annual contributions in Ireland alone were thus nearly £324,000 raised by 1,243 parishes, and Mr. Fisher did not besitate to say that there was not a single Churchman in Ireland to-day who was one whit the poorer

for what he had given. The force of the argument is not at all weakened by the fact that the Irish Episcopalians are not by any means rich-at least in comparison with their brethren in England.



The Metropolitan Pulpit and Homiletic Monthlu or Februar y contains in condensed form, some twenty recent sermons of the greatest of living preachers : Drs. Storrs, Cuyler, Beecher and others of this country ; Drs. Thomas, Parker and is any truth in the report that 'the Pope has Spurgeon of England, and Gerok and others of

BRIEF CHURCH ITEMS.

ABBOTT'S CORNERS .- Very successful revival meetings are being held in the Methodist whurch GUELPH.-Anniversary sermons were preached in the Dublin street church a week ago last Sunday by Rev. W. H. Poole, who also lectured on "Anglo-Israel" in the same church on the following evening.

BLYTH .- Missionary meetings have just been held on this circuit. Our correspondent says :-Scottish Temperance League, although stea- The deputation, Revs. John S. Fisher. Joseph Philp, C. E. Stafford and John G. Fallis, have creasing in membership. The register for done their work well. Financially we are far in advance of last year.

LENNOXVILLE .--- The recent anniversary services of the church in this place were very successful. Bro. Scanlon says ;- Revs. L. Hooker and Dr. Elliott were present, according to promise, and did noble service for Methodism here. The financial results amounted to \$535.50. Spiritually the people are in a most hopeful state.

MILTON.-Very successful missionary meetings have been held on this circuit. Bro. Richardson writes :- The deputation, Revs. R. Bell, of Hamilton, and D. E. Brownell, of Burlington, performed their part in a very efficient manner They greatly delighted and profited the people. Much more has been subscribed than was raised last year.

HAMILTON.-On Wednesday evening, January 30th, Rev. William Williams, pastor of the Centenary Church, read and explained the General Rules of the Society, and received into shurch fellowship seventy-four persons, a large number being converts who had been brought to Christ during the special services begun on the occasion of the late visit of Dr. and Mrs. Palmer to the city.

ST. CATEARINES.-The anniversary services of the Welland Avenue Sabbath-school were held on the 27th and 28th ult. Rev. Manly Benson, of Stratford, preached two very impressive and eloquent sermons on the Sabbath to large congregations, and addressed the children the following evening, when, besides the above address, dialogues, recitations, etc., were given by the school.

HORNING'S MILLS .- The younger members of the congregations of the Bethel and Centre Road appointments pleasantly surprised Rev. William Torrance, on the evening of the 22nd ult., by taking possession of the personage in this place. After spending a very social evening, Mr. Torrance was presented with a purse containing upwards of \$30, as a mark of the esteem entertained for him by his young friends.

STREETSVILLE .- The missionary meetings for this circuit were held the week before last; and, notwithstanding the unfavorable roads and weather, were a grand success in every case. Bro. Burns says :- The brethren appointed to address the meetings were at their post, and rendered noble service. The people were in. good spirits. The financial results largely in advance of last year, though we have lost by removal some large subscribers.

GRANTON .- The anniversary of the Sundayschool, held on January 22nd, was a decided success. The report read by Mr. J. Hudson shows the school to be in a flourishing condition. Rev.

C. Barltrop occupied the chair, and pithy and practical speeches were delivered by Revs. Messrs. Henderson, of London North, and Leith, of Lucan. Our correspondent adds :-- Under the able superintendence of Brother George Westman we have every reason to hope for great prosperity.

DUNGANNON.-A very gracious revival meeting has just been closed at the Manchester appointnent, on this circuit, which has resulted in the

held by such an entertainment, while the scripture learned and retained must prove to the

scholars an incalculable benefit. We have in Jerseyville an earnest, willing band of Sabbathschool workers. Our special services, closed with the watch-night, resulted in several conversions to God and accessions to the membership." LONDON SOUTH .- The anniversary services in connection with the Hyde Park Church were held on Sunday, January 13th. Two cloquest sermons were preached to large congregations, morning and evening, by Rev. G. W. Calvers. efforts of Mr. Calvert, a debt of over \$200 was cleared off by subscription. The tea-meeting on the following Tuesday evening was a grand success. Interesting addresses were delivered by

Revs. R. E. Tupper and F. H. Sanderson. D. Macmillan, Esg., M.P., occupied the chair. Proeeds of the evening \$60.

SMITHPIELD .- The friends at the Mount Carmel appointment on this cîrcuit gave their minister, Rev. A. Dowsee, a very pleasant surprise on the evening of the 11th inst., by about thirty entering the parsonage and, after partaking of a very sumptuous tea provided by the ladies, and || The American Board has expended in all over spending a social evening, leaving a number of very nice and useful presents. On the following Wednesday evening about forty of the Smithfield friends took possession of the parsonage with their well filled baskets, cut of which the table was soon spread, and a very enjoyable evening

was spent. They also left several appropriate presents for their pastor and his wife.

OTTAWA .- A very enjoyable social, under the auspices of the Ladies' Aid of the East church, was given last Wednesday night by Mesdames Kenny and Blatch and Miss Steacy. At the close of the entertainment a very cordial address was presented, on behalf of the choir, to Mr. R. H. Kenny, who is about to leave the city for a time. Last Thursday evening the anniversary in connection with the Dominion Metho

list Sabbath-school took place. It was held in the lecture-room of the church, which was very tastefully decorated for the occasion with wreaths of evergreens and flags. There was a large attendance of friends, and the evening's entertainment passed off pleasantly.

MONTREAL .- The Dorchester street Sundayschoel tea-meeting a week ago last Friday evening was in every particular successful. The Witness says that the most notable item was the presence of the Methodist French Mission Sunday-school, which contributed greatly to the interest of the occasion, as a visible emblem of the success of the special work towards which the mission gifts of the Dorchester school woro devoted. After tea had been served, a very interesting programme was presented. A pleasing feature of the evening was presentations of Messrs. R. H. Holland and T. Fuller, to the French-Canadian Mission school.

MONESTON.-The new church in this village was formally opened on Sunday, January 20th, when Rev. C. Lavell, M.A., preached to a crowded house morning and afternoon, and in the evening Rev. A. Hurlbert to a full house, though the reads were very bad. Bro. Fear writes :---On Monday evening a tea-meeting was mented by an excellent intellectual treat in the shape of a lecture by the Rev. Manly Benson, of Stratford, entitled "Men Wanted." The church, which cost \$950, is a fine building, upon which there was a debt of \$191. He appealed for contributions in aid of the liquidation of the church debt. The appeal had the desired effect, and in a short time \$204 were subscribed ; and the pro-

ceeds of tea being \$98, and the collections \$32 90, grows. and the social on Wodnesday being \$19 50, this leaves a balance in the treasury, after paying the

RELIGIOUS INTELLIGENCE.

THERE are now 116 single lady missionaries in India, employed as agents of various societies.

Some influential Churchman connected with the East of London are anxious for a resident bishop, and the Bishop of Leidon desires to have a suffragan.

PROFESSOR BAITH'S case is still attracting co.* siderable attention in Scotland. As last reports the libel was before the Aberdeen Fiee Presby-At the close of the evening service, through the h tery, but that body had arrived at no decision. A mission-school is sustained in Madrid, Spain, in spite of much opposition on the part of the Roman Catholics and the civil authorities. There are now. it is stated, two hundred and fifty-five children on the list.

THE Elustrated Christian' Weekly says: "The Evangelical Alliance propose to crect a hall near the Paris Exposition grounds, capable of holding 500 persons, with a smaller room adjoining for committee and prayer-meetings, and for a resort for Christian brethren of all aktions."

a million of dollars on its missions to the American Indians. Its efforts have been devoted to eighteen different tribes, among which fifty churches have been established. The Board's signed. present annual expenditure for its-Indian Missions is \$15,000.

The International Confederation, for promoting the observance of the Christian Sitbath, has offered a prize of 2,000 francs for the "best essay on "The Evils of Sunday Railrond Traffic." The work may be in English, French, German, or Italian, and may be sent to the Secretary of the Confederation, at Geneva, Switzerland, by the 10th of Dec., 1879.

THERE is a numerous sect called Siva, in South India, smong the Mahratta, Canarese, and Telugu people. In Northern Mysore most of the farmers and traders belong to it. Their special distinction is the worship of Siva, under the form of the Lings, which they carry about on their persons, They are supposed to have arisen about 700 years ago. Like the Buddhists, they hate the Brahmins, make little of caste, and have monasteries, called mattas, where their leading

teachers reside, with disciples. THE WOMAN'S Board of Missions (Cong.) has closed another year, the tonth, of its life and labor; and presents, it is said, a record of growth " as gratifying to its friends as it will be alarming to its critics." The important statistics for the vear are these: At home, 16 branches, 8 conference associations and more than 400 mission circles ; abroad, 67 missionaries, 58 Bible readers and 49 village and day schools; subscriptions and donations, \$66,813.06; other receipts, \$17,-Sunday-school papers and a library, made by 817.71. The individual reports from the several schools are all said to be highly encouraging.

In Colorado the churches are undertaking the work of state evangelization on their own account. The Christian Union says :- At a meeting of the Colorado Christian Missionary society held at Denver Oct. 19th, it was determined that lead to the removal of the Conclave from Rome. preachers should be sent without delay to the destitute portions of the state. To this end, the churches there are requested by the society to law in Northumberland and Durham was dis. held, the material good things being supple- take up monthly missionary collections. It is also urged that the energies of Christians be concentrated upon the organization of Sundayschools. Here is one of the best commentaries upon the work of the Sunday-school Union and like associations. It is perhaps not so many years ago that missionaries were going from New York to Denver. Now Denver itself becomes a source of religious influence. So the work

PERSONAL.

CURRENT NEWS.

-Great scarcity" of herring is reported from New foundland.

The Duke of NortCumberland is about to enter the British Cabine & as Lord Privy Seal. -The rumor that Spain is about to assume the protectorate of San Domi vgo is denied.

-The Nova Scotia Legislature will meet for the despatch of business on the Zist inst.

-The United States Senate has ratified the Samoan treaty.

-Sir Michael Hicks-Beach has accorpted the Colonial Secretaryship.

-The Montreal, Portland and Boston Railway was re-opened a week ago yestenlay.

-The Halifax election basessited in the return of Mr. Jones by a majority of 220.

-A project is talked of to amake materall the Protestant societies of the city of Montreals-

-The Samoan rebellion has been ton ninated by the complete defeat of the rebels. -The Quebec City Treasurer's deficit is placed

at \$148.009. -The Bay of Fundy herring febery has Aben un-

usually successful this year.

-A postal treaty between the United States an Fr the Australian Colony of Victoria has been

-The Quebec Government's railway policy is exciting intense hestility throughout the Province. and especially at the provincial capital.

-Two freight trains were wrecked and a stoker killed by a collizion on the Grand Trunk at Bresslau early a week ago yesterday morning. -The Standard armounces that' the Queen has offered to confer the Order of the Garter on Lord Beaconsfield, but it was declined. -Damage to the extent of over a quarter of a million dollars was done by the late gals to the summer cottages in the Long Branch district.

-Another batch of sixty lodges of Siour have escaped from Red Cloud Agency, and are making for the frontier.

-Nine million persons are reported destitute in the famine-stricken provinces of Northern China

-In the Court of Queen's Bench Monday the application of the defendant in the Queen v. Wilkinson for a new trial was refused.

-Advices from Cape Town "announce the defeat of the Gaikas, and express a belief that the rebellion will soon be over.

-Large collections were taken up in the Quebec English and French cathedrals Sunday morning for the destitute poor of that city, amongst whom there is great suffering.

-The Lancashire cotton masters have decided on a ten per cent. reduction of their employees' wages, but will hold a conference with their hands before finally bringing it into effect.

-The Manitoba Legislature bas adopted the petition to the Governor-General respecting the return of the seed wheat advances. The House was prorogued Monday.

-It is thought the Ultramontane Cardinals are trying to bring about such bad relations between the Vatican and the Italian Government as will ---In the Court of Queen's Bench a week ago yesterday the application to quash the Dunkin, bycharged with costs, and the by-law upheld.

-Silver is now so plentiful in New York that retailers will only accept it at five per cent. discount, and the Post-office declines to take it in payment for postage stamps.

-The memorial to the Quebec Government praying for the raising of the jury standard in that Province is being signed by men of all positions, parties, oreeds, and nationalities.

