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## Literary and Religious.

### Cleansing Blood.

BY J. B. KNIGHT.

Jesus, Thy cleansing blood impart,  
And wholly purify my heart;  
O wash away each guilty stain,  
Without this all my hopes are vain.  
Here at Thy mercy seat I lie,  
Just now Thy precious blood apply;  
Here grant me inward holiness,  
And clothe me with Thy righteousness.  
Dear Jesus, help me now believe,  
That this great blessing I receive;  
And may I feel the cleansing power  
Of Thy shed blood from hour to hour.  
I plead Thy promise ever true,  
By faith Thy blood now makes me pure,  
All sin forgiven, Lord, I boast  
That saves me to the uttermost.  
O blessed Saviour, I would raise  
A song to Thee of endless praise,  
That Thou hast shed Thy blood for me,  
And set my soul forever free.  
— Guide to Holiness.

### Pulpit or Newspaper.

Some days ago the *Tribune* remarked under this title on the comparative influence of the preacher and the press upon men and affairs at the present day. In the opinion of the writer, "the centre of power has shifted from the pulpit to the newspaper," and by the newspaper meaning the average secular journal. Among the causes of this, he gives the narrow views of human nature characteristic of religious teaching, and the marvellous breadth and variety of interest that the journal offers, meeting, as it does, every natural craving of humanity. In one respect the writer admits that the press has a great disadvantage in comparison with the ministry.

"The governing motive that sends most men into the ministry—making all allowance for lower reasons—is, probably, a deliberate purpose to labor for the moral elevation of men. That is what enables the ministry as a class; what makes it, in spite of all defects in its methods, the most honored profession in our American communities."

Still the writer maintains that the press carries more power with it, than any other influence at work among men, concluding with these words:

"The pulpit has still a noble work; the preacher and pastor can never be rivaled or superseded for certain great purposes; but, in our day, the highest place of power for any one who seeks to reach men in the mass, and help them into right ways of thought and life, is offered by the newspaper."

Doubtless the writer of these words could explain them so as to make the whole assertion consistent. But, as they stand, it is difficult to see how the highest place of power for "helping men into right ways of thought and life," can be in the newspaper, when it is admitted that, for certain great purposes, the ministry "can never be rivaled or superseded." Certainly the great purposes of the ministry are no other than those that help men into right ways of thought and life. And for these purposes we believe that the pulpit, and not the newspaper, is the highest place. Vast as is the power of the newspaper, it has not yet aspired to the position of the greatest moral factor in the history of the nation. Its thousands of readers devour its daily banquet, consider its opinions on political and general topics, but they do not dream of looking to this for moral influences or determinations. It might have been otherwise if any large proportion of the press had been managed with direct reference to moral issues. But it is a simple matter of fact, that notwithstanding the immense growth of the newspaper interest, and the universal newspaper habit of our people, the masses of our population at the present moment simply ignore the newspaper in all that concerns their moral well-being and their spiritual history. They value their journals for what they are, but they do not depend on them for what they are not. Their chief moral interest in them is one that concerns the defence of their homes against an invasion of irreligion, indecency, and immorality, if they are not scrupulously careful in their selection of what journals to admit. And when they have ad-

mitted only the best, they may have to tolerate their children's reading flatteringly notices of dramatic performances that depend for their popularity upon appeals to consuming passions.

No one can doubt that the press is a tremendous engine of power, and may work a vast amount of moral evil. But up to the present time we do not observe in the press those moral convictions and purposes which are essential to the exertion of any great moral influences or the achievement of any great moral victories. For this reason we think that the pulpit is never a greater power relatively than it is at this moment for reaching men and "helping them into right ways of thought and life." No man entering it with the proper ambition and the proper gift can fail to find that the field is boundless, the harvest plentiful, and the reward glorious.—*N. Y. Observer.*

### Christopher Columbus.

Few men belong less to the age in which they lived than Columbus. In truth, he can scarcely be said to belong to any age. Thoroughly imbued with the spirit of chivalry, he was a Knight Templar who had lost his way amidst the romantic cycles of the twelfth century, to find himself a discoverer among the practical, though daring enterprises of the fifteenth. Had he lived during the first Crusade, he might have been gung by Tasso as the "star of knighthood" and the protagonist of the "Jerusalem delivered." A singular compromise between a paladin and a philosopher, he would have been about equally at home with Peter the Hermit or Copernicus, Godfrey, of Boulogne, or Galileo. While he challenged philosophy at every point where she appeared to conflict with his cherished theories, in matters of religion he yielded a blind, unreasoning faith. To him a dream was a revelation. In his sleeping visions he heard a voice that to him was the voice of God.

His piety, though deep and fervent, was nevertheless tinged with the superstition of his times. He engages in every important enterprise in the name of the "Holy Trinity," whether it be a voyage of discovery or the shipment of a cargo of slaves to be sold in the shambles of Seville. If, however, he enslaves untutored savages, it is with a view to Christianizing them—such is his implicit faith in the saving power of baptism and the efficacy of the holy water. At a time when the popular imagination had not thoroughly purged itself of the legendary lore of fairies and salamanders, hippogriffs and anthropophagi, dog-faced women and lion-bodied men, flying islands and fountains of perpetual youth, it is not surprising that Columbus should have seen "mermaids" though "not so like ladies as they are painted," or should become the bearer of despatches to that mythical potentate, Prester John, or fancying he had discovered the river that flowed from the fountain of the tree of life, should have located the terrestrial paradise upon the apex of the "pear-shaped" earth, far above the "heats and frosts and storms" of this lower world, like the enchanted gardens of Armida in the Fortunate Isles. It is somewhat surprising, however, in view of the apprehensive fears of his superstitious crew, that on his first voyage he should have set sail on a Friday, and not a little remarkable that he should have discovered America, and returned again to the port of departure, all on the same unlucky day.

In the life of Columbus, so full of illusions and strange vicissitudes, there is a striking disparity between the ends he aimed at and those he actually accomplished. Like Saul, the son of Kish, he went out in search of his father's asses, and found a kingdom. The son of a wool-comber, with the key-note of a grand discovery ringing in his brain, he embarks on his shield the Royal arms of Castile and Leon. His favorite dream had been to find a direct route westward to the rich and populous realms of Kublai Khan, and he discovered a new world instead, though he died in ignorance of the grandeur of his achievement. He had stipulated with the Spanish sovereigns, in the event of his success, for honors and emoluments that were regarded at first as absurdly extravagant. But if he insists on a tenth of all the profits arising from his discoveries, it is not in his own personal interest, but that he may obtain the means for fitting out an expedition for the recovery of the Holy Sepulchre and the evangelization of the heathen. And yet at a time when he had vowed to furnish an army of 4,000 horse and 50,000 foot for a crusade against the infidel Turk, he, who had "staked both soul and body on his success," had no resort but an inn, and was, for the most part, without the wherewithal to pay his bill; while it was reserved for another to confer his name upon the continent he had discovered: "a fine example," as Voltaire remarks, "of the *quid pro quo* of glory."

He went out in quest of gold, and discovered tobacco, the "divine weed" of Spencer—a discovery that has proved more productive, financially and commercially, than all the mines of Mexico or Peru. He sought to Christianize the untutored Indians, and thereby elevate them in the scale of modern civilization; but the lust, cruelty, and rapacity of his followers transformed a paradise of almost primeval beauty and simplicity into a land of cruel bondage, desolation, and death.

But whoever he is or whatever he does, whether a penitent at the confessional or a sup-

pliant at court, a desperate adventurer or a successful discoverer, a victor of the Indies or a prisoner in chains; whether chanting a *Salve Regina* or performing a pilgrimage to the shrine of our Lady of Guadalupe; whether quelling a mutinous crew, or combating a junta of cosmographical pedants, or curbing a cabal of Spanish hidalgos; whether engaged in piratical expeditions against the infidel, or erecting wooden crosses on every headland of the New World—he is ever inspired with the same glowing enthusiasm—that sublime fervor of an ardent imagination that dignified his failures scarcely less than his success, and shed a halo of romance around the simplest of his acts as well as the grandest of his achievements.—*O. M. Spencer, in Harper's Magazine for December.*

### Carlyle on Darwin.

A correspondent of the *Hartford Courant*, who has been paying a visit to Carlyle (now in his eighty-second year), gives the following as the expression of his views in regard to a certain class of modern scientists in England:—

"So-called literary and scientific classes in England now proudly give themselves to propagandism, origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins, grandfather, father, and son; fatherless all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that, among his grandfather's effects, he found a seal engraved with this legend: '*Omnia ex conchis*,' everything from a clamshell! I saw the naturalist not many months ago; told him that I had read his '*Origin of the Species*,' and other books; that he had by no means satisfied me that man were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkey. A good sort of man is this Darwin, and well meaning, but with very little intellect. Ah, it is a sad and terrible thing to see a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got. All things from frog spawn; the Gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes—'What is the great end of man?' 'To glorify God, and to enjoy Him forever.' No Gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

### Religious Liberty in France.

The *Evangeliste*, of Nîmes, relates the following incident in its record of the progress of religious liberty in France: A family belonging to the working class, residing at a little village near to Lisieux (Calvados, Normandy), had for some time frequently attended Protestant worship in that town. They came more and more under the influence of the Gospel, and the eldest daughter, especially, received it into her heart. She became very ill indeed, suffered much, and prepared herself to die. The priest of the village, learning that she was near her end, went to her to receive her confession, and offered her the consolations of her religion. But she refused to see him, and immediately gave directions as to her burial. She desired to be interred by the Protestant minister of Lisieux. After her death, her father came to M. Prunier (the Wesleyan minister), and requested him to bury her. He repaired the same day to the village, fearing some opposition on the part of the priest. On arriving at the house he found a large assembly, consisting of the friends of the family in mourning, residents in the same village, and workers in the same factory; all had loved and esteemed the deceased. He preached on some verses of Scripture, with a view to profit their souls, and show them the true way of salvation (most of them being Roman Catholics). After the sermon they carried the coffin to the cemetery. Here they found that the grave had been dug in the principal walk, which had a row of trees on each side. M. Prunier, understanding very well the intention of the priest and of the maire of the village, who desired that the grave of a Protestant should thus be continually trodden under foot, at first thought of protesting against such a violation of the law, and outrage upon ordinary decency; but, on reflection, he abstained from so doing. And, thinking that it would be better to improve the opportunity to address a fresh discourse to the assembly, he reserved until the close of the funeral service his remarks upon what had been done. Then, seeing that the word of God had been listened to with great interest, and feeling sure of the sympathy of his audience, he urged that this sympathy should at once take the form of an act of kindness. He proposed that a collection should be made on the spot, in order to place a small monument on the tomb and a railing round it. This idea was eagerly seized on, and a collection was made, amounting to 78 francs. The priest and the maire, on learning this, wished to prevent the plan being carried out; but the father of the deceased appealed to the

Sub-Prefect, who decided that the monument should be placed on the spot where the maire and the priest had caused the grave to be dug. M. Prunier had preached in the neighborhood repeatedly since the funeral; unfortunately the law only permits him to assemble twenty persons at a time for such services; but the family of the deceased had attended worship at Lisieux as frequently as possible. Thus this disgraceful piece of persecution has, in the end, fallen out to the furtherance of the Gospel.

### Origin of the British Parliament.

Edward A. Freeman, in the *International Review* for November, gives an account of the probable rise of the two Houses of the English Parliament; for their early history is a matter of philosophical research, rather than of history. The British Parliament was a growth, and not a designed construction. Men did not sit down and deliberately plan it. It was the result of a series of historical causes. At first the Witan gathered together to "talk with the king" about public affairs. There was no formal representation; but the richest persons, and such as had most leisure, attended, although, at first, the gathering was an assemblage of all the freemen. Through causes, which Mr. Freeman details, this body shrank up gradually and insensibly, without any formal shutting out of any class, into an assembly of a single class, the hereditary and exclusive House of Lords. The course of events had to settle that, not only earls and bishops, but barons, knights and burgesses, should all have their place in parliament. The course of events had also to settle that no other separate classes—the lawyers, or the clergy, for instance, should finally keep a place there. It had also to settle how these classes should be finally grouped. They might have all sat together like the estates of Scotland, or there might have been as many houses as there were classes or orders. Or again, if some classes were to sit together, it was not a matter of necessity that they should be arranged as they actually were. No law of nature ordered that the barons should sit with the earls, and that the citizens should sit with the knights. The course of events, the working of circumstances, the effect of special causes and special accidents, had to settle all this, as they have settled everything else in English history.

The first glimpse of two Houses exists when William the Conqueror called an assembly of all the land-owners of England to rule that the King of England should be the king of a nation, and not merely the feudal lord of his personal vassals. There the chronicle first draws the distinction between the Witan and "the land-sitting men." At the time of the Great Charter, the right and duty of personal attendance belongs no longer to every freeman or to every freeholder, but to all who held any landed estate, great or small, directly of the king. Ultimately the small land-owners dropped out, and the rule came to be that the greater tenants-in-chief were personally summoned by the king, and the lesser tenants-in-chief were summoned by the sheriffs in a body. It became the business of the sheriff to see that every shire was represented; but, in order that this should be, he required the attendance of a definite number, and this number was necessarily chosen in some way, thus making them represent the shire, when all electors did not attend in a body. After a time the summons of the king and the writs of the sheriffs determined the number who were to sit, and Parliament and the Democratic body, where all had a right to attend, gradually fell into desuetude. The persons summoned by the king gradually became the peers by tradition and precedent, and their right to sit in the House of Lords became inherent in them, and descended in their families through primogeniture.

Mr. Freeman shows that the common notion that two Houses of Parliament or Legislature are better than one is fallacious in itself. England has two Houses because her method of development required two. So the United States has two Houses for good reasons, the more popular representing the people in mass, while the Senate represents the States as such.