-Gen. Joseph E. Johnston, next to Jefferson Davis the foremost of living Confederate leaders, has consented to be a candidate for for Virginia. -Hon. David Christie has been elected by the Electoral District Agricultural Societies in Division No. 9 to represent the Division at the Board of Agriculture. -The discovery of two planets-the one of the twelfth magnitude at Toulouse, Franco, on the 29th ult., and the other, of the tenth magnitude, at Clinton, N. Y., Monday-is announced. -Gen. Miles is preparing for a campaign against Sitting Bull, whom, he insists on regarding as south of the frontier. A general movement of Red Cloud's Sioux northwards is reported, and Spotted Tail's band will probably follow in the spring. -The Pope has ratified the plans for the reconstruction of the Scottish Hierarchy, appointed two archbishops and four suffragans, and will hold a Consistory shortly to give palliums to the archbishops. -It is the intention of the Government to abolish the office of Commissioner of Ordnance and Admiralty Lands, held by the late Col. Coffin. and to merge the business of the branch with that of the Dominion Lands Department. -Much dissatisfaction is expressed in comme cial circles. in. Montreal with the Provinci al Treasurer's proposed contract tax of 10c. per \$1 ,00 on the numinal value of all contracts and 25c. on all transfers. -An excited: debate took place in the F rench Chamber of Deputies last week on the vali dity of the election of a conservative deputy, Ga mbetta and Rouher accusing each other of be' ing the cause of the disasters of France. -A Haraid's Utah special says the failure of Brigham Young's heirs to agree in the , distribution of his property will probably cau se a contest over, his, will. The contestants will be 25 wives and their 44 children. -Sir George Campbell writes expr essing his bitten disappointment that the additi onal taxes proposed in the Indian Budget again fall exclusively on the poor, and condemns their porease of the salt tax as relieving the rich. -An exchange says : "By the death of Sir William Stirling Maxwell, M.P., a vacancy in the representation of Perthehire , is caused. During the whole of last year ther awas not a single election in the whole of Scotl and.

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written an autograph letter to Queen Victoria thanking her Majesty for the freedom of action she gives him as to the re-establishment of the Catholic hierarchy in Scotland, and I am to inform you that Lord Beaconsfield is aware of no foundation for such a rumor.-I have the honor to be, Sir, your obedient servant (Signed), ALGERNON TURNOR.

Sunday Closing in Ireland.

'At a meeting in favor of Professor Smyth's Bill for the Sunday Closing of Public-houses in Ireland recently held in Enniskillen, Mr. Russell, the secretary of the Association. stated that during the previous three months sixtythree similar meetings had been held, all of which had been largely attended. In many of these the resolutions were carried unanimously and enthusiastically, and in all by large majorities-never less than three to one. He had been looking everywhere for the "reaction " which had been predicted, and he could find no trace of it. On the contrary, the feeling in favor of the measure had become even more general and intense. The Rev. James Tobias, delegate of the Irish Conference, has issued a circular. recommending that petitions, as numerously signed as possible, be immediately forwarded to the House of Commons in its behalf. If the Covernment should unwisely persist in discouraging this movement a stronger argument infavor of the Home Rule cry will be furnished than was over possessed before. Previous to the Union, and for thirty years after, drinlshops were not open in Ireland on the Sunday. The united Parliament is but asked to reverse a system which has been in operation for a little over forty years, and which has borne fatal fruit.

England at the Paris Exposition. "The English Commissioner at the Paris Ex-

position winds up his report with a brief summary of the state of the foreign departments. "The English section," he says, "is certainly the most advanced of all. The first piece of its national facade is almost completed. The engineers of the Royal Commission have bein the foundations for their machines. The wok of interior installation is facilitated by the locision of the Commission not to have any prtition to separate the groups and classes. The groat annexes with be devoted to English machinery and agreent. ture, and for which there was no room inside the Exhibition, are on the point of terminstion. They will, perhaps, leave something to be desired from a decorative point so arranged as to remedy this defect. The

Germany : also many hints at the meaning texts, sermonic criticisms, and a multitude of suggestions as to preaching, etc., which must prove most valuable to all ministers and all lovers of good preaching. The price of this Monthly is \$2.00 per year, 25 cents single number. The Religious Newspaper Agency, 21 Barclay Street, New York.

-Littell's Living Age. The numbers of the Liv ing Age for the weeks ending January 26th and

February 2d, have the following noteworthy con tents : France as a Military Power in 1870 and 1878, by Sir Garnet Wolseley, Nineteenth Century ; The Little Health of Ladies, by Frances Power Cobbe, Contemporary Review; The Czar's Clemency, a Polish Priest's Story, Cornhill ; The Decay of the Monarchical Principle, Spectator : The Greek Mind in Presence of Death, interpreted from Reliefs and Inscriptions on Athenian Tombs, Contemporary Review ; Ulfilas the Anostle of the Goths, Edinburgh Review ; with several stories. For fifty-two numbers, of sixty-four large pages each (or more than 3,000 pages a year), the subscription price is \$3, or the GUAR-DIAN and the Living Age will be sent for one year

for \$9.00. The Canadian Methodist Magazine for February is quite as interesting and popular as the January number. It contains three illustrated articles. "Across Africa," "Watkins Glenn," and "How Bohemian Glass is Made." The engravings are, as usual, excellent. The serial story of Canadian life gives a graphic account of camping adventures on the Ottawa. "The Deacon's Sin," by Mrs. Stowe, is continued. The first of a gallery of "Odd Characters," gives an amusing picture of life among the "Gutter Merchants" of London "The Life of the Prince Consort," by Mr. Gladstone, is a noble tribute to a worthy man. The "Romance of Missions" gives a beautiful account from the poet Alexander Smith, of the conversion of Britain. The great recent improvements

in this Magazine have met with wide and generous recognition. The publisher announces that its circulation has nearly doubled this year.

The British Quarterly contains the following articles :-- The Mikado's Empire-The Americans in Turkey-Savings and Savings Banks-Precious Stones-Capital and Labor-Comprehension-Parody and Parodists-Prof. Henry Rogers-and the usual Contemporary Literature The number is a good one. This is one of the Reviews re-published by the Leonard Scott Publishing Company, New York.

Evenings in the Library : Bits of gossip about books and those who write them. By George Stewart, jr. This is a volume of sketches from Doyard's Magazine. They are pleasantly and racily written, Belford Brothers are the pub-

Rev. W. J. Hunter, of Chicago, delivered of view, but the plantations of the park are his popular lecture on the "Elements of manhood" in the Queen Street Methodist Church secretary of the British Commission has hired in this city last Wednesday night. While on a large house close to the Exhibition (No. 40 a visit to Ottawa a few weeks ago, he receiv-Avenue de Suffren), and in a few days will ed from his friends a very cordial address, acinstall himself there with his staff of em- companied with handsome presents for Mrs. ployees. The architect chrged to arrange | Hunter and their little girl.

accession to the Church of seventy members. Brother Caswell writes :- Most of them give pleasing evidence of sound conversion and promise of usefulness. The meeting lasted nearly eight weeks. Most of the time the roads were in a wretched condition, but the people came in great numbers, and gave serious attention to the

Word of Life. Our people took hold of the work in good earnest, and are greatly blest. We have just closed our missionary anniversary services, which were a grand success.

CANNINGTON.-The church in this viilage was crowded to its utmost capacity on Tuesday evening of last week to hear Rev. Wellington Jeffers, D.D., deliver his lecture on "The Times and the World's Progress." The Gleaner says :-- The lecture was a magnificent effort, and, during the two hours occupied in its delivery, was listened to with the greatest attention. This is Dr. Jeffers' first appearance in Cannington, but we sincerely hope it will not be his last. The proceeds amounted to about \$65 or \$70.

QUEBEC. --- Successful missionary anniversary services were held in connection with the church here the week before last. The anniversary meeting took place on Thursday evening. the 24th ult. After singing and prayer by Rev. D. Marsh, and a few introductory remarks by the Rev. Mt. Hooker, Mr. Thomas Morkill was called to the chair. The report was read by the

secretary, Mr. J. Whitehead, and addresses were delivered by Mr. W. H. Lambly and Rev. H. F. Bland. There was a very encouraging attendance.

LINDSAY. - An attractive church social was held here on Monday evening of last week. The Post says :- The chair was occupied by the Rev. Dr. Jeffers, who, in addition to an address, gave a very humorous reading, which, from the manner of rendition, provoked more than its share of applause. The musical part of the programme was well supplied by Mrs. and Miss Gallon, Mr. Reekie and the members of the choir. Mrs. E. B. Roberts presided at the organ part of the evening. Mr. J. H. McFaul made a short address, which was well received.

OTTERVILLE.-A gift tree entertainment was given by the Sunday-school, January 14th, consisting of music, recitations and dialogues by the scholars. An address, accompanied by a suitable present, was also given to Mr. J. W. Fish. superintendent. Our correspondent also adds :----Each scholar was presented with a book or card

as a reward for past conduct. Our school is doing well under the able management of the the chair, congratulated the committee on superintendent and his staff of officers and teachers. Number of scholars, ninety-four ; officers and teachers, twelve.

JERSEYVILLE.-On New Year's Eve a Sabbathchool entertainment was held here. The church was filled with an appreciative audience. The entertainment consisted of music, recitations and dialogues. The teachers aimed to make the entertainment of practical benefit to LOTU street church, which was densely crowded. Dr. scholars and audience. Many of the dialogues and recitations were interwoven with scrip u.e. delivered by Dr. Skinner and Revs. Smith and

debt, of \$162. At Wilkinson's appointment at a prayer-meeting held on the 24th of January, a subscription list was drawn up and an appeal was made to the congregation to wipe off the debt of \$65, and \$70 were subscribed, leaving two out of three of our churches on the mission out of debt.

> BATTERSEA.—On the evening of December 24th Christmas tree entertainment was held for the Sabbath-school. Singing, readings and recitations by the scholars were interspersed by several short, pithy and appropriate addresses by friends of the school. A report of the school was read, showing it to be in a prosperous state.

The attendance was larger than at any former gathering in the church for years. Bro. Werden writes :- On the first evening of the year we held our annual tea-meeting. An excellent supper was provided by the ladies, and served to an appreciative audience. Mr. Mordy, B.A., of Queen's College: Rev. Mr. Ferguson, of Invermay ; Rev. Mr. Chambers, of Sunbury, and Rev.

John Ferguson gave addresses. Our choir is also worthy of mention for rendering a full supply of choice music: All seemed pleased, and many must have been profited by the pleasant and rich influence that surrounded them. Receipts nearly \$70. Our missionary meetings were held from the 13th to the 18th, January, and were marked with unusual interest and success for this mission. Bro. John Ferguson preached the sermons, and he with Bro. Austin, and at Battersea, Bro. J. C. Garrett, formed the deputation, and gave stirring addresses. The subscriptions will be twenty-five per cent. over last year.

KINGSTON. - Missionary anniversary services were held in the churches in this city last week On Sanday, the 27th ult., appropriate sermons, spoken of by the local papers in very complinentary terms, were preached by Revs. John Potts and A. A. Smith. In the afternoon a mass meeting of the Sunday-school scholars was held. Rev. Mr. Galbraith presided. Short and suitable addresses were delivered by the chairman. and Rev. Messrs. Smith and Potts. We condense the following from the News :- The first of the series of anniversary meetings was held in Sydenham street church on Monday evening. The announcement that the Revs. Principal Grant and John Potts would speak attracted a very large congregatica, every part of the church being packed and many being unable to obtain admission. Mr. Trenaman, who took

securing such an able depotation and such a magnificent audience. Having referred to the debt of the Society, he called upon Dr. Lavell, who read the annual report. This was followed by addresses from Mr. B. M. Britton, M.A., Q.C., and Revs. A. A. Smith, John Potts and Principal Grant. On Tuesday evening the second public mosting was held in the Queen AfcCammon occupied the chair. Addresses were correctly memorized. Our correspondent says Potts. The collections and subscriptions were

"The result proved that an audionce can be largely in advance of last year.

GEORGE CRUISSHANE, the well-known draughtsman and caricaturist, is dead.

Col. Corrin, chief officer in the Ordnance Department, Ottawa, and an old public servant, died in that city a week ago last Monday. HON. MB. BLARE has been compelled, owing to

ill-health, to resign his seat in the Cabinet.

LORD DUFFERIN has been elected an honorary member of the American Geographical Society. DR. H. PELTIER died at his residence in Montreal on Friday, the 25th ult. He was a leading French Canadian physician, and was for many years a professor in the Victoria Medical School in that city.

REV. E. BATTELL was very pleasantly surprised week ago last Thursday evening at Pefferlaw. on the Cannington Circuit, by the presentation of a purse of money by his friends at that place, as token of appreciation of his labors amongst

A short time since Rev. James Caswell and wife were invited to a social held in the Methodist church in the village of Manchester, when they were each made the recipient of a substantial present, accompanied by a very cordial addreas

ON the evening of the 22nd ult., Rev. D. V. Lucas, M.A., delivered a lecture on "British Columbia and the Indian Tribes," to a fair audience in the basement of the Methodist church, Brockville. The Recorder says :- The locturer, having at one time been a missionary in British Columbia, was able to give an excellent description of the resources of the country, its climate and topography. His illustration of Indian costumes and Indian wit were all that could be desired.