### Testimony of History.

The effects, then, of the work of Christ are, even to the unbeliever, indisputable and historical. It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a purity of which men had despaired; and of a meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligations from the narrow circle of a neighborhood to the widest horizons of the race. And while it thus evolved the idea of hu-

manity as a common brotherhood, even where its tidings were not believed—all over the world, wherever its tidings were believed, it cleansed the life and elevated the soul of each individual man. And in all lands, where it has moulded the characters of its true believers, it has created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent, had also whispered to every depressed and despairing sufferer among the sons of men: "Though ye have lain among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold." Others, if they can and will, may see in such a work as this no Divine Providence; they may think it philosophical enlightenment to hold that Christianity and Christendom are adequately accounted for by the idle dreams of a noble self-deceiver, and the passionate hallucinations of a recovered demoniac. We persecute them not, we denounce them not, we judge them not; but we say that, unless all life be hollow, there could have been no such miserable origin to the sole religion of the world which holds the perfect balance between philosophy and popularity, between religion and morals, between meek submissiveness and the pride of freedom, between the ideal and real, between the inward and the outward, between modest stillness and heroic energy, nay, between the tenderest conservatism and the boldest plans of world-wide reformation. The witness of history to Christ is a witness which has been given with irresistible cogency; and it has been so given to none but Him.—*Dr. Farrar.*

### The Ottoman Government.

Dr. Freeman says, in the Preface to his "*History of the Saracen Conquests*":—

"At this moment the people of south-eastern Europe are striving to throw off the yoke of ages, the yoke of the foulest tyranny on earth. Their independent neighbors of their own race have come to their help, as the men of one-half of England would go to the help of the other, if the other half were held down under Turkish bondage. Every generous heart in Europe is longing for their success in their noble and righteous struggle. Every generous heart in Europe is burning with indignation at the foul deeds with which the oppressor has striven to put down the revolt of victims whose patience was at last exhausted."

"Here is a great struggle of right and wrong, in which the facts of history join with every generous impulse of our nature to lead every man who can see and feel to the side of right. 'Even under the very best Mahometan Government, it is impossible that men of other religions than the Mahometan should have real political equality with Mahometans. It is impossible, because it is contrary to the first principles of the Mahometan religion. The unreformed, intolerant Turk, has the better of the argument with the Turk who professes reform and toleration, because the unreformed Turk is consistent according to his own principles, while the reforming Turk is not. Even under the best Mahometan Government, the non-Mahometan is doomed to political inferiority, and under a bad Mahometan Government, political inferiority is sure to grow into actual personal oppression. . . .

The rule of the Turk is not government; it is not even misgovernment. It is the mere domination of a gang of robbers. If a mere domination of a gang of robbers, we do not call it misgovernment; and the so-called 'government' of the Turk is simply an act of burglary prolonged for centuries. The dominion of other conquerors became lawful as soon as their dominion became 'government,' as soon as the conqueror and the conquered became one nation with a common interest. As soon as the sovereign gave protection, the subject owed allegiance. But in the case of the Turk, the conqueror and conquered remain as distinct as ever; the so-called 'sovereign' gives no protection; therefore the so-called 'subject' owes no allegiance. To the people of Romania, Bulgaria, Bosnia, and the other enslaved lands, the Turk is not a ruler; he is not a countryman; he is as much an alien enemy as when he first crossed the Bosphorus. . . .

"The so-called Ottoman Government is simply a rule of a gang of robbers; and it is the rule of a gang of robbers without a captain. The rod of Basajet the Thunderbolt, of Mahomet the Conqueror, and of Solomon the Law-giver, drops daily from the feeble hands of the wretched beings who successively profane their titles, being so abject that they barely excrete a listless curiosity as to whether they are sane or insane, drunk or sober, dead or alive."

"Such a state of things as this cannot be reformed; it must be swept away. The position of political inferiority to which even the best Mahometan Government must condemn its non-Mahometan subjects is aggravated by the inborn cruelty and faithlessness of the Ottoman character into that reign of terror against which Bosnia, Herzegovina, and less lucky Bulgaria have risen. They have risen, not to reform the rule of the Turk, but to free the land, which is theirs and not his, from his hateful presence. It was perhaps a more charming display of simplicity than all the rest, when Lord Derby, in one of his despatches, said that the insurgents 'seemed to be fighting, not for administrative reforms, but for independence.' That men should fight for independence seems to be, in the

eyes of Lord Derby, a new and a strange thing. Those who do not shut their eyes either to the past or to the present, know that men have often in the like case fought for independence, and that, whenever the like case comes, they will fight for independence again. When a land is suffering from simple misgovernment, its people will fight for administrative reforms. But when the evil is not mere misgovernment which may be reformed, but the presence of an invading horde carrying havoc into the lands and homes of other men, they do not fight to win administrative reforms from that alien horde; they fight for independence; they fight to cleanse their land altogether from the presence and evil deeds of the stranger."

### Origin and End.

Thought cannot, any more than water, rise higher than its source. And the thought that is solely earth-born, or the inheritance of mundane experiences, and nothing more, however subtilized or aspiring, can never bring any light from beyond its earthly home. We must start from a higher home, from a "heaven lying about us in our infancy," if we would ever reach a spiritual and higher line of thought at all. We cannot climb into an empty heaven. If we are not born with the "promise and potency of the Divine," the "image of God" within us, then we shall never reach the Divine, earnestly as we may grope for it, and cast forth our loftiest thoughts to grasp it. The present turn of speculation once more strikingly illustrates the interdependence of thought on these great subjects. The favorite conceptions of modern science involve, if they do not start from, a definite view of human nature at variance with the old Biblical or spiritual view. Man is conceived as developed from lower forms of life by lengthened processes of natural selection. There is nothing necessarily inconsistent with an enlightened Christianity in this idea, so far. The Divine mind may work out its plans by processes of growth or adaptation as readily as by any other way. Nay, as it has been recently admitted by one of the most distinguished advocates of the modern ideas, the theological conception, or the conception of design, is prominently suggested rather than excluded by the theory of development as a mere *modus operandi*.

But beyond question, the chief advocates of this theory mean something very different. Nature is supposed by them to be not merely the sphere of operation, but the operating power itself, beyond which there is nothing. Man is not merely, like all other things, a natural growth, but he is nothing else. There is no higher Divine element in him; material facts and their relations or laws are all that we can ever know. It is this underlying sense of the theory which is at variance with the old Biblical view of human nature. It leaves, for example, no room for the idea of sin. For that which is solely a growth of nature cannot contain anything that is at variance with its own higher laws. It may show more or less perfect stages of growth, but it cannot contradict itself. If the individual and social alike are merely the outcome of natural forces working endlessly forward towards higher and more complex forms, then, whatever man is, he is not and cannot be a sinner. . . . I cannot be the mere outcome of natural law, and yet accountable for the fact that I am no better than I am. If I am only a child of nature, I must be entitled to the privileges of nature. If I have come from matter alone, then I cannot dwell within the shadow of a responsibility whose birthplace is elsewhere, in a different region altogether. And so the spirit of modern science is consistently non-Christian. A man who is nothing more than an aggregate of natural powers can have no true vision transcending the range of those powers. The Unseen, or a law coming forth from the Unseen to rule his spirit, must be a mere phantom to him; and, as the violation of such a law, a mere gloomy phantom, to be got rid of the best way he can.—*John Tulloch.*

### South Africa.

The *Saturday Review* thinks that the federation of the South African States, or rather the adoption of a common policy towards the natives, may be indirectly promoted by the restoration of friendly relations with the Orange Free State, which will have removed or modified one obstacle to concert. The objections which were raised to Lord Carnarvon's proposal of a conference were in some degree suggested by the jealousy which affects all questions between the Imperial Government and the colonies. In the face of the difficulties raised, Lord Carnarvon wisely abstained from pressing the adoption of his comprehensive plans. Some of the opponents of the measure would have attributed urgency on his part to the selfish wish of the English Government to relieve itself of the contingent burden of defending the weaker colonies; and he prudently awaited that change in colonial public opinion which, according to the deputation that waited on him last Thursday, has already taken place. It seems not impossible that circumstances may now be found favorable to the cautious and tentative measures indicated in his reply to the memorialists. The defeat of the Transvaal militia by the Kafirs was strongly insisted on by the deputation as showing the necessity of South African union; and, though it may perhaps be, hereafter retrieved, it has undoubtedly furnished a strong argument in favor of a South African confederacy or alliance, regulated by a common policy. If an isolated policy should have the result of causing a Kaffir war, the Cape Colony would have reason to regret that Lord Carnarvon's plan did not in the first instance receive the favor and support which, as it is now asserted, colonial opinion is eager to extend to it.



## The Family Treasury.

## The Peace of God.

O Refuge in sorrow!  
O Saviour from sin!  
No storm shakes our dwelling  
If Thou art within!  
Our bark fears no shipwreck  
If Thou art on board—  
Our King and our Helper—  
Our Brother, our Lord!

Far off did we deem Thee;  
We sought Thee for years—  
Without, there were fightings;  
Within, there were fears.  
But now dawns the morning,  
The darkness hath fled—  
Unfold, He hath held us;  
Unseen, He hath led.

O souls that still struggle,  
That look to be blest,  
The Door stands open—  
Come, enter and rest!  
We preach no new gospel,  
But that you have heard  
This only we ask you—  
Take God at His word!

One sentence we bring you,  
Which oft ye have read;  
Believe when He said:  
"Be careful for nothing;"  
In everything tell  
Your trouble to Him who  
Hath loved you so well."

"Be careful for nothing!"  
In great things, in small,  
That love is sufficient  
Which works through all.  
Dear Master, forgive us,  
Poor sinners, who dare  
To limit the mercy  
Which answers our prayer!

O Infinite Fulness!  
What canst Thou not be  
To those who believe.  
Come boldly to Thee!  
No storm shakes the dwelling  
When Thou art within,  
O strength for our weakness!  
O Saviour from sin!

—N. Y. Observer.

## A Physician's Story.

Dr. Munro, of Hull, gives this incident in his life as a practising physician. It is a story with an unmistakable moral.

A hard-working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abscess in the hand, which had reduced him very much, applied to him for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout daily. He replied:

"I cannot take it, for I have been a teetotaler for some years."

"Well," I said, "if you know better than the doctor, it is no use applying to me."

He looked anxiously in my face, evidently weighing the matter over in his mind, and sorrowfully replied:

"Doctor, I was a drunken man once, and should not like to be one again."

He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. When he got well, I, of course, praised up the virtues of stout as a means of saving his life, for which he ought ever to be thankful. I rather lectured him on being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health.

I lost sight of my patient for some months; but I am sorry to say that on one fine summer's day, when driving through one of the public thoroughfares, I saw a poor, miserable, ragged-looking man leaning against the door of a common public house, drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness, and misery, I discovered it was my teetotal patient, whom I had not so long ago persuaded to break his pledge. I could not be mistaken. I had reason to know him well, for he had been a member of a Wesleyan church, an indefatigable Sunday-school teacher, a prayer-leader, whose earnest appeals for the salvation of others I had often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which drink, in so short a time, had made in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said:

"S, is that you?"

"Yes, it's me. Look at me again; don't you know me?" he answered, with a staggering reel and clipping his words.

"Yes, I know you," I said, "and I am grieved to see you in this drunken condition. I thought you were a teetotaler."

"I was before I took your medicine," he answered, with a peculiar grin upon his countenance.

"I am sorry to see you disgracing yourself by such conduct. I am ashamed of you."

Rousing himself, as drunken people will at times, to extraordinary effort, he scoffingly replied:

"Didn't you send me here for my medicine?"

And with a delicious kind of chuckle he hiccupped-out words I shall never forget:

"Doctor, your medicine cured my body, but it damned my soul!"

Two or three of his boozing companions, hearing our conversation, took him under their protection, and I left. As I drove away my heart was full of bitter reflections, that I had been the cause of ruining this man's prospects, not only for this world, but for that which is to come. You may rest assured I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping about the injury I had done him. I rose up early the next morning and returned to his cottage, with his little garden in front, on the outskirts of the town, where I had often seen him with his wife and happy children playing about, but found to my sorrow, that he had moved some time before. At last, with some difficulty, I found him located in a low neighborhood, not far distant from the public house he had patronized the day before. Here, in such a home as none but a drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the effects of the previous day's debauch, abusing his wife be-

cause she could not get him some more drink; she standing aloof, with tears in her eyes, broken down with care and grief, her children dirty and clothed in rags—all friendless and steeped in poverty!

What a wreck was there! Turned out of the Church of which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, now a poor, dejected slave to his passion for drink, without mercy and without hope!

I talked to him kindly, reasoned with him, encouraged him until he was well, and never lost sight of him or let him have any peace until he had signed the pledge again.

It took him some time to recover his place in the Church, but I have had the pleasure of seeing him restored. He is now, more than ever, a devoted worker in the Church, and the cause of temperance is pleaded on all occasions. Can you wonder, then, that I never order strong drink for a patient now?

## Heavy Burdens.

Wherever the heavy burdens press there is some opportunity to show the kindness of a Christian spirit. Familiar with our own griefs, we may be slow to notice those of our neighbors and friends. Yet there is no way by which we can so surely and effectually lighten our own burdens as by trying to help those who are bowed and bent and weighted down with cares and troubles. It is not necessary to go among the outcast and neglected to find breaking backs and aching hearts. There is no greater mistake than in supposing that favorable surroundings secure immunity from the pangs and pains which rend the soul. Sorrow will find its way into marble mansions as surely as it may into a tenement house. The man who is diligent in business may encounter sore distress, and feel the utmost verities of spirit, as well as the perplexed laborer whose bread has become uncertain. The fashionable woman, arrayed in all the splendor of art, is no stranger to the woes which come alike to all. She may hide, but cannot silence them. There is, then, ever a place, the lifelong day, for the exercise of intelligent, tender, respectful sympathy. The commonest forms of salutation are really expressions of heart-interest in the welfare of those whom we greet. Good-bye, is the prayer, "God be with you." "How are you?" is more than a verbal formality, for it implies a community of feeling. The hand-shake that has heart in it is meant to feel the heart of another.