A Scotch paper says :- The Rev. William Snodgrass, D.D., late Principal of Queen's College Kingston, Canada, recently inducted to the church and parish of Canonbie, has received from friends in Canada a draft for £200 sterling. which he has been asked by them to accept "as

a very inadequate expression, but a most sincere. indication of their respect for him personally, and of their estimate of his services, which, daring his residence amongst them, he has rendered. both to the Queen's University and to the Cana-

dian Church at large." On Thursday evening, the 17th ult., a number

of the members of the Methodist church in Seaforth, met at the parsonage, and presented their pastor, Rev. George Buggin, with a magnificent silver tea service, valued at \$145. The Expositor saya; The presentation was made to Mr. Buggin on the occasion of the 25th anniversary of his marriage, and was given on behalf of the congregation as a mark of their appreciation of his valued services, and esteem for himself and his family. Since coming to Seaforth Mr. Buggin has labored assiduously and earnestly for the spiritual and temporal welfare of his congrega-

them.

-In accordance with the report of the commissioners appointed to ramine the affairs of the Nova Scotia Provinci al Lunatic Asylum, the Local Government has requested the resignation of the medical superi nicudent, assistant physician, supervisor, and s' tore keeper.

The London Times and the Telegraph are to have their offi ces connected with the reporsers' gallery in the House of Commons by tel-phone. These journals applied for permission to attach their tel phone to the House of Lords, but permis. sion was refused.

-A train on the St. Lawrence and Ottawa Rail. way ran off the track about fourteen pilles from Ottawa yesterday afternoon. Two passenger tion, and well merits the esteem in which this cars were badly damaged, a brakesman injured magnificent presentation shows he is held by internally-possibly fatally-and two passengers slightly hurt.

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

Let Bygones Be Bygones.

Let bygones be bygones ; if bygones were clouded By aught that occasioned a pang of regret, Oh, let them in darkest oblivion be shrouded ; 'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones, and good be extracted From ill over which it is folly to fret; The wisest of mortals have foolishly acted-The kindest are those who forgive and forget.

Let bygones be bygones; oh, cherish no longer The thought that the sun of affection has set; Eclipsed for a moment, its rays will be stronger, If you, like a Christian, forgive and forget.

Let bygones be bygones ; your heart will be lighter, When kindness of yours with reception has met The fiame of your love will be purer and brighter If, Godlike, you strive to forgive and forget.

Let bygones be bygones ; ch. purge out the leaven Of malice, and try an example to set To others, who, craving the mercy of heaven, Are sadly too slow to forgive and forget.

Let bygones be bygones ; remember how doeply To heaven's forbearance we all are in debt ; They value God's infinite goodness too cheaply Who need not the precept, "Forgive and forget." -Chambers' Journal

SERMON. BY REV. T. DEWITT TALMAGE

DELIVERED IN THE BROOKLYN TABERNACLE.

RPORTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

ENCOURAGEMENTS.

Let the wicked forsake his way, and the unreighteous man his thought, and let him return unto the Lord who will have macy, and anto our God who will abundant-ly pardon.—Isaiah ly, 7.

"First of all get a good fat text," said our old "First of all get a good fat text," said our old theological professor. I said to him: "What do you mean by a good fat text?" He said: "I mean a text which is all crowded full of the Gos-pel of the Son of God." And if there be in all the Bible such a text, this is one. It seems to me like a great harbor, in which all the shipping of the earth can ride at anchor. Sometimes I have been in a vessel coming up to a harbor, and have been in a vessel coming up to a harbor, and we have had to stop for five or ten hours until the tide should rise, otherwise we could not get over the bar; but I bless God that it is full tide now, and that no bar hinders the entrance of any one into this great harbor of divine mercy. gates are all open, and whosoever will may come. Room for one. Room for all. " Let the wicked forsake his way, and the unrightcous man his thought, and let him return unto the Lord who will have mercy, and unto our God who will abundantly pardon.'

There are two classes of persons in this audthere who will get no benefit from the sermon I this day preach. First of all, those Christian poople who have for the last forty or fifty years been under a refining process, and that refining process has gone on and gone on until they deem themselves about perfect, and all they need now is a glass case put over them to keep them from being bedusted of the world. The fact is, they are finished, and when a man is finished there is nothing more to be done to him. Therefore, these self-righteous people, these self-righteous professors of religion, might as well this moment dopart the house, for from the beginning to the end of my discourse there will not a single word move them. The other class of persons who will get no help from the sermon I this morning preach are all those people of the world who feel themselves just right. Their thoughts have always been right, their actions wight They have always been right, their actions right. They have need of nothing. They are as good as they want to be. They have no aspira-tions after a better life. They have morely come in this morning to while the hour. They are thoroughly contented with themselves, and the gospel that I preach is most inappropriate to their case, since it is proclaimed by the Lord Jesus to sinners, and they are not sinners. But if there be in this house to-day a multitude, as I believe, of those who want to be better, who are dissatisfied with any past attainments : any warderers who want to come to their Father's house. any men contending against fearful odds on the road to heaven, any who want more of the grace of God, any who want illumination for their dark-

gospel that you preach to day is no gospel for me." My brother, I would have you this morning, instead of saying that, just to cut off all the sins of your life. You cannot rectify the past. You can repeat of the past, but you cannot change it. There is no need of bringing along all the sins of your life. Cut them off this morning. Let them fall away from you. Cut the cable and let them fall off. Start now for heaven. "Why," says some one, "you don't mean to say it is possible for me to become a Christian this morning, with all my bad life be-hind me, and nothing but the threatenings of God hearing over me." I tell you this morning Sabbath in January, I consecrate myself to the "Oh!" you say, "what would be the use of making such a record?" There would be two uses. One would be in the fact that you had committed yourself to the right. The other would be that that memorandum-book The other would be that that memorandum-book would be thrown away into some chost or box, and perhaps fifteen or twenty or thirty years from now, when you are gone the way of all earth, your children would find it some day, and they would be huntirg up the record of their father's life, and one would say: "Why, look here, look here, that's the Sabbath in January, 1878, that when the Sabbath in January, 1878, that was the Sabbath when father became a Christian." There is a Bible in your parlor, beautifully bound and engraved. Go home today and take that Bible-open it and it will pour a flood of light into your soul. Perhaps on the fly-leaf there is a trembling handwriting saying, "Given on hermarriage day," or, "Given on his birthday." "Oh!" you say, I wouldn't know how to read the Bible, and in the presence of my family." My brother, you can do that; that has been done this last week. And I must tell you of one who sat in this house and who said to me months ago, "There has been a great change in my homo." I said, "How so?"" Why," change in my home." I said, "How so ?". Why," said he, "I went home hast night and called my family together. I said, 'We have lived this way long enough; we can't live this way any longer. I am going to pray;' and I took the Bible and I opened it, and I ordinarily consider myself a very good reader, but I couldn't read. I stumbled along over one or two verses, and then I stopped, and we knelt down to pray, and I said 'O Lord !' and I could say no more. There my voice failedmo, and my wife, who was a Christian woman---she began to pray, but she wasao overpowered with gratitude to God that I had given my heart to the Saviour that she could not pray, and her voice failed her, and the children were too young to pray andibly and with us, and we just lay there and we cried, and we cried. We thought of what our past life had been, of how we had wasted our heritage. We thought of our little one out at Greenwood, when we put her away, and without any comfort to our souls, and we felt that we could not live that way any longer. W. didn't pray much. We just lay there and criel and cried." I said, "You make a mistake; you did pray. I do not think that any of those tears fell on the floor, or on the When the first tear started from your carpet. eye that night, as you were kneeling in prayer, I think the angel of God caught the tear on his wing and sped toward the throne, and all heaven saw the shining tear and broke forth into full chant, 'Bchold, he prays!'" Tears are the wine of angels. As the sun exhales the dew, so the morning of heaven seems to drink up these tears of repentance. God help you to-day to come to him by this mighty encouragement of his love, his kindness, his patience. Oh! I commend you to him, and I pray God that this may

be the hour of your eternal emancipation. Another encouragement I find in the fact that so many of us have been saved. I know that people are apt, at such a point in a discourse, to say: "The dying thief was saved: Richard Baxter was saved, Robert Newton was saved, those men so very bad, notoriously bad, they were saved." Now, I do not begin at that end of the subject at all. Wo were saved, and that is an encouragement to all the people to come up and be saved. When a surgeon or medical professor is telling his students about any style of disease he does not tell them to go down to Bleecker Street, or Greenwich Street, or into Third avenue and there see a specimen of that disease. He takes them into the next room, monte, any who want comfort for their bereave. monte, any who want the all-forgiving grace of God for their crimes—to such I preach in full hope and confidence that the truth, by the pow-

these things to me if you only knew where I was he is asleep, and then I am going in." Then she last night, where I have been the last ten years. Why, I have been utterly ruined, sir, and the night, after her father was asleep, she went back and laid down in the house. In the morningshe was up early, preparing the meal, and her father turned over, waking up from his scene of drunkennness and debauch, and he saw his little child preparing breakfast, and he said to her, "Mary, why do you stay with me?" Oh!" she said, "father, it is because I love you." "Well," he said, "why do you love me when everybody despises me, and why do you stay with me?" "Well," she said, "father, you re-member when mother was dying, she said to me: Nother wanted to read respecting the righteous dead, one wanted to see about what revivals were 'Mary, never forsake your father; the rum fiend will some day go out, and he will be very good and kind to you, and my dying charge is, don't hind me, and nothing but the threatenings of God hanging over me." I tell you this morning and kind to you, and my dying charge is, don't you can become a Christian, and what I say to one I say to every man and woman in this house, without any discrimination and without any experiment. Take out your memorandum-book and says the prophet—" shall the mother forget her staking child that she should not have compassion in January, I consecrate myself to the to see the poetry, and the smaller boys were anx-ious to read all about the young folks. I believe upon the son of her womb? Yea, she may forget, yet will I not forget." Oh ! if you want this great strug-gle of life ended, end it in Jesus Christ, and end it this morning. Who will be the highest in heaven? I do not think it will be those people who were born in the church and who had it easy all the way, who had no especial prodivity to evil. They just seemed almost naturally to sail on toward heaven. I do not think they will have the highest scats in heaven. I think the highest Scats will be for those who had it hard in this world—a complete struggle all the way through. Which vessel is greeted with the loudest and gladdest huzza at Liverpool? Is it the *Russia*, or the *Calls* or the *Calls of the transition* in the or the Cuba, or the Colorado, that goes into hargiven to see if the mail was coming, as we had only three every month, drawn by two Canadian bor without any mark of the salt on the smoke-stack, all the fisgs flying, all the machinery in dogs, guided by two faithful red men of the forest on snow shoes. Ah ! yes, and I knew once when good working order? Oh! no. I suppose one of the gladdest times ever seen in Liverpool was when the *City of Brussels* went in, after the whole world had given her up for lost. As she went limping in, with quenched furnaces, and the pumps all working to keep the vessel from sinking—as that vessel went in all Liverpool would take off your hat and hurrah as loud as others. Yes, sir, and our Canadian mail dogs, shouted, and all the telegraph wires of the world announced the glad tidings, and everybody re-joiced, the whole world rejoiced. "City of Brussels safe! City of Brussels safe!" And I suppose, at the last, the great rejoicing in heaven will not be over those who smoothly sailed all the way up. The angels expected them. The redeemed in heaven said, "Why, those souls had nothing to contend with comparatively; we expected them." But when souls come in havby rail, and thence to the Sault. It was then ta-ken by the dog train to Bruce Mines, but on ac-count of the dogs being better mail carriers, the more mails there by rail, which was granted. Again when the mail arrived at Sault Ste. Marie, ng on them the mark of the midnight hurricane, then all heaven will rejoice. A soul will say to bimself: "Why, we feared some time ago that one would be lost; but here he comes. Hallo-lujah! Hallelujah!" All heaven in gladness. Be encouraged, therefore. I encourage all those who want to seek after God, to come and get divine worship, it is a source of great annoyance, particularly to the minister. Once, however, he the Lord Jesus Christ to day, and their struggle will soon be ended, and all shall be peace. In the country village where I was brought up, took me to do for taking my GUARDIAN out of the P. O. on the Sabbath, but as I always took when a fire occurred, there were not many fa-cilities for putting out the fire, and I remember, let his remain till Monday. Some time ago I was in your office on a Wednesday morning, I at the one or two fires in that village during the days of my boyhood, that a long line of men stood, reaching from the well to the fire, and then the water was brought up from the well, and the bucket was passed on from hand to hand and from hand to hand until it passed to the fire. Well now to-day I would just like to take my stand at this well of salvation, and I would like to dip up the water, and then I would like to have all these Christian men and women in one long line of kindness and mercy, and I would like to have them take the water of overlast ing life and pass it from hand to hand and from heart to heart until all the peo-ple got it, and the fire of sin should be put out, and the joy of Christ's pardon and sal-vation should be celebrated in every soul. Shall it be so? "Let the wicked forsake his way, and the unvicturing man his theoretic and let and the unrighteous man his thought, and let him return to the Lord who will have mercy, and unto our God who will abundantly pardon. O! why do you sit there and sigh, and wring your hands over your bondage, when you may come out this moment into the liberty of the sons of God ? . " Now is the day of salvation." ' Look unto me, all ye ends of the earth, and be ye saved."

LECTURE ON THE TELEPHONE.