To be kind, pitiful, polite, gentle, and courteous is to do much to soothe the raven down of darkness shadowing a proud but wounded soul—much toward undoing the heavy burdens which under one form or another are making weary the spirits of men.—*Christian at Work.*

## George Stephenson's First Railroad.

There was once a man, who was born at Newcastle-upon-Tyne, who was a common coal digger. This man had an immense constructive-ness, which displayed itself in pulling his watch to pieces, and putting it together again; in making a pair of shoes when he happened to be some days without occupation; finally—here there is a great gap in my story—it brought him, in the capacity of an engineer, before a Committee of the House of Commons, with his head full of plans for constructing a railroad from Liverpool to Manchester. It so happened that to the quickest and most powerful perceptions and conceptions, to the most indefatigable industry and perseverance, and the most accurate knowledge of the phenomena of Nature, as they affect his peculiar labors, this man joined an utter want of the "gift of the gab." He could no more explain to others what he meant to do, and how he meant to do it, than he could fly; and, therefore, the members of the House of Commons, after saying, "There is a rock to be excavated to a depth of more than sixty feet, there are embankments to be made nearly to the same height, there is a swamp of five miles in length to be traversed, in which, if you drop an iron rod, it sinks, and disappears. How will you do all this?" and receiving no answer but a broad, Northumbrian "I can't tell you how I'll do it; but I can tell you I will do it," dismissed Stephenson as a visionary. Having prevailed upon a company of Liverpool gentlemen to be less incredulous, and having raised funds for his great undertaking, in December of 1826 the first spade was struck into the ground.

—*Atlantic Monthly.*

## Woman's Nature.

Some wives are not happy who, apparently, have good husbands. They have married men who are sober, industrious, economical, good providers, and who are respected and esteemed by their neighbors as good citizens. Where, then, is the trouble? These men do not understand woman's nature. She is emphatically emotional. Her affections are very strong. It has been said that love is only a part of man's nature, but it is a woman's life. She is not willing to take anything for granted. Do not, then, be chary of affection's language. Tell her you love her, and show her by every act that you mean what you say. If there comes a bright, pleasant afternoon, go to the house and take her with you on a buggy ride; no matter if you are busy planting corn, you can get a man to work all the afternoon for fifty cents. Talk to her of old times, let her see that you live to make her happy—that she holds the first place in your affections. Praise her attempts to please you. Let her see that her efforts are appreciated; and when the ride is over, and you note the sparkling eye, the elastic step, and the bright, happy smile, you will feel more than repaid—and one thing more let me tell you. Such rides and such treatment are wonderfully potent to keep the doctor—aye, more, the undertaker—from your door. Remember, then, always, that happiness is a preventive of disease. Does your wife love flowers? Then give her what ground she wants; give it freely as her right. Assist her when you can. Try to sympathize with her tastes. Consult her on all important subjects. Does she love music? Then get her an organ or piano, even if it be at the expense of great self-denial. Does she love

literature? Then get her books and papers. Gratify her tastes. Let her cultivate her mind—"tis immortal. Let men and women both cultivate and develop their finer qualities. There is something in this life better worth living for than mere dollars and cents. In the world beyond there is eternal progress toward perfection, and the more we develop and cultivate the immortal mind here, the higher will be our rank and position in the world to come.—*Selected.*

## Giordano Bruno.

Born in 1550, ten years after the death of Copernicus, he proved himself, from the first, a genuine Neoplatonist. The southern sun burned into his blood; made him intense, vehement, violent; gave him an ardent imagination, a rich humor, and a fantastic disposition. The wine of the soil flushed in his veins; the activity and agitation of Vesuvius were reproduced in his temperament. Like the volcano, he was always on the eve of eruption, and after every eruption inward fires and lava burned and bubbled and muttered as before. His constitution foreordained him a spiritual crusader, and a moral iconoclast. He was an extremist in convictions, and yet so tempered by acquired culture and native civility as to be preserved from fanaticism. He loved beauty too well, he wooed the graces too ardently, to become hard or unrelenting. He had the will of Peter the Hermit, without his unconquerable bias; the decision of Loyola, omitting his morbid superstition. He was both poet and philosopher, and Nature, in being bountiful to him, had prevented his mistaking for religious duty a consuming and pitiless egotism. He was hopeful, cheerful, vivacious, graceful, handsome, gifted, and withal had that precious element of worldliness needful to insure men against becoming either visionaries or zealots.—*Atlantic for November.*

## Pleasures of Children.

I am fond of children. I think them the poetry of the world, the fresh flowers of our hearts and homes; little conjurers, with their "natural magic," evoking by their spells what delights and enriches all ranks, and equalises the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think, if there was nothing anywhere to be seen but great grown-up men and women! How we should long for the sight of a little child. Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is "to turn the hearts of the father to the children," and to draw "the disobedient to the wisdom of the just." A child softens and purifies the heart, warming it, and melting it by its gentle presence; it enriches the soul by its fine feelings, and awakens within it what is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen the love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children.—*Biney.*

## When Men are at their Best.

Dr. Beard states that from an analysis of the lives of a thousand representative men in all the great branches of the human family, he made the discovery that the golden decade was between forty and fifty; the brazen between twenty and thirty; the iron between fifty and sixty. The superiority of youth and middle life over old age, in original work, appears all the greater when we consider the fact that all the positions of honor and prestige—professorships and public stations—are in the hands of the old. Reputation, like money and position, is mainly confined to the old. Men are not widely known until long after they have done the work that gave them their fame. Portraits of great men are delusions; statues are false! They are taken when men have become famous, which, on the average, is at least twenty-five years after they did the work that gave them their fame. Original work requires enthusiasm. If all the original work done by men under forty-five was annihilated, they would be reduced to barbarism. Men are at their best at that time when enthusiasm and experience are almost evenly balanced. This period, on the average, is from thirty-eight to forty. After this the law is that experience increases, but enthusiasm decreases. Of course there are exceptions.—*Intelligencer.*

## Ryland and the Baker.

About the year 1759, John Ryland, senior, father of the noted Dr. Ryland, being advanced in years, resigned his pastorage of the church in Warwick, removing to Northampton, where, for twenty-six years, he devoted himself to the conduct of a boys' seminary, or boarding-school.

It was during this period, sometime about the year 1790, that an incident occurred which so deeply impressed those present, that one of the eye witnesses, after some thirty years, related it to a Christian friend, who, nearly forty years later, contributed it to the columns of the *Watchman and Reflector*.

"The venerable minister, to the great regret of his friends, was unhappily, sometimes imprudent in reference to his pecuniary expenditure, and, as the result, was not unfrequently in difficulties. He had contracted a debt with his baker, and had paid it, but a second claim was made upon him for the amount. He was sure he had it, but, unhappily, could produce no receipt for the money. The baker called upon him with a public officer, and placed before his choice the immediate payment of the debt, or an immediate lodgment in prison. Two or three of his friends happened to be with him, when these persons arrived, and heard the protracted and earnest conversation. The good man's declaration as to payment weighed nothing without the receipt, which, unhappily, seemed gone for ever. The baker and the officer at length denounced the venerable man as a

hypocrite, swore at his religion, and prepared to convey him to the county jail for the debt. Here was indeed a crisis, and at its height, the gray-haired minister knelt down at the table, in the midst of them all, and prayed—  
"Oh Lord, appear for Thy servant; Thy name is blasphemed, and Thy cause is injured. Oh Lord, for Thy name's sake, tell me where that receipt is;"—he paused a few moments, rose with the utmost calmness from his knees, and went direct to a closet, and opening a box there, he brought from it the document. He had never before placed such a paper in that place, nor had he the slightest idea till his prayer ascended to heaven, that it was there. His enemies were confounded, while he and his friends rejoiced in the goodness of God; for it made an impression on the minds even of the ungodly, which could never be forgotten. We do not envy the man who does not believe this to have been an answer to prayer."—*Wayside.*

## "All for the Best."

There was once a collier who worked in one of the coal mines near Newcastle, in England. His companions called him "Patient Joe," because he bore patiently every trial that befell him, always saying that the will of God was best. When things went well with him, and he enjoyed health, and had enough to eat and drink, he gave thanks to God as the Author of all his mercies. When sickness or want came upon him, still he was resigned and contented, and comforted himself with the thought that God would make these things work together for his good. He always contrived to live on his wages, whether greater or less; and if he had but a crust of bread and a cup of water, he had a thankful heart, which made him feel happier than if his table were loaded with dainties.

Such and such were words never heard from the lips of Joseph, except to show how wrong it is to use such language. He believed that the providence of God directed the smallest as well as the greatest events of life. And he often quoted those words of the Saviour, "Not a sparrow falls to the ground without the will of your heavenly Father."

Joseph had the misfortune to be working in the same pit with some very wicked men, who took pleasure in scoffing at everything good. Among his fellow-workmen was one who exceeded the rest in the sins of drunkenness, gambling, and mocking at religion. His name was Tim Jenkins. Tim took great delight in laughing at Joe's notion that all things were for the best.

One day, as Joe and Tim were preparing to go down into the pit, Joe laid the bread and meat which he had brought for his dinner down on the ground. A hungry dog, watching his opportunity, seized the provisions, and scampered off with them. This was fine sport for Tim Jenkins, as it gave him occasion for teasing poor Joe. "Ha, Joe," said he, "is the loss of your dinner all for the best?"

"No doubt of it," said the patient man, quite unmoved by the accident; "but as I cannot live without eating, it is my duty to try to recover it." So saying, he set off after the dog; while Tim, laughing and swearing, went down into the pit. The dog led him a long round, and at last got clear off with his dinner. When Joe returned to the pit, he saw the colliers huddled together, with the greatest horror on their countenances. They exclaimed, "O, Joe, what a narrow escape you have made! Scarcely had you got out of sight, when the roof of the pit fell in, and poor Tim Jenkins is buried under it!"

Thus were the words of Christ proved true, "Even the very hairs of your head are numbered;" and thus the words of the Psalmist were fulfilled, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked, and they that hate the righteous shall be desolate."

## The Christian's Walk.

Christian walk carefully—dangers are near, Work out thy journey with trembling and fear; Snare from without and temptations within Seek to entice thee again into sin.

Christian walk humbly—omit not in pride, All that thou hast is by Jesus supplied; He holdeth thee up, He directeth thy ways, To Him be the glory, to Him be the praise!

Christian walk carefully—though the dark storm Fill the bright sky with clouds of alarm; Soon will the clouds and the tempest be past, And thou shalt dwell safely with Jesus at last.

Christian walk prayerfully—oft wilt thou fall If thou forget on thy Saviour to call; Safe shalt thou walk through each trial and care, If thou art clad in the armor of prayer.

Christian walk joyfully—trouble and pain Cease when the haven of rest thou dost gain; This thy bright glory and thy reward, "Enter thou into the joy of thy Lord."

## The Most Ancient Title-Deed.

Several interesting Babylonian texts of very great antiquity are recorded in Smith's *Assyrian Discoveries*. Among them is a land boundary of the time of Merodach Baladan I, about 1200 B.C., containing on one side emblems of the gods, and on the other side a deed of the land in question, probably the oldest title-deed in existence. After the description of the land, and the recital of the conditions of the transfer, the inscription invokes the penalties on any one who shall remove the landmark:—"If a ruler or enuncch, or citizen, the memorial stone of this ground takes and destroys in a place where it cannot be seen to anywhere shall place it in, and this stone tablet if a *naka* or brother, or a *kata*, or an evil one, or an enemy, or any other person, or the son of the owner of this land, shall act falsely, and shall destroy it, into the water or into the fire shall throw it, with a stone shall break it from the hand of Merodach-Zakir-kur, (the grantee), and his seed shall take it away, and above or below shall send it; the gods, Ann, Bel, and Hea, Ninip and Gula, these lords and all the gods on this stone tablet whose emblems are seen, violently may they destroy his name. A curse unmitigated may they curse over him. Calamity may they bring upon him. May his seed be swept away in evil, and not in good; and in the day of departing of life may he expire, and Shamas and Merodach tear him asunder; and may none mourn for him!"

## For the Young Folk.

## Granny's Story.

Yes, lads, I'm a poor old body;  
My wife are not over clear;  
I can't remember the day of the week,  
And scarcely the time of year.  
But one thing is down in my memory  
So deep, it is sure to stay;  
It was long ago, but it all comes back  
As if it had happened to-day.

Here, stand by the window, laddies,  
Do you see, away to the right,  
A long black line on the water,  
Topped with a crest of white?  
That is the reef defiance,  
Where the good ship Gaspareau  
Beat out her life in the breakers,  
Just fifty-six years ago.

I mind 'twas a raw Thanksgiving,  
The sleet drove sharp as knives,  
And most of us here at the harbor  
Were sailors' sweethearts and wives.  
But I had my good man beside me,  
And everything tidy and bright,  
When, all of a sudden, a signal  
Shot up through the murky night.

And a single gun in the darkness  
Boomed over and over again,  
As it bore in its awful tone  
The shrieks of women and men.  
And down to the rocks we crowded,  
Facing the icy rain,  
Praying the Lord to be their aid,  
Since human help was vain.

Then my goodman stooped and kissed me,  
And said, "It is but to die;  
Who goes with me to the rescue?"  
And six noble lads cried "I!"  
And crouching there in the tempest,  
Holding our faces away,  
We heard them row into the blackness,  
And what could we do but pray!

So long, when at last we heard them  
Cheering faint, off the shore,  
I thought I had died and gone to heaven,  
And all my trouble was o'er.  
And the white-faced women and children  
Seemed like ghosts in my sight,  
As the boats, weighed down to the water,  
Came tossing into the light.

Oh, that was a heartsome Thanksgiving,  
With sobbing and laughter and prayers:  
Our lads with their brown, dripping faces,  
And not a face missing from theirs.  
For you never can know how much dearer  
The one you love dearest can be,  
Till you've had him come back to you safely  
From out of the jaws of the sea.

And little we cared that the breakers  
Were tearing the ship in their hold,  
There are things, if you weigh them fairly,  
Will balance a mint of gold.  
And even the bearded captain  
Said, "Now let the good ship go,  
Since never a soul that sailed with me  
Goes down in the Gaspareau."