On the evening of Friday, the 18th ult. under the uspices of the Science Association of Victoria work in Tokio, the development of which your College, the public were for the first time admit-ted to " Faraday Hall," the Science Building readers will no doubt be glad to learn. ted to "Faraday Hall," the Science Building just erected in connection with Victoria Univer-sity, to hear a lecture on the Telephone, by Dr. Haanel, under the auspices of the Science Asso-ciation. This hall is undoubtedly the finest Hall waiting for us. They had provided tables and

Correspondence.

loss its want would be to me and my family.

going on under the labors of our ministers, an-other about general information, the girls wanted

when the cry arose "the mail is coming !" I

believe it would stir your blood up also, and you

just think of them, why, they beat the Yankce locomotives all to fits carrying the meil. Our Government thought best to send the Bruce

Mines and other mails by Detroit and Mackinaw

Postmaster-General was petitioned to send no

a flag was hoisted upon a long pole to notify the inhabitants of the fact, and then, oh i what a rush to the P. O. Sunday or Monday: both seemed

alike. I assure you that when the mail arrives

by the boats, especially on a Sabbath during

his out at the same time, he never told me to

asked one of the clerks for a GUARDIAN, he asked

me if I wanted last week's, when I could scarcely

wait for one to come off the press. What aston-ishes me is, how any man calling himself a Metho-dist can live in this chlightened day, when so

many schisms are in our land, without taking the

GUARDIAN. No. no : he cannot live-he may

hang on. Why, sir, I know many, yes, and some

class leaders too, who are worth thousands of

bers of the Methodist Church. A METEODIST.

Our Church Mork.

LETTER FROM JAPAN.

DEAR BRO. DEWART, -- By last mail I sent you short account of some matters concerning the

Saturday last (22nd), we all went to the house

marble, but in the other case amid the grief for

the loss of a beloved friend there shone the

No. 4, TSURIJI, Tokio, Japan,

Dec. 29, 1877.

HOW CAN I RENEW MY SUBSCRIPTION TO THE .. GUARDIAN.

ache we havo, too, in trying to bring them cheer and help: think of a young man coming to you to et your help to save his sister's daughter from SIR,-A few years ago when I was living on the being sold by her father out of a mission school lorth Shore, as a part of the Algoma District is into a brothel, and you will have an idea of some called, at a season of the year when it was time to renew my subscription to the GUARDIAN the of our experiences. Brethren, pray for us. The best of all is God is with us. heading of this communication often occupied my mind. I could not bear the idea of what a CHAS. S. EBY.

LETTER FROM FORT SIMPSON.

MR. EDITOR,-Thinking that perhaps news from this far off mission might not be unin-teresting to your readers, I put in a plea for a

solemn vow never to speak to her daughter again.

She now takes care of one of our hired houses

for preaching, is a happy Christian, and her daughter is as dear to her as ever. Manyaheart-

little of your very valuable space. Tuesday, 2nd of October, I left Fort Simp-son with a party of Indians to visit Kittemart. This visit had been long promised, but various things had caused delay. Now, some of the every word in each paper was read. Oh! sir, if you could but witness the anxiety depicted on each other's face, when there was a probability of its being stopped, but as cash seemed almost out of the question in those backwoods, the prospect young people were up from there, intending to remain at Fort Simpson during the winter and seemed almost a reality. Finally a consultation was held amongst the family as to how the money was to be raised. Two of the boys proattend school. These volunteered their services posed to cut & cord of dry kindling wood, put it

fer the trip. At home we had been earnestly praying for a on a sleigh and as the ice was glare, they would skate it down to market, only six miles. Two revival of God's work-had already felt the droppings before the mighty shower in several others agreed to go and saw ice, to help to fill an ice house where fish was packed for transportaprayer-meetings. On the following Sab bath evening, just as we were about closing the tion during the summer, long enough to earn the balance of the money. So their determinations meeting, a young man stepped out of the con-gregation, asked to be prayed for. I should have said that some had been seeking, and had were put into practice, the money was earned and sent for the GUARDIAN. Now, sir, could you but witness the many anxious looks that were found peace, during the early part of the meet ing. In a moment the whole congregation were on their knees. One united prayer went up to heaven. One and another came forward,--till at the close, a large number were under conwithin Special services were appointed. They went home to pray. Few slept that night. Some retired to the Rocks Bush grave-yard, and there wrestled in prayer till they found peace. one of the dogs was frozen stiff, and one of the guides frostbutten, and the remaining dog and Indian managed to take the mail through, and

One man was heard shouting and singing, his lantern over his hand. On being asked what was the matter, replied : "What is the matter? Why, I found Jesus! I found Jesus! Jesus blessed Jesus!"

Monday, meetings were held in different parts of the villago throughout the day. Mrs. Crosby and myself attended as many as we were able Men and women were coming to the house tel-ling us of their new-found happiness, or seeking advice. In walking through the village, one and another would seize hold of my hand, and with tears of joy and faces that the light seemed beaming from, told me that they too loved Jesu: now.

Tuesday, meetings all day. At night, I think there was scarcely a heart untouched. Some who would not yield to the Spirit's influence were looking haggard and wretched. A little after midnight, I was awakened by some one calling Mrs. Crosby outside the window ;-heard at the same time one of Sankey's beautiful hymns being sung by a crowd of voices; going to the door, found a large company of men, women and children. Seeing me, they in their simple way, in their own language, exclaimed: "Jesus has come! Jesus has come to Fort Simpson!" They desired to meet in the church. gave them the key, --- following soon after, found the church dark, could hear no sound save the wind and rain. I stood on the path between the house and church and considered-Could I have tern, resolved to penetrate the inystery. Upon entering, going up the aisle holding up my lan-tern it revealed to me some seventy or eighty persons engaged in prayer. One poor fellow was lying in the aisle, where he had fallen. After lighting some of the lamps, we engaged in prayer and singing. So we continued till about three; having no interpreter, I was unable to convey wery much to them or understand what they said. Before closing, I speke a word or two to each personally, in what little I could command of the Chinock and Tsimpshean languages, in-terspersed with English — dismissed, advised them to go home and rest. Some did so, but others lingered, on leaving the church, overcome by their feelings, prostrated themselves on the ground. There, in the pouring rain, we exclude prayed and sung. Then I suggested that we join in thanksgiving and praise to God for what He had done for them. The benediction was once more pronounced; again advised them to go home. Many of them had lost their hats, coats, shawls on the way, or had come without them. Their garments were soaked with the rain. All left but six young men; these I brought into

waiting one for the other, but standing up in adrance, so as to secure the next chance There is a great change, especially among the young men and women. Those who were care-less and indifferent in the school, are steady and attentive. The work is still going on; and we pray that it may go on, deepening and widening, until not only Fort Simpson but the surrounding

ribes, are all brought under its influence. Fort Simpson, Nov. 2nd, 1877. (To be continued.)

NAAS RIVER MISSION, B. C.

EDITOR GUARDIAN :- The following extracts from a letter addressed by Bro. A. E. Green, of the Naas River Mission, to the undersigned, I forward for insertion in the GUARDIAN, feeling assured they will be perused with pleasure and possibly result in arousing a heartfelt and abiding interest among our Eastern brethren in this new and interesting mission field,

JAS. E. MCMILLAN.

- ... NAAS RIVER MISSION, B. C.,

November 5, 1877.) My DEAR BRO. McMulan:-Your kind letter, lated October 23rd, came safely to hand, and I rote you a short note while aboard the steamer "Otter," as I was afraid I would have no other opportunity of sending this fall; but Mr Robert-son just came to tell me that he will dispatch a cance this evening to Fort Simpson, to meet the steamer on her down trip, and I will, therefore, try and give you a short account of our work, such as I could not give amid the noise and bustle of a steamer unloading freight. We had a rough time getting home from the "Otter;" the wind blew gale down the river, so that we were two days and nights ere we reached the Mission. * * We have abundant cause to rejoice, for God is greathave abundant cause to reporce, for too is great-ly blessing his word. Two or three days after I wrote you in September, Na-ouse, the head chief at the middle village, came to ask if it would be right for him to call his friends together and ive them a little food, as he wished to speak to them. I told him to do so and promised to be present; so he collected his friends together at his village-about 400 were present-and, after enting salmon, Na-ouse rapped on the table, arose

and said:

" My dcar friends, I am glad to see you all today, it makes my heart very warm. You have known me for a long time, and I am now an old man. I have danced with you, and feasted and fought just as our fathers did before us; but for a long time I have not been happy. Sometimes when dancing in the big feast I would think about the great God, and when in my cance I would say, 'I wish I was a good man; I wish the Great Spirit would send his word to me.' One moon age go and hear Mr. Green, and all the time he speak, something keep telling my heart 'that's what you want.' Then I think I am a great. chief, and if I turn Christian all my people will augh, and I shall get no more blankets. But my heart keep praying to God, and last Sunday, when our missionary preach about the bad heart and the new heart, I say, 'Jesus, take my old bad heart and give me a new one,' and just then I feel very happy, my trouble was gone. So I call you together. I want you to know that I have left the old way. God has made me a Christian. I have his word in my heart. I am very happy, and don't want you to speak had words about me. I love you more now than I did before I take God's word; but I can't do what is had now-my name is in God's bcok-I leave all the old fash-ions. You know I gave a *patlatch* not long age, and by the old-fashion law you all owe me blankets; but I don't want them back. I give them all kets; but I don't want them back. I give them all to you to keep. You are my people, and I hope you will all take God's word and be Christians. I don't want to keep it in the dark—I love God." Oh how good it was, my dear brother, to hear that old Chief bearing testimony for Jesus. Also a doctor, who did all he could against me at first, her here converted and is now one of the form

has been converted, and is now one of the foremost to help me in my work.

On Sunday, 30th September, just after morning service, a man came to ask me to go to a house at the other end of the village immediately. I went, supposing some one was sick. When I entered the house I saw them all seated on the ground around their ford, but no cue children. The man who owned the house spoke and said: "Our food is all ready, but we want to go the new way and be Christians; we want to ask a blessing, all the same as you do, but we don't know what to say to God, so we send for you to ask a lessing for us." We did feel the presence of the Master as we returned thanks in that Indian house over that simple food.

dollars that subscribe for several papers, but the GUARDIAN is not among the number. Why, sir, they don't even know the name of the Church of which it is the organ. When they get up a church social or anniversary, they announce it in their bills as in connection with the Canada Methodist. or C. M. Church, when no Church of that name exists in Canada. I really wonder if they ever expect to see their childron converted, and becoming mem-

er of the Holy Ghost, will come home to all their hearts.

I thought that this morning I would utter some words of encouragement for all people who would like to enter into the kingdom of Jesus Christ. It is easy enough to utter discouragements, not so easy to get the right kind of encouragement ; but as God will help me, I shall present three or four considerations which ought to encourage all this audience so far as they are aspiring to the Christian life.

The first encouragement I find in the character of God himself. Some people present the love side of God, and others present the wrath side, and both presentations are utterly defective. The attributes of God are all in perfect harmony, and while he will by no means clear the guilty, he has a heart of compassion and kindness and love sufficient to take the whole earth into it. Beautifully harmonizing are all his attributes of observe. ter, and ho is the Being of all others in the universe most to be admired and most to be loved. How differently God treats a man when he has gone astray from the way the world treats him. I suppose you have noticed it. I call your attensuppose you have noticed it. I can your scient-tion to this fact in order that you may know how supernally beautiful and attrac-tive God is. If a man goes astray, if he loses his integrity, he is dropped from the club-room, he is expelled from the church, he is cast out of respectable society, he is submerged with caricature and criticism. "Out with him!" says the world; "this man has offended the laws of society as well as the laws of God, and we want no ressible association with him." How does God treat a man when he has gone astray? He pursues him, and the further the man goes astray, the more ardently does God follow him, at the first saying "Come back," and then giving more intonation and more force to the invitation, "Come back! Come back!" until it seems as if the very heavens were thundering with the invitation, "Come back! Come back!" and the further the man goes, the louder the Lord calls to him. If it be hard for a man to get back in this world when he has gone astray, how much harder is it for a woman. She is turned out of her father's house: She is anathematized of men, and women curse her with a relentless curse. What' though she repent? No mer y. What though she starve? Good for her. What though she die? Tumble her into the roughest coffin, and let there be no mourner at the grave. There is more mercy in the heart of a rattle snake for its victim, there is more mercy in the teeth of a wolf when it has put those teeth in the warm flanks of the lamb whose life it is sucking out, than there is meroy in the hearts of men and women for men and women who have gone astray. If she want to come back, if she try to swim for the shore, stone her back. If she come up to the very verge, and if she get her hands upon the rock and seem about to climb out of the wave, then you will come out and with your hard heels mash the tips of her ingers until sue falls off i No mercy for man gone astray. No mercy for woman gone astray. But how does Gol treat such an one? He pursues therm with his kindness. How did the Lord Jesns Christ short goes up, "Peace on earth, goed will to ment?" Which army will you belong to? Who accost such an one when sho was brought into his presence, and many standing there supposed he would hurl his indignation at her? He furned to these assailants and said : "Let him that is without sin cast the first stone." Then, turning

woman, he said: "Go and sin no more. O' 1 Ve. the God that I present to you this morning is wanting your love and affection. Love in kineye. Mercy in his voice. Speed of lightning in his foot. Omnipotent deliverance his ano. I do not know how any fair-minded man can keep his affections back from him. "Oh!" say same persons in the house, "Ishould

like to love kim; I should like to consecrate invself to him; I am tired of sin : I would this esed Sabhata morning like to begin a new life, but I cannot." Why, my brother, can you not ? "Oh!" you suy, "I have so many sins hanging around abart me. You wouldn't say

all to go. And so it is this morning. When I want to encourage all these people to come to God in the fact that they can be saved. I just

encourage them with the statement that have been saved. We were blind to all attractions of the cross. We were deaf to the sweetest strains that ever dropped from harp scraphic. We were so dead that nothing but the voice that broke up the tomb of Lazarus could give us resurrection. We were saved. So may all hero bo saved. A messenger came to a Sabbath-school superintendent and said: "Hasten as quick as you can, there is a boy in a garret that wants to see you : he is dying." The Sabbath-school superintendent hastened to the place, and in the garret, in the straw, lay a boy who had been crushed by a cart, and he was dying, and as the superintendent entered, the boy said: "Oh ! I am so glad you have come. Didn't I hear you say the other Sunday that 'whomsoyou say the other sumary that "when so ever a feller comes to God he would be saved?" "Yes," replied the superintendent, "I said about that." "Well," said the boy, "then I am saved. I have been a bad boy, but I have been thinking of that, and I have been saying that over to myself, and I am saved." And after he had seen his superintendent, his strength seemed to fail, and he in a few moments expired, and, the last words on his lips were: "Whomsoever a fellow cometh to God, he will in no wise be cast out." He did not get the words exactly right, but he got the spirit. "Whosever cometh to Him shall in no wise be cast out."

Another encouragement I find for all these peo ple this morning in the fact that there is such a great field of usefulness opening. However pros-pered you may be now in worldly business, that worldly business so far as you are concerned, will soon come to an end. There will be a memora-ble day. You will go over to the store, you will read your letters, you will write a few checks, you will talk over the prospects of business, you will shut the fire-proof, you will come down off the steps, and you will never go into that store again. Who wants to be balked in that way? I want to tell you of a business that never ends, and that is the service of God. I invite you into that serfronting each other. You will have to belong to one or the other. The one army is made up of all the depraved, the lost, the ruined of earth and hell, led on by Apollyon, horsed on 'the black charger of death, followed by all the spirits of darkness, and their lances are dipped in poison, and the cry they utter as they swarm over the parapets—the war cry they utter is, "Woe! woe!" The other army is made up of all the good of earth and heaven, led on by him on the white horse, followed by all the redeemed of earth and heaven, and when they shout their voice is like the rearing of the forest when the wind movoth among the branches, and as they pass, the deserts put on garlands of wild rose, and the sea

One more encouragement I want to offer this morning to all those who desire to enter the Christian life. That is, that your struggle then will soon be over. There are men here with evil pro-clivities in their nature. It is hard for them to do right. It is easy for them to dowrong. Their whole life has been a struggle. Oh t how they long for something better. And they sometimes get much discoursged. My friends, take Christ for your Saviour, and the struggle will soon be 0 Vel

A missionary was passing along the streets of London, and he saw a little girl lying asleep on the steps in the night, the rain beating in her face, and he awakened her and said, "My little girl, what do you here?" "Oh 1" she replied, "my father drove me out, and I am waiting until

of Science in the Dominion, and, in internal chairs for Mr. Cochran, my wife and myself, the appointments, the lecture-room is probably unrest retained the Japanese custom of sitting on the soles of their feet on the mats. After the dinner Mr. Cochran discoursed on the Christian

surpassed in America. Dr. Nelles, in a few appropriate sentences ongratulated the students as well as the people doctrines of immortality and eternal life, and of Cobourg on the possession of so fine a hall, and they all listened with eager attention. After I had said a few words, two of our young men adintroduced the lecturer of the evening, Doctor dressed the company, one of whom, a young man Haanel.

of deep feeling and true oratory, melted his The Doctor, who happily combines the thorough audience to tears. They seemed all greatly pleased with the substitution of such a service scientific knowledge of the German with the raciness and originality of the American, after a brief historical sketch of the subject proceeded to for the old custom of senseless repetition of explain the fundamental scientific principles which render a Telephone possible. He first pravers. explained the transmission of sound in waves. ing. A part of our little old house had been ex-tended somewhat hastily and cheaply prepared using Tyndall's illustration of a row of boys, each for a meeting house, until funds can be afforded for a church in or near Tsukiji. It is well that with his hands on the shoulders of the one before him. If the last one is pushed, he falls forward. but recovers himself by pushing the next one, and we had it ready, for more people came than we could possibly have otherwise accommodated. Our little church gathered in force. The persecutthus the motion is transmitted from one to an other till it reaches the last, who, having no one ing, but now friendly mother, with her now happy scn, was there. Mr. Kawamura and other men of weight and influence were there to see to push, falls forward .- He applied this to the motion of the atoms of the air, in which the last atom falls against the tympanum of the car; and gave a forcible illustration by exploding adetona-ting mixture. Ho then showed that if a regular the baptism of Mrs. Kawamura. Altogether we had a fine gathering. The Master's presence was sensibly felt, and a melting influence rested succession of impulses bo given to the air the result is a musical note, but if irregular, a noise. on all. Our old friend Nakamura seemed un He proved these points by several singing flames, one or two of which, in tubes eight or ten feet long, were as deep and powerful as the lowest usually warmed in his heart, and spoke feelingly of the blessed influences of the Christian religion He spoke specially about the contrast between notes of an organ, fairly making the seats tremble. the unveiling of a monument raised in honor of some great man of Japan, who had passed away The cause of the sound was shown by the reflection of a smaller singing flame in the rotating mirand a similar occasion in connection with a mem ror.—A row of distinct flames were seen separaorial slab, which his fellow students had erected for onr young and now sainted Brother Rawa-mura. In the one case all was gloom and dark-ness, everything seemed buried beneath the

ted from one another by darkness. The flame goes out and rokindles 500 times a second, giving the same number of impulses to the air in tube by the stoppage and recommencement of the lraft.

By means of a sensitive flame and rotating brighter hope of meeting him again, and the glad mirror he then showed that the higher the note cheer of knowing that he was at home with the the more rapid were the vibrations, and that, accor-ding to the vowels sung, the flame changed its Lord. So that glad hope eclipsed the sadness of the day. And there stands that solitary slab in shape, corresponding to the depth of the tone and the vibrations of the overtones. A hollow wooden sphere was divided into two halves by a the midst of an ancient Buddhist cemetery, with its inscription of faith and hope, a silent sermon to all who may chance to read. membrane of gold-beater's skin. Words spoken into a tube connected with one half of the globe the impressive baptismal service, and two souls caused the membrane to vibrate, and a small were added to the visible church of Christ. After fame attached to its other half danced to its vithat the sacrament of the Lord's supper was adbrations. He then defined articulate speech to be ministered, and the company separated, saying combination of musical sounds and noises, that it was the best quarterly service they had whose vibrations could be communicated to a attended. stretched membrane. Then, taking up the electrical portion of the subject, he explained and ilinstrated the theory of electro-magnetism and in duced currents. He showed by delicate, but striking experiments, that the approach of a she has access. Her husband cheerfully consents, and she now desires instruction and direcmagnet to a coil of insulated wire induced a curtion as to how she must proceed. She is exceprent of electricity in the wire, and its withdrawal tionally well educated for a woman in Japan, is a an opposite current.

He then produced a Telephone, constructed on Dolbear's principle. It was essentially made up of an iron membrane, stretched close to a battery f pernament magnets. The voice set this membrane in vibration, and each time it approached the magnets, currents were induced in two coils of copper wire .- These currents were carried to the other Telephone at a distance by wires, and there helped or opposed the permament magnets, which attracted more or less strongly the other iron membrane, thus giving rise to the same vibrations and reproducing the original words. The prest value of this telephone is that it requires no battery, and, therefore, no additional expense

when once set up. The lecture was closed with a glowing descripary. One of the first things she did this week, was tion of the future of this newly invented instra-ment. Dr. Haanel was ably assisted in his experiments by several members of the Science Asogiation.

A ote of thanks was moved by Col. Bolton. seconded by Major Gifford, supported by Judge Boswell, and carried enthusiastically : after which a large number of the audience repaired to adjoining rooms to witness experiments with the Telephone .-- Cola r. World.

the end.

Wednesday was a day of great religious ex-citement. Meetings were held all day in different parts of the village-two or three at a time. In the evening the church was pretty well filled. The list of seekers and pardoned increased.

All through the night they were coming up either singly or in company—some in great dis-tress, others with tears of joy. It rained very ittle, but was muddy and wet. Hearing sobs coming from the bushes by, the readside, groped around, found some who had fallen by the way. When I raised them, they would cling to me like drowning persons. They had now been three days and nights without food or sleep, and Sunday morning we held our quarterly meet we feared that the enemy of souls would come in, take advantage of the weak state of their bodies to harass their souls.

Thursday there seemed more calmness and order in the state of feeling ; had four meeetings -morning, noon, afternoon and evening, closing with a few prayer-meetings generally closing with fellowship meetings. This alternoon we visited most of the leading houses ; after singing and prayer, advised the people to take proper food and rest.

We were now anxiously looking for Mr. Crosby. The work was overpowering; the new converts were working earnestly, but all were in-experienced. We felt it needed a guiding hand, -but our trust was in the Lord: and, though we sometimes feared for these souls now trembling in the balance, yet knew they were in His hand, and he would make it right.

By midnight all seemed quiet. This was the first time that the sound of prayer and praise had ceased in the village: night and day it had gone up in one continual sacrifice.

Friday and Saturday the meetings were con-nued-were-attended with undiminished ininuedterest.

Near midnight, Saturday, we retired to rest (first listening for the sound of paddles), thinking of the cager hundreds of souls that would come up on the morrow, now so hungry for the bread life.

About one or two o'clock we were aroused by After the lovefeast, Ero. Cochran conducted the arrival of Mr. Crosby's party, having paddled eighty or ninety miles (without resting), to be in ime for Sabbath services. Never were any travellers more warmly welcome.

Mr. Crosby, too, had much to tell. At Kittemart, he found them in the midst of a cannibal feast-making a doctor. On Mr. Crosby's arrival Since then Mrs. Kawamura has expressed a the subjects under treatment were, by order of the desire to give herself wholly to the work of a mis-sionary among the women and children to whom principal chief, conducted to the bush, there tied to a stake, and guarded. On Sabbath evening, while holding a meeting, the hooting and velling of the approaching savages was heard: instantly all was confusion; the women and children huddled together in the corners of the stirring earnest soul, and no doubt will do a great house. Mr. Crosby bounded to the door, grasped deal of good. But just think of it, only a year ago, Mr. Kawamura's friends advised him to the savage just as he was entering; they, how-ever, without further resistance, bounded off in procure a divorce from her, on account of her violent temper, which made life a torment for another direction. The chief ordered him to be again tied up; but informed Mr. Crosby that he would be set at liberty again after the meethim. He, however, was kindly disposed, and as Christianity had done so much for his boy he ing closed-but that he should not harm any of thought it might be good for his wife. So he their party. Some time during the night they were roused by the sound of drums, yells, and crashing of houses. They did not come within said he would try that remedy before he gave her up entirely, and asked her to attend our services regularly while he was off on the official one or two houses of the missionary party,-the tour of which I spoke in a former letter. She came regularly. Her temper has become sweet,

rest were all smashed down. One poor fellow-who had experienced his home is happy, and now the good man him-self, I believe, is looking towards the cross, and change of heart while visiting one of our missions, —had been trying to keep the Sabath, teach school (I don't think he knows much more than his alphabet) and spread the little light he had is willing that his wife should be a home mission among his perishing countrymen; but wicked-ness is rampant, and has well-nigh overpowered to bring one of our young preachers to a family where Abraham's trouble with Sarah and Hagar him. There are a hundred children at this place. We want the means of keeping a native is repeating itself, only with this difference, that Sarah threatens the life of Hagar's baby.