—*Emily Huntington Miller, in St. Nicholas.*

## He Loved His Mother's Bible.

Some years ago a small boy came into the office of a steamboat company in Albany, N.Y., and seeing a gentleman busy writing, he took off his hat and approached him, waiting to be spoken to. "What do you want, boy?" soon said the gentleman. "I am a poor boy, sir, and have walked much of the way from Canandaigua on my way to New York, to my aunt's; my money is nearly all gone, and I have come to see if you won't please to send me on one of your steamers." "Have you run away?" "No, sir; my mother is dead, and I promised her I would go to my aunt in New York, sir, and I am going, if I have to walk there." "What is in that bundle under your arm, that you hold so close?" "It is something I value very much, sir, and I would sooner walk to New York and back again, sir, than part with it." "Let me see it." "You will give it to me again, sir, if I let you take it?" After unrolling it from a dirty cloth, it proved to be a small Bible, which his dying mother had given him, on the promise to read it and go to his aunt. "Have you read it much?" "Yes, sir; when tired and hungry, I have often sat down by the roadside and read my mother's Bible, and it seemed to feed and rest me." "I will give you enough for it to pay your passage." "I cannot sell it, sir; indeed, I cannot, even if I have to walk to New York."

The kind gentleman gave him a line to the captain to take the boy free to New York, and, when there, to place him in the care of a policeman to find his aunt, and also to see that he went to a good school, and follow him up to higher schools, and he would pay all his bills for schooling, books, etc. A short time since, at a great Sabbath School convention out West, one of the best addresses was made by that boy (now a man) who loved his Bible so.—*Bible Society Record.*

## The Value of Small Accomplishments.

Everything you know how to do, that is done in a home, is something spun and woven and laid upon the store; something acquired for a life-time, that will last as those beautiful old linens used to last; something that you will never have to spin and weave again. I do not mean something that you have done once, or once in a while, or that you think you know how ought to be done. I mean something that you have got at your fingers' ends, till it does not seem hard to you, or cost you the least toil of thought and anxiety. Something that you can handle as you handle your crochet needle, or run your fingers up and down the piano keys, playing your scales. Something that you can do as you "do your hair," or tie a bow-knot in your cravat; with turns and touches that you do not measure or think about, but have got so used to that the right thing comes of it,—the result that is nice and becoming, and full of a skillful grace that cannot be analyzed or got at by method or recipe, but that you have just grown into, forgetting how.

Every bit of a woman's work in a home, when she takes it up as a strange thing, is like tying a bow-knot for the first time, or like sewing or knitting or crocheting to one who has never touched the implements before. When you think of trying one such task after another, day after day, in all the complex doing that "housekeeping" implies, with your very living depending upon it all the while, you may well fancy how it is that American girls break down under the physical and mental strain that comes upon so many of them with that fulfilment of their happy hopes—the having and ordering a "house of their own." There is no help for it,

but just the making all these things in their knowledge such parts of themselves as the alphabet and the multiplication table, and the consciousness of the parts of the day and week and year; are things that have been used till they are like limbs and senses, natural furnishings, that you feel as if you were born with. Then you can take hold of life and live. You have not got the whole way and method to invent for yourselves.

And the best of all is, that one thing grasped in this way is the essential grasped of a great many more. Every side of a honeycomb cell is the converse side of another; every row of knitting is half a stitch all along for the next row; in all kinds of building and making, that which is completed is already the beginning of the farther structure.—*St. Nicholas.*

## A Runaway Baby Elephant.

Virginia City, Nevada, has enjoyed a little gratuitous entertainment from a travelling circus. Connected with the "show" was a menagerie, from which, one morning, a baby elephant managed to escape. The keepers first learned of baby's flight from the energetic actions of its mother. "The scene and the excitement in town, with the subsequent capture of the 'young one,' are thus described by the *Virginia Chronicle*:"

Missing her kid, she blew a 'blast of alarm,' throwing her body forward and resting on her knees, the powerful beast snapped her chain, and bolting through the tent, rushed off on the trail of the young one. The keepers followed fast on horseback, and overtook the beast in Chinatown, where she had found her young one, and was endeavoring to induce it to come back. The baby elephant had entered Hang Lee's gambling-house, a sort of cellar, entered by a narrow incline from the street.

When the young elephant entered, the Chinamen sought their bunks for safety. In the bunks were a number of opium smokers, and the intruder, apparently attracted by the smell, poked his trunk about in the bunks and sniffed up the fragrance of the pipe, to the horror of the Chinamen. After a while, finding the little elephant harmless, they tried to eject him, but could not. Presently there was a commotion at the entrance, and the mother was discovered attempting to force her way through the narrow passage, which, being bounded by solid earth at the sides, resisted all her efforts. Finding the passage too small, the elephant began tearing down the sides, making the boards fly at a lively rate and filling the place with dust. The Chinamen saw that the baby elephant was the sole cause of the mother wishing to enter. By laboring it with sticks, and thrusting sharp instruments into its hide, they drove it to the entrance within reach of the old one's trunk.

Taking a half-halt around the little elephant's right foreleg, the fond mother yanked it out of the cellar without the least trouble. But the baby elephant was as obstinate as a spoiled child, and evinced a determination not to go home. Finally the old one flung her flexible trunk around the baby's middle, and lifting him clear off the ground, marched deliberately back to the tent. Both animals were then securely chained, and there was no more trouble. The keeper says that young elephants are very fond of opium, and it is sometimes used to keep them quiet.

## The Sunbeams.

Mattie had been running the sewing-machine for an hour before she spared herself sufficient time to get the scanty breakfast, because the work must be finished to carry to the shop before the sun made it too hot for her to go out. And go she must, for her employer was very exact about having the coats at the appointed time.

If he should refuse to give her the work, what could she do? Father and mother both lay in the churchyard, and Tom, the only brother left, was far away at sea, and the poor girl had to make her way alone.

When she had run off the last seam, she put her hand into her pocket and drew forth an old letter—the one letter she had received from the dear mother so lately laid away—and opened it to read it. It was cracked in the folds, dingy and dark with age; but Mattie pressed it to her lips, as if the old letter had life in it. Her eyes filled full of tears that blinded her so that she could not read, and, closing the cover of the machine, she threw the letter upon it, opened as it was, and went to the cupboard to get the loaf for her meal.

The side window did not face exactly to the east, so that the rays of the sun only shone in obliquely; and what do you think one little beam did? It peeped under the window shade, upon which it looked like an arrow-head; then it shone through a tiny hole in the letter, and better yet, it magnified the word that it stole from the letter so that Mattie could read it, and the word was "Jesus." And Mattie's heart was lightened of a heavy load, for she remembered that she was not alone, because Jesus was still her friend—a friend who "sticketh closer than a brother."

Dear little friends, always remember this, that no matter what happens to you, you can never be alone if you love Jesus. But there is another thing that you must remember, and that is, that you can never really know Jesus unless the rays of the Bible shine upon his life for you; for, like the word in Mattie's homely letter, you might pass it by unnoticed, unless you bring to bear upon it the sunshine of God's love for us. So never forget the little sunbeams' message.—*N. Y. Observer.*

## Awful! Awful!!

There was an awful little girl, who had an awful way of saying "awful" to everything. She lived in an awful house, in an awful street, in an awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher, who gave her awful lessons out of awful books. Every day she was so awful hungry, that she ate an awful amount of food, so that she looked awful healthy. Her hat was awful small, and her feet awful large. She went to an awful church, and her minister was an awful preacher. When she took an awful walk, she climbed awful hills, and when she got awful tired, she sat down under an awful tree to rest herself. In summer she found the weather awful hot, and in winter awful cold. When it didn't rain there was an awful drought, and when an awful drought was over, there was an awful rain. So that this awful girl was all the time in an awful state, and if she does not get over saying "awful" about everything, she will by-and-by come to an awful end. And this awful little girl lives in this awful city.—*Chinaman's Times.*



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## Christian Guardian

AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, NOV. 29, 1876.