Sabbath was a high day. In the fellowship The young man preached the gospel to them and meeting, at the close of the evening service, some eighty stood up in half an hour, each telling of their determination to lead a Christian 10. No sionary Society.

home to live in. Having promised the young mon of the Upper Naas that I would visit them as suon as possible, I started on the 12th of October. the distance being from 25 to 30 miles north of this place. I had promised the young peopletlat I would provide them a teacher, and had written to Bro. Crosby to send me a young man to teach school who could speak English, and he sent me a man and wife, whom I took up with me. We were two days on the way, and when we arrived we found the devil busy at work among the peo-ple. We found the village in a state of great exple. We found the village in a start of supper, citement., While I went to get a bit of supper, out a meeting of the the old doctor and conjurer got a meeting of the old men and told them I had come to make the people slaves, as Mr. Duncan had donc, and that if they were to let me preach, their dancing would be broken up, and their feasts and patlatches, and they would all die; so they sent some old men to ask me to leave the village that night. I told them I was not a child-they had sent for me and I had come-and they must all meet me in the big chief's house, when I would tell them what I had come for. At 7 o'clock that evening the house was crowded. I told them I had been sent to them by kind friends who wished them well, and dwelt on our commission from God: "Go ye into all the world," etc., after which I told them it was Saturday night, the next day would be the Sabtath, and I could not reach any other place, so I must stop there and preach, but promised them that if they would all come out and hear God's word the whole day on Sunday, I would have a concil on Monday, and if they didnot wish to hear any more I would leave them. Never shall I forget that Saturday night. I could not sleep; but, thank God, I could pray. We had announced for service at 6 a.m., and at that hour about sixty./ five were present, when we felt the power of God and the droppings from above. I announced o preach again at 10.30; but, just after breekfast (scarcely 9 o'clock), two young men camefor me, saying the house was full, and the prople wanted me to come and preach ; and, as I Awelt on God's word to Nicodemus, "Ye mist be born again," the Holy Ghost came withsuch a sweet, melting power, I could stand and weep, but could not speak. We had a glorious time. The services lasted till near nidnight, with little intermission, and many were pricked to the heart and have been added to our Church. My heart is so full, as I think of God's goodness, I can only say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name;" for "Thou preparest a mine enetable before me, in the presence of mies: thou anointest my head with oil; my

cup runneth over." (To be continued.)

THE NIAGARA DISTRICT.

In the year 1805, when the whole of Upper-Canada was Methodistically known as the "Up-per Canada District," and when, as Dr. Carroll informs us, it was divided into just seven cirunterms us, it was alvided into just seven cat-cuits, the Nisgara Circuit was one of the most prominant, if not one of the most extensive and laborious of the whole. It there embraced no only the whole of this calinaula, but extended "us far west as a caster and Flamboro West inas far west as iwenty or twenty-three twncluding not in twenty or twenty-three two-ghizes with two preachers in charget About one-half of the territory that formed this one circuit, now comprises what has long Leen known as the old Nisgara District, which includes the whole peninsula-from the Niagara River in the east to Stoney-creek in the west. Upon this. ground to-day, which was lut half of that cae circuit seventy years ago, there are no less than 23 circuits, 26 ministers actively engaged, 73 churches and other preiching places, 3,495 mem-bers, 45 Sabbath-schook. From this same field there was returned to Conference last 'year for connexional purposes alone, the noble sum of \$4,300, over \$3,400 of which went to the Mis-

was earnestly pressed to come again. Where ever we get access to families, and we are gradually getting among them now, we find many such a sore to heal. One old lady had made a

FEBRUARY 6, 1878.]

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

Cortainly the Church has not labored in vain, neither spent its strength for naught, on this his-toric ground. No district in our work, to-day, is more thoroughly cultivated, or has a more devoted staff of laborers. Methodism has a good foothold here and is destined to retain perma-nent possession. With the exception of a few sections here and there, the entire peninsula is dotted with our churches, the circuits forming almost a perfect net-work of the whole.

Since the "union" several new circuits have been formed, by being cut off from other fields, some of which, though, perhaps, at first, were undesirable changes, owing to the financial burdens imposed, are, nevertheless, looking up, and under the labors of the zealous pastors have already reported encouraging results.

The year, thus far, has been progressive, many circuits having experienced showers of refresh-ing and received large accessions to the Church.

In Welland the indefatigable pastor, Bro. Bryers, is closing up his third year gloriously. Over 60 have been recently converted to God, and a spiritual impetus has been given to the Church, the result of which will doubtless be felt for years. Welland is a rapidly growing town and is destined to become one of the principal stations on the district. When they erect that new \$12,000 church which has seriously been talked of it will rank among the A 1 appointments of Western Ontario.

Beamsville, under the able pastorate of Bro. Hawkins, is enjoying a good year. At Jordan, one of the appointments of the circuit, over 50 have been added to the Church, not a few of whom were literally "baptised in Jordan, confessing their sins.'

Grimsby, Stoney-creek, Smithville, Font Hill, Ridgeway, Calstorville and Clifton have each experienced successful revival services, and no doubt many of, if not all, the other criouits, of which we have not heard, have or are engaged in similar labors.

Niagara-grand old Niagara-for which Nature has dono so much, but Art so hitlo, is manifest-ing signs of growth. Methodism has long strug-gled to retain her honest claim here and is now beginning to reap its merited reward. We have now one of the most comfortable and attractive churches in the town. It has just undergone ex-tensive improvements, and is entirely free from debt. This encumbrance was removed a few evenings since, through the efforts of the ener-getic Chairman of the district, the Rev. A. Langford, who, by the way, proved himself, on that occasion, quite an expert at raising money. The folks in Niagara think him a wonderful man, and were made to feel it a pleasure to givewhile for an hour and a half he kept them in an excellent humor, and drew out of them \$300. Well done, Niagara! May you reap a bountiful harvest ! !

A new church is in course of erection on what is now the Port Dalhousie Circuit. Three appointments have been amalgamated, and the one church will suffice for all three sections. Nor should we forget to mention the valuable addition to the district of the \$17,000 church and the \$5,000 parsonage in St. Catharines, both of which, though on separate charges, have been com-pleted this year. Thorold has recently freed it-self of a church debt of nearly \$2,000, which was raised at their recent tea-meeting, through the efforts of Bro. Maxwell.

All these facts are very encouraging and augurs well for the future prospects of the district. The Rev. A. Langford, our esteemed Chairman, is greatly beloved by the brethren, and is taking a deep interest in the spiritual and temporal wel-fare of his new diocese. With the zealous and popular Bro. Maxwell as his colleague, he is also laboring successfully on his own charge. May the glory of the old Niagara District continually increase, and may its motto ever be-Spes mea Rurus. Christus.

SMITHVILLE.

DEAR BRO. DEWART, -Our missionary meetings are over, and have been very successful. Bad roads and weather kept many of our people home, yet the proceeds show thirty per cent. more than was raised last year. When our collectors get through I am expecting that we shall double las year's givings. Brathran File and Maxwell, the deputation, did the society noble service and their speeches and presence among us will not soon be

forgotten. On Thursday, January 24th we had a tea meet-ing here, (Smithville) which proved very success-ful. An old debt has been in our way for some

church proper is 71 x 45, with a building in the rear for classes and lecture-room 66 x 43, built of red brick with white brick trimmings, Gothio style, capable of seating 800 persons; with the draw seats, 1,000 can be seated. Galleries on three sides, with the orchestra behind the pulpit. The large pipe organ and choir will occupy a space taken from the lecture-room, at the real of the church : they may be seen and heard by the whole audience through the archway in the end of the church wall proper, provided for the

purpose. The church is heated by hot air, furnished by The church is heated by not all, furnished by two furnaces below the floor, one of which has been sufficient up to the present. The lower part of the church is upholstered and in a few days will be carpeted and made one of the neatest churches for its cost in the province. The outside of the building has a very modest

appearance, but the inside is very beautiful. Though the new church is more than twice as large as the old, the pews in the body of the church are all let, and more than one-third of the seats in the gallery are rented. The trustees worked from the beginning to the ond without a jar or dispute of any kind, but Dr. Lusk's untiring labors both of body and mind, looking after the interests of the work, should never be forgotten by the Methodists of Oakville. To the Lord and the ladies we give special thanks for this success.

T. S. HOWARD,

P.S. I had almost forgotten to say that the building at the rear of the church is divided into large Sabbath-school room capable of seating 300, two beautiful class-rooms and preacher's vestry, S. S. library and a room for stowing away a complete set of dishes do., for tea-meetings, which things they have already and paid for.

T. S. H.

ELM STREET CHURCH, TORONTO.

The following account which appeared recently in one of our city contemporaries, of the recent extensive improvements recently made in thus church, will show that the building is substan-tially a new structure :- The enlargement of the building consists in the widening of th church from 52 feet to 83 feet, and the lengthening and widening of the school-room by the removal of the north and east walls. The school hall on the ground floor is 48 x 68, with inter-mediate and infant class rooms, connected by folding doors-the former being 13 x 30, and the latter 23 x 30. The upper floor of the school building is divided into seven large class-rooms and a committee-room, and the basement is devoted to the heating apparatus, &o. The widening of the church has been effected by removing the east wall of the old building and extending the structure 31 feet to the east. The interior aspect of the church has been entirely changed. It is now seated in amphithestricsl form, with passages radiating from the centre, instead of in the old rectangular plan. The gallery has also been remodelied, and is now of horse-shoe form, six seats in depth, except at the south end where it is nine seats in depth There has been an entire re-arrangement of the entrances, staircases, etc., to correspond with the more important alteration, while the ceiling has been completely remodelled and heightened, and now presents an exceedingly attractive ap-pearance. The pulpit platform, furniture, the choir, and organ—all of which are now—are situated at the north end of the building, and are in keeping with the other interior arrangements The lighting of the building has been greatly improved. Instead of having a large central gasa-lier, the light is distributed evenly throughout the building by means of handsomely designed gas fixtures. The new stained windows are of brilliant cut glass, instead of tinted glass as before

and are not only beautiful in appearance but ad-mirably adapted to lighting purposes. Some idea of the extent of the alterations made may be formed when it is mentioned that they have involved a cost of about \$35,000. The seat ing capacity has been more than doubled, and for all the purposes of public speaking, the auditory of Elm-street Church is one of the finest in Canada, with a correspondingly commodious and con venient school-room. The organ is large in size, and imposing in appearance, and what is better, though perhaps not so common in church organs it does not assert itself on one's vision like "" thing apart," but forms a symmetrical portion of an interior whose ensemble is pleasing and ar-tistic. The case is built of chesnut, with waling here, (Since In the second nut mouldings and ornamentation, and measures some thirty-five feet front and about the same but it is especially so in the appliances for rapidly changing them. These changes are readily effec-ted by the use of a new invention—the tubular pneumatic action—a simple and unerring ar-rangement which enables the player to manipu-late the instrument to a degree, and with effects not otherwise attainable. A technical description of this new action need not be given here ; but it may be said that what has hitherto been ac-somplished by the player in the way of shutting on or off the different pipes by means of mechan-ism connected with the draw-stops of the organ; is now accomplished by using a portion of the wind in the bellows as the motive power, the stops being only governing valves to the wind operated by the organist. The result is that by means of great simplification of the mechanism, room is afforded for a number of new combinations hitherto impracticable. There are a num-ber of other new features in the instrument which it is impossible to describe here.

interior re-constructed, the aisles and platform carpeted, the pews cushioned, chandeliers sup-plied, &c., at a cost of about \$750.

The reopening services on Sabbath, the 20th inst., were conducted by the Rev. Alex. Langford, of St. Catharines, Chairman of the Niagara Dis trict, whose impressive discourses, both morning and evening, were lucid, vigorous, practical expo-sitions of biblical truth. In the afternoon the Sabbath-school was addressed by the Rev. J. N. Lake, of Toronto, a former pastor of this congregation.

A concert was announced for the following evening. Rev. J. Mills, superintendent, occupied the chair and a well filled house was delighted with the excellent music farnished by the choir of St. Paul's Street Methodist Church, of St. Catharines, and that of the Niagara congregation. Rev. J. N. Lake, in an appropriate address, congratulated the friends upon the neatness, com-fort and elegance of the renovated edifice. Then

the Rev. Mr. Langford, with characteristic tact, set before the audience their duty to wipe out the debt incurred. So admirably did he conduct the business that when he called for subscriptions they kept pouring in till \$759 was subscribed, which, added to the proceeds of the concert and the Sabbath collections made a total of \$820, thus providing for the liquidation of the entire debt.

A. ANDREWS, R. S. Niagara, Jan. 24, 1878.

ACKNOWLEDGMENTS.

Rev. A. Parent acknowledges the receipt of the following sums in behalf of the Oka Indians: -- \$30 per A. C. Allison, of Dunbar, Ont., being amount realized at a social recently held at that place; \$10 from Mr. George Appelford, at the hand of Rev. John Saunders, Springfield, Ont.; \$1 from a friend in Maxwell, Ont.; \$4 from a friend in Glan-ford, Ont.; and \$5 from Thomas Foster, Esq., Brampton, Ont.

The Rev. L. N. Beaudry acknowledges the receipt of the following in aid of the French mission work in Montreal :-\$10 from Mr. and Mrs. A. Atkinson, of Carp. Ont.; \$8 from Rov. J. E. Werden and lady, of Battersea; and \$2 from Rev. John Davis, of Aultaville.

The Righteous Dead.

JOHN BELSHAM.