### OUR PAPER.

Now is the time to subscribe for the GUARDIAN. Read the notice at the head of our editorial columns. PUSH THE CANVAS VIGOROUSLY. Let all our agents give prominence to the fact that the paper will be sent FREE from now till New Year, to all subscribers for 1877. This will not interfere with the commission usually given to agents. We have no prizes to offer this year. But we will do our utmost to make the paper so good that it will not need any other inducement. We earnestly request our brethren to lose no time in commencing a thorough canvass on every circuit. The wide circulation of the GUARDIAN will greatly help every department of Christian work. "Hercin fall not."

### THE SHRINE OF "OUR LADY OF LOURDES."

Considering the patronage and protection that France has given to the Church of Rome, of which her late Emperor was, for some time, the "Eldest Son," it is certainly not surprising that the Virgin Mary has had, as Bishop Segur, a French prelate expressed it, "the good taste" to select that fine country as the theatre of so many apparitions and miraculous displays. Among these, it is well known that the shrine of "Our Lady of Lourdes" fairly rivals that of the Sacred Heart at Paray-le-Monial, while it really eclipses its declining rival of Salette. From Lourdes, Bishop Walsh, of London, Ont., has just issued a pastoral to the priests and people of his diocese, full of the grossest Mariolatry. One is surprised and pained, that a man occupying such a position should give his influence to endorse and propagate the irrational fictions which the local priests have found it convenient to promulgate.

For several years after the announcement of the dogma of the Immaculate Conception some of the more independent of the clergy did not take kindly to it; so that some kind of celestial testimony in its favor was greatly needed, in 1858, when the Lourdes miracles were proclaimed. Bernadette Soubirous, an ignorant girl of fourteen, said that a lady appeared to her on this spot several times, who told her, in answer to her enquiry as to who she was, "I am the Immaculate Conception," and ordered that there should be a chapel built to her honor on that spot. A spring burst forth, it is said, in the place, the holy waters of which are now bottled and sent to all parts of the world, as an infallible remedy for all kinds of diseases. It is rather suggestive that large numbers of people, who went with the girl to this rendezvous, neither saw, nor heard anything; and that other children in the place, who declared they saw visions, were silenced by the priests, who patronized the managed Bernadette revelations. A splendid church and other buildings have been erected here, to which devotees repair; even from enlightened Canada, as we see by this pastoral of the R. C. Bishop of London. If such credulity and idolatry are displayed by a bishop, Archbishop Lynch need not be surprised if Protestants think nothing too unreasonable to be believed by the rank and file of Roman Catholics. We will just give a few specimens of Dr. Walsh's Mariolatry. We have not room for much a comment, which is not really necessary.

Dr. Walsh says: "We are writing this pastoral at the far-famed shrine of Our Lady of Lourdes, which we have deemed it a sacred duty to visit for our instruction, and edification, and in order to supplicate our heavenly Mother to extend her special protection, and favor to her children of the Diocese of London, and to obtain for them the graces and blessings which stand in need of, in the all-important work of the salvation of their souls." "We are to believe that God has made it necessary for Bishop Walsh to go to a certain spot in France, and pray to the Virgin, there, in order that Roman Catholics in London may receive grace to work out the salvation of their souls!" This must surprise all Protestants who are familiar with Christ's words to the Woman of Samaria, that the time had come when neither in this mountain, nor yet at Jerusalem, men should worship the Father. "When the true worship begins, shall worship the Father in spirit and in truth." The whole spirit and teaching of the New Testament contravenes the idea that the acceptance of our prayers by God depends upon the place where we are, rather than upon the spirit in which we offer them. But even to a Romanist, who believes in and worships Christ as really present in the priest's hands in the eucharist, it must seem rather strange that a bishop should have to go to the spot in France where a fanatical girl said she saw the Virgin

Mary, in order that his prayers for his people should be heard and answered! St. Peter, "the first Pope," must have been strangely mistaken when he told Cornelius that "in every nation he that feared God and worked righteousness is accepted of Him," and never said a word about the Virgin or sacred shrines. Certainly if Peter came back to earth, he would find out that the Church of Rome had "sought out many inventions." Just hear Bishop Walsh respecting the power of Mary: "Our blessed Lady has ever been associated with our Divine Saviour in the work of human salvation, and in the dispensation of His graces and mercies." "She is now become the mother of Jesus Christ, the Redeemer; and henceforward she, through whom the very fountain of grace has been given to the world, will always be the channel through which the streams from this inexhaustible fountain will ever flow out abundantly on mankind." There is more in the same vein, for which there is not a particle of Scripture authority. Not a word connecting Mary with a sinner's salvation, or any other blessing. Roman Catholics, as well as Protestants, accept the Bible as a Revelation of God's will to men. But the Bible does not contain the slightest warrant for these statements respecting the Mother of Jesus. "There is one God, and one Mediator between God and man, the Man Christ Jesus." The complete absence of all Scriptural warrant for placing Mary in this relation to human salvation, is a proof that it is not true; and yet this is practically confessed by Bishop Walsh, when the only proof he can produce is the part she took at the marriage of Cana, where the water was turned into wine, and a most lame and futile attempt to prove that John the Baptist, before his birth, was sanctified by her agency! Well does a modern writer characterize Romanism as "a system that dispenses its dry dogmas and uncommanded ordinances, where the Saviour has appointed the nutritious bread of heaven, and the healing waters of life—a system in which freedom is fettered and conscience is bound—in which the Redeemer of the world is displaced from His Mediatorial office by the elevation of his virgin mother, and the holiness of the poor canonized saint is made transferable, for the benefit of the rich penitent." No one can study the unscriptural inventions and lying wonders of Romanism without realizing the applicability to her votaries of St. Paul's terrible words: "Because they receive not the love of the truth, that they might be saved; and for this cause shall God send them strong delusion, that they might believe a lie."

### THE PRESIDENTIAL CRISIS.

Our American neighbors have had to bear the strain of a protracted and exciting suspense. The election of President this year has been distinguished by some peculiar and undesirable features. As our readers know, each State elects a certain number of electors, the whole making 369. These in turn cast their votes for the President; a majority of the whole being necessary to an election. The reaction against the policy and practice of President Grant was even greater than we expected. Nearly all the Southern States gave large majorities for Tilden and Hendricks. Immediately after the close of the election, it was ascertained beyond reasonable doubt, that Tilden had 184 electoral votes, and only needed one vote more to be President. Hayes and Wheeler had beyond doubt 166 votes, and there remained Florida with four votes, Louisiana with eight votes, and South Carolina with seven votes, from which no certain