John Belsham was the second son of Jane and Richard Belsham of the 11th Line, St. Vincent. Ontario. He was born December 12th, 1854, and died October 2nd, 1877. Brought up in the "way he should go" he did not "depart from when he became a man; but gave himself to the Lord and united with our church the winter before he died. In seeking for a "new heart and right spirit" he was one of the most earnost penitents I ever saw, but his path was like the "shining light." First the twilight, cold and "shining light." First the twilight, oold and gray, than the dim and misty dawn; next the bright shining sun climbing up the eastern sky, ascending to the zenith of his glory, scattering the clouds and vapors, and in spite of every ob-struction, coming to high and glorious noon. The disease that carried him away was something like Typhoid or brain fever, which baffied medical skill and took him of in sight days. A little he skill and took him off in eight days. A little be-fore his death he said to his mother "Now is the trying hour, mother and child must part." Being asked about his soul, he substantially said, "It is all white through the blood of Christ, which flows like a river," then shouted, "Hallelujah to Jesus," "Oh, there are the angels." So passed away one of the finest young men I ever knew. The writer attended his funeral, (which was large), and preached on the subject of the res-jurrection, assisted by Rev. Mr. Hamilton of Mea-ford. The funeral day was fine, well befitting the close of such a life. We buried his remains in a beautiful and sunny spot, in the handsome cemetery of Meaford, on the Georgian Bay, there to await the thrilling sound of the last trumpet and the shout of the Archangel lighting the world with his glory; when the living shall be changed, and the dead—buried however deep in the bowels of the earth, or in the depths of the silent sea—shall hear that voice, burst open their graves, fling off their shrouds and put on immortality, and take their stand before the "great white throne," to hear a sentence that shall lift them to heaven's glory, or sink them into hell's eternal woe. O God, prepare us all for that tremendous day,

through Jesus Christ our Lord. A. CLARRE, Walters' Falls.

ALEXANDER COWAN.

Father Alex. Cowan, Pittsburg, whose death notice it is now our duty to chronicle, was one of 2506-17. He was born in Scotland January 5, 1788, therefore was almost a centenarian. What a vast num ber of political and religious events have trans pired during the lifetime of this great and good man. We will notice first his secular and polit-ical life and secondly his religious life. He emigrated to Canada in 1819 and settled in the coun ty of Norfolk. Mr. David Cowan, an uncleof his, being an officer of high rank in the British Navy, and for heroidservices, in the war of 1912, he was rewarded with a grant of four hundred and fifty acres of land in Pittsburg, he offering it as a present to his two nephews, John and the subject of our sketch. They set out from Charlotteville for Pittsburg travelling in waggons drawn by ox-teams, and after travelling three weeks through the vast wilderness, they reach-ed their new homo in the month of June, 1823. They endured many hardships and privations but by indomitable perseverance, charac-teristic of his nationality, they succeeded in estab-lishing a comfortable home, and the Cowans soon became known far and wide as intelligent, industrious, honorable men and good citizens in every respect. He was appointed a Justice of the Peace in 1830. He was emphatically a man of peace, frequently reconciling contending parties who came to him for law, sending them home good friends. good ritends. He was appointed Captain of the Frontenac Militia and in that capacity he with five sons did service in the troubles of 1837. He was married in 1803 before leaving Scotland, his wife living until a few years ago, God blessing them with a comile of thistern builder. family of thirteen children. . We must view him religiously to behold the intrinsic value of this remarkable man. In early life he was identi-fied with the Presbyterian Church. About fifty years ago the faithful itinerants of Methodism found their way to his cabin: under their faithful preaching he sought and obtained a clear evidence of his acceptance with God, and at once united with the Methodist Church, of which he remained a consistent member until December 31st, 1877 just at the decline of the old year, when "he was not, for God took him." In the life of Father Cowan (though not in fallible) there are many traits of character worthy of imitation. As a father and husband, he was kind ; as a counsellor, he was safe ; as a Christian, he was loyal to his Church, liberal in support of its claims, punctual in attending its or dinances; the means of grace being too highly esteemed to be neglected by him. He had, at the time of his death, great-great-grandchildren, and his great-grandchildren members, with him, of the Church of his adoption. Father Cowar's history has almost been the history of the Metho-dist Church. He was born eight years before the venerable founder, John Wesley, died, and one year before Dr. Coke organized the Methodist Episcopal Church in the United States, and nine years before W. Losee found his way into the wilds of Canada, and long before the Missionary Society had any existence. He had lived to see the Methodist Church planted in nearly every land, numbering her ministers by thousands and her members by millions. Surely we may say "What hath God wrought?" J. FERGUSON.

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CANCERS. To the Editor of the Canadian, Sarnis.

DEAR SIR,-Please insort this in your valuable paper as it may be of great benefit to those suffering from Cancer. I had a cancer on my eyelid for over nine years, and for eight years I tried almost everything, consulted some of the best physicians in Toronto and consulted some of the best physicians in Toronto and other cities, but failed to get cured. Having heard of Drs. McMichael and Dimock, of the Buffalo Cancer Cure, I at once applied to them, and what is the result? They sent me home in five weeks cured. They use no knike or burning caustics. I suffered but little. All their patients that were there with me, say they suffer-ed but little pain. There is something wonderful shout their treatment, as it will make the cancers fall out of their own accord. This I have seen myself. Any per-son doubling this can write to me, as I shall be happy to answer any questions personally or by letter. Yours most respectfully, D. GILLIES.

D. GILLIES. Point Edward, Jan. 5th, 1878.

Point Edward, Jan. 5tn, 1078. Persons having lumps or kernels on the breast, sore on the lips or face, with scales continually forming and peeling off, warty excreacences on the nose, cyclids, or any other part of the surface, and gradually or rapidly growing worse instead of better, should be sufficient evidence that it is of a cancerons nature, and should not be deceived in regard to this most dreadful disease, but call on Dr. McMichael, of the Buffalo Cancer Cure, who will be at the American Hotel, Toronto, January 25th uit, from 10 a.m. to 4 p.m., for the purpose of con-sulting with all who may be suffering with cancers, tumors, and ulcers. Consultation and examination free.

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Expectations were low; and the nature of the debt mado it a very doubtful prospect. After some music and shortaddresses by the Chairman (Rev. R. J. Elliott), Rev. J. P. Bell and Rev. J. Frazer, of the Presbyterian Church, Mr. McDon agh took the platform and after a telling and el oquent speech asked the people to wipe out this old debt. He proposed that they raise \$1,200 that night. In a short space of time \$1,510 was subscribed. We have on our list eleven one hundred dollar subscribers; four, fifty dollar; four, twonty-five dollar; ten, ten dollar and two five dollar subscribers. The next morning a gentle-man in the village gave me his name for fifty dol-lars, thus giving us five fifty dollar subscribers and, with proceeds of teameeting, the very credi-table sum of \$1,593. Well done, Smithville! Many told us it could never be done, but facts show that it could We have our debt provided for and some \$700 to the good. We contemplate a new church in a short time, and I have had many assurances that the money shall not be wanting We are deeply indebted to Bro. McDonagh, who is truly an "Apostle of hard cash." His convin-cing arguments, his bumor, patience and perse-

verance eminents, his humor, partenee and perse-verance eminently qualify him for such a task as "raising money." He has our thanks. We look for greater manifestations of the Di-vino presence, and the conversion of many souls. Brethren, pray for us. R. J. ELLIOTT. Smithville, January 26th, 1878.

OAKVILLE CHURCH OPENING.

DEAR BRO. DEWART,--No doubt the ministers who have labored on the Oakville Circuit in past years, and others, will be glad to learn that the opening services of our new church, in town, has been a great success.

On the 13th of Jan., Dr. Ives, of Auburn, preached to a full house at 10.30 a.m., and at the close of his sermon he told the people that the church, pipe-organ, sheds and fence cost \$14,000, \$6,000 of which was provided for, but the other \$8,000 required to be raised by subscription before dedicating the house to God. and in a little more than two hours all was subscribed, and enough more to pay the interest on the borrowed money till the subscriptions shall be paid in at 6.30 p.m. Dr. Ryerson preached to more than 1,000 people to the satisfaction of all, after which Rev. James Gray, President of the London Conference, dedicated the house to the worship of God, assisted by Dr. Ryerson and Dr. Ives. Bro. Gray would have preached at 2.30 but the length of the morning service prevented. Collections of that day \$186. On Monday, 14th, the ladies of the congrega-

tion gave a grand entertainment in the Lectureroom, tables groaning with the good things of this life. Tea being over, the people retired to the body of the church, and for two hours en-joyed an intellectual treat such as men are not often favored with, Bro. Gray in the chair. He opened the meeting with an able address, after which Rev. Brownell, of Burlington; Rev. Richadson, of Milton; Rov. Johnston, of Hamilton; Divid Plewis, Esq., of Brantford and Dr. Ives; of Anburn, addressed the meeting. The speech of Dr. Ives will never be torgetten by those who heard Aim. Proceeds of tes \$250.

Sabbah, 20th, Rev. Wm. Williams proched in the moding, and Rev. E. H. Dewart in the evening, to the delight and profit of all who heard them, And on Monday evening. 21st, the Tandy Bros. gave a sacred concert in the church, to s full house, assisted by Mr. Speers, of Toronto, Miss Morris, of Brantford, and Miss Young, of Oakville. Proceeds \$165. Sabbata, 27th, Rev. M. Fawcet preached morn.

ing and night to large audiences, and closed the

DORCHESTER STATION.

DEAR SIR,---We have just closed very successful "special services" on this circuit in the vil-lage of Pathamville. At the close of the year, we held two services

in the evening, one at the usual hour, 7 o'clock, and continued till nine, and then after a recess of one hour, we commenced our "watch hight," and on returning we found the people had not left the church, but had continued over the recess, and for five hours without inter-mission, the meeting continued until the year 1878; and the church was crowded to excess. It was indeed a very solemn and heart-searching time, and we entered upon the new year with new resolves. For more than two months without intermis

sion the meetings have been held twice a day. The afternoon meetings were seasons of great profit, both to the members of the church and to the anxious seeker. During the quarter just closed, we have taken

into the Church more than fifty new members, and there has been a great quickening among the old ones. The Longfield's appointment, and also North Oxford have been strengthened, and I suppose quite a few will unite with the B. C. Church.

On the 18th inst. we held a very successful ea-meeting at Dorchester Station, Bros. Crews and Dyer were with us and rendered good service. The proceeds for to pay the cost of re-moving and enlarging the church sheds. Last year the church was made nearly one-third larger, and it is now frequently too small for the congregations. We expect to double our list of subscribers to the GUARDIAN, and we also expect to report a considerable increase to our connec-tional funds. The superannuation fund will be nearly doubled. Yours &c., W. LUND.

NIAGARA CHURCH RE-OPENING.

DEAR SIR,—Permit me to occupy a short space to acquaint your readers with the recent doings of our people in this historic and beautiful old town, so intimately connected with the planting

town, so intimately connected with the planting of Methodism in this Province. In 1876 the capacious brick church formerly occupied by the Free (Presbyterian) Church was purchased by the Methodists, who, but a few years ago, had to worship in a frame meeting-house of the old-fashioned style. The change has proved year advantageous to our part of the second has proved very advantageous to our cause, but it was found that extensive repairs were absolutely necessary to preserve a valuable property from destruction, and that the interior must be remoding and night to large audences, and closed the destruction, and that the interior must be remod-opening services by administering to the people the sacrament of the Lorl's Supper, and now The Trustees, therefore, with the hearty co-op-the Methodists of Oakvills are amongst the hap-piest people in the Dominion of Canada, and are looking and praying for special manifestations of God's power in the conversion of souls. The



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and sizes. CEDAR POSTS, all sizes. SHINGLES, first and second-class. LATHS, good and dry.

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 <td BELGRAVE CIRCUIT. SCIENCE AND RELIGION-D. D. Whedon, LL.D. Provincial Law. (See Typics of the 5th of march, 1992.) We have much pleasure in announcing to our friends, and the Insuring Fublic throughout the Provinces of Ontario and Quebec, the appointment of MR. WILLLAM BLIGHT, lately Inspector of one of our leading and most successful Canadian Companies, to the office of Inspec-tor, Adjuster, and Superintendent of Agencies of the Lancashire Insurance Company. 2516-19 Superior Extra Extra Ladies...... What Robbie was good ••• 0 40 Analyzisary semicas will be preached in the Brick Church, East Wawnosh, by the Rev. Peter Campbell, of Botton, on Sabrath, Feb. 10th, 1978, at 10 a.m. and 2 p.m. Collections in aid of Trust Funds. A tea-meeting on Monday, February 11th, at 6 p.m. A lecture on the North-West, by Rev. Feter Campbell, at 8 pzn. Tickets-to tea and lecture 25 cents. Children half price. Prodeeds for the Trust Fund. Ministers' sare friends from neighboring circuite are cerdially invited. ANDER EDWARDS, Supt. $\begin{array}{c} \dots & 5 & 60 & - 5 & 10 \\ \dots & 5 & 85 & - 5 & 40 \\ \dots & 4 & 80 & - 5 & 00 \\ \dots & 4 & 50 & - 4 & 60 \end{array}$ CURRENT TOPICS : Is it Peace or War? The Oka Fanoy Spring Wheat, extra Victory, etc. unt Mabel Oatmeal Commeal, smeal lots GRAIN, f. o. c. Fall Wheat, No. 1 ... RELIGIOUS INTELLIGENCE. BOOK NOTICES: Sir F. Hindled Political History of Canada, Cooke's Deity, etc MUSIC. $\begin{array}{c} \dots & 1 & 2i & - & 1 & 2o \\ \dots & 1 & 2i & - & 1 & 2i \\ \dots & 1 & 10 & - & 1 & 22 \\ \dots & 0 & 00 & - & 0 & 00 \\ \dots & 1 & 05 & - & 1 & 07 \\ \dots & 1 & 02 & - & 1 & 04 \\ \dots & 1 & 02 & - & 1 & 04 \end{array}$ No. 3 ... No. 3 ... The March number will have four illustrated **Freadwell** China, Glass, &c. articles. Spring Wheat, No. 1 No. 2 STREETSVILLE CIRCUIT. Oats Barley, No. 1 ... No. 2 ... 137 Specimens for canvassing furnished on applica-···· 0 31 ---THE ARCADE The azzivorsary services of the Eden Church (Swit-zer's neighborhood) will (b.v.) be held on Sabbath the 10th, and Monday, the 11th of February. The Asv. John Douss, of Teronto, will preach on Sabbath, at 10.30 a.m. and 6.30 rd. The Rev. Dr. Cooke, author of "Theoites," says of China, Glass, Delf and Fancy Store, he CANADIAN MAGAZINE: "The most able and interest-Peas Corn Butter, first-class, per lb... "round lots of medium ... " of inferior ... ing of its class of the present day. Should have a Anniversary toa-meeting on Monday evening, the 11th. Addressed⁵ by Revs. Douse, Breckenridge and McIntyre. Good music by the choir. No. 449 Yonge Street, Toronto, circulation of many thousands. loom of Youth 0 40 old Frontier Preacher 0 50 Cheese, in lots in small Reesor's Royal Arms and Stilton Fork, mess, per bri... Extra prime, per bri... Cumberland cut ... Cumberland cut ... Harms smoked $\begin{array}{c} \dots & 0 & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 & 0 \\ \dots & 0 & 0 & 0 &$ (Opposite Yonge Street Avenue). Book of Sermons 0 Bought with a Price... 0 Bramwell, Life of..... 0
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 The anniversary of the Streetsville church will be eld on Sabbath and Monday, the 17th and 18th of PICTURESQUE PENNSYLVANIA; selected with great care, too numerous to mention in an advertisement, and at prices suited to the times, will be sold at Remarkably Low Prices during the next two months, RECENT EXPLORATION IN PALESTINE ; Fobruars, The Rev. W. H. Poole, of Toronto, will preach on Sab-bath et 10.30 a.m and 6.50 p.m., and address the Sab-bath et tool at 3 p.m. Monday evening, February 18th, at 7.30 Mr. Poole will deliver his famous lecture "Anglo-Israel." W. BURNS. LAKE CHAUTAUQUA AND THE ALLEGHANY VALLEY; 0 073 - 0 00 - 0 00Chinitware-Plain and fancy of every description. Tea Sets, Dinner Sets, Bedroom Sets, Toilet Sets, Jugs, Mugs, Cups, Plates, etc., etc. GLASSWARE IN ENDLESS VARIETY. THE HUDSON RIVER; Hams smoked THE WHITE MOUNTAINS; $\frac{1}{10}$ $\frac{1}{10}$ W. BURNS. THE LEHIGH VALLEY AND MAUCH CHUNE; TRENTON FALLS: ō <u>11</u> — ō <u>11</u> CHURCH OPENING. Our new "Salem" church, Decker's neighborhoo d will (D.V.) be dedicated to the worship of God on Thursday, 7th February. At 3 p.m. the Rev. James Gray, President of the London Conference, will preach a sermon and dedicate the church. At 6 p.m. the ladies will serve a grand tea, after which ______ will take the chair, and call upon the very able choir of Wwiterdown Circuit for music and singing, and the fol-lewing Rev. gontiemen for addresses:-James Gray, Wm. McDonagh, of Paris (Chalmers, of St. George; Ciristal, of Flamboro'; Parsons, of Lynden; McKenzie, late of Lynden; Robbins, of Jerseyville, and others. On the following evening, 8th February, the Rev. Wm. Williams, of the Centenary Church, Hamilton, will deliver his very able and popular leture; Subject, "Ellow room." Sermons, Sabbath, February 10th, at 11 a.m., by Bev. James Ilkamon, of Dundas; 230 p.m., by Rev. John Scott, M.A., of Dundas; 630 p.m., by Rev. Mr. Cristal, Prosbyterian minister, of West Flamboro. The Waterdown choir is expected to attend the Sab-bath services also. Admission to toa, Thursday even-ing, 50 conte; to lecture, 25 conts. A collection will be taken up after each sermon in eid of the Building fund. Gro. C. Maenper. CHURCH OPENING. LAKE CHAMPLAIN AND; THE AU SABLE CHASM. The usual discount of-per cont. will be allowed to in tiorces Earthenware-Eggs, fresh limed 0 10 -- 0 17 Sabbath-schools. For sale at all our Book Rooms Dolf of all kinds, plain and fancy. Best Porce-lain White Granite, Flower Pots, etc. THE NORTHERN LAKES OF CANADA; Toronto, Montreal and Halifax. Dressed hogs THE ROCKY MOUNTAINS; and Fancy Goods-Plain and Ornamental in great variety. Jewel Cases, Work Boxes, Statues, Dolle, Shell Purses, Lamps, Flowers and Fruits with shades. Vases very cheap. Live hoge Hope, 1676 EDUCATION IN CANADA. nd-ciass, 1875 Canadians, sustain a First-class Home Magazine. A Toronto merchant offers it to all his employees—about 50 in number. Bried apples ... Education. 0 07 - 0 7 SALT Liverpool, coarse 0 85 --- 1 00 WESLEYAN FEMALE COLLEGE, Price, post-free, \$2 a year; or, \$1 for sis months; single number, 20 cents. Also a choice lot of Baskets, cheap. Goderich, per brl. HAMILTON, ONT. " por car lot per coarse, per bag ...' Caliari salt, per ton ... Persons remitting direct to the publisher will receive the METHODIST MAGAZINE and CHRISTIAN GUARDIAN for \$3 50. Triple-Plated Silverware : The Patrons of this Institution are reminded that Cruet Stands, Napkin Rings, Salts, Cake Baskets, Butter Knives, Pickle Stands and Forks, ... 15 00 - 0 00 2nd Session begins on the 4th January. Gongs, etc. HIDES, SKINS AND WOOL OFFER EXTRAORDINARY. Country Orders promptly filled, and goods carefully packed. iteers-Toronto inspection...No. 1, 60)bs and up Steers-Toronto inspection-No. 2 Cows-Toronto inspection-No. 1 Cows-Toronto inspection-No. 2 Buil and grubby hides... Caltakins, green " dry ... Sheepskins ... Circulars can be obtained on application to Rev. W. P. Six dollars' worth for four dollars. RACHEL MACMULLEN. JANIE MORDISON. Wright, M.A. By Coveration of a physication to Rev. W. P. Every facility for a first-class education in all de-partments of Science, Music, Fine Arts, and Modern Languages. 6 00 --- 0 00 For \$4 will be sent to any address both the METHODIST MAGAZINE and Scribner's Monthly-1920 pages, finely illustrated-the best of the American Monthlies. The price of Scribner's alone is \$4. The two are worth \$6. 2439-1y-2518 0 00 bath sorries and administer to the function of the function will be falsen up after each sormon in aid of the Building fund. GEO. C. MAEDEN. . 0 00 -S. D. RICE, D.D., Governor. 2459-2511 0.08 - 0.120.11 - 0.13Lands for Sale.

 Proce of Sortoner's doorde set. Life the due to the due of the due due of the due of the due of the due of the d July 12th, 1877. For Six subscribers at \$2 each, Scribner's Monthly for " dry Sheepskins Wool, fleece ... " pulled, super " pickings Tallow, rough " rendered .. :0 16 — 0 1 EDUCATIONAL MEETINGS-WHITBY DISTRICT. 1878 will be given as a premium FOR SALE .--- SIXTY ACRES OF ... 0 60 ----.. 0 30 — (I land, within two miles of Beamsville. For situa-hrn and soil, not to be excelled. A good bearing orneard, and aboat 30% (see of apples, reaches, pears, plumbs and cherries, now coming into bearing. 024 - 029009 - 013Whitby-Local arrangements. Winey-Local arrangements. Bownanville-Local arrangements. Newcostle-Fobruary 25th, Revs, J. G. Laird and Edwd. Barbes, M.A. Newtonville-Local arangements. Brocklim-Local arangements. AND DO $\begin{array}{c} \dots & 0 & 0 \\ 1 \\ \dots & 0 & 07 \\ \end{array} \rightarrow \begin{array}{c} 0 & 07 \\ 0 & 077 \\ \end{array}$ bearing. Buildings (frame); water-plenty and good. Price \$60 por acro. Enquire of G. M. GULMORE. $\begin{array}{c}60 \ 26 \ -...0 \ 23 \ ...0 \ ...0 \ 23 \ ...0 \ 23 \ ...0 \ 23 \ ...0 \ 23 \ ...0 \ 23 \ ...0 \ 23 \ ...0$ Spanish No. 2, ... Slaughter Sole heavy ... light ... Newtonville-Local arangements. Brooklin- do. do. Darlington-February 24th. Deputation: Revs. J. S. Clurke and J. C. Seymour. Pickering-Local arrangements. Duffin's Creek-Local arrangements. Markham-February 3th, Revs. P. D. Will and N. Hill. Uxbridge-February 17th, Revs. P. D. Will and N. Hill. Uxbridge-February 17th, Revs. P. D. Will and N. Hill. Uxbridge-February 17th and 20th, Rev. Edwd. Barrass, M.A. G. M. GILMORE. Beamsville, Box 144. 2511-Sm. Buffalo Sole Hemlock Harness Leather Oak Harness N INETY-FIVE ACRE FARM FOR SALE, two miles from Beamsville, and twelve miles west of St. Cataarines. **INNE** Upper, heavy light Kip Skins, Patna "French "English $\begin{array}{c}
0 & 00 \\
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\end{array}$ For particulars, apply to ---- Revs. E. R. Young and W. C. Washington JOHN G. TUFFORD, MA Chicago Slaughter Kip. 0.65 - 0.7A. Albert and Port Perry-February 17th, Rev. A. 2314-56 Beamsville ? Vative Slaughter Splits Russetts - Browning. Cartwright—March Srd, Rev. J. E. Howell, M.A. Sunderland—February 24th, Revs. W. H. Jamison, B.A., and A. Barkwell, B.A. ARM ... 0 30 - 0 40 Hemlock Calf, (30 to 35 lbs per doz) 0 65 - 0 9 Ontario Ladies' College. French Call ... Cod Oil $\begin{array}{c} \dots & 1 & 20 & - 1 & 40 \\ \dots & 0 & 60 & - 0 & 65 \\ \dots & 0 & 14 & - 0 & 16 \\ \dots & 0 & 14 & - 0 & 16 \end{array}$ EDUCATIONAL MEETINGS-GUELPH. 2,000.000 ACRES Buff Pebblø Guelph First-Local arrangements. Guelph First-Local arrangements. Guelph Second-Local arrangements. Market Second-Local arrangements THE THIRD TERM A LANDER NEBRASKA HOW FOR SALE. TEN YEARS' CREDIT GIVEN; INTEREST ON LY SIX PER CENT. Full information sent free. Ad-dress O. F. DAVIS, Land Agent U. P. R. R., OMAHA, NEBRASKA. Will commence on Trabellers' Guide. Thursday, February 7th. House. Fergus-February 25th, R. W. Williams aswers for a speed. Gale-April 15th, T. L. Wilkinson and J. C. Stevenson. Hespeler-March 16th and 19th, E. Kershaw and C. W. Campbell. Georgetown-April the 6th, D. M. McKenzie and W. L. We shall have special arrangements for new pupils entering at that time; and great advantages will be offered for the 3rd and 4th terms. eow 2512-13 GRAND TRUNE EAST A.M. A.M. ... 7 02 11 12 ... 9 52 11 07 р.м 4 37 4 37 J. E. SANDERSON. 2517-2t Canbassers Manted. Whitby, January 25th, 1878. GRAND TRUNE WEST.

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Darlington..... Prescott.... Wallace.... Beamsville... Blythe latteville irktop, 3rd rem. Bethany..... Laadle 2nd rem..... Westmeath Rev. Wm. Short.... Reach Belgraxe

AMOUNTS RECEIVED TO FEBRUARY 1ST, 1878.

Conferences.	Circuits.	Ministers.	Total.
Toronto London	\$1529 39 2142 12 625 80	,90 20 39	≥1618.33 2232.42 655 \$0
	4196 25	210	\$4506 25

We greatly need many plications by need the urgent applications by needy claimants. Will brethren remem-ther the poor and needy and hasten to their relief.

10 HA yter Street, Toronto.

Stewart.

CUSTOMS' DEPARTMENT.

er notice, 2 per v J JOHN 'SON, Commissioner of Customs 2518-994

For the PARN and GARDEN will be mailed, free, to intending purchase 2116-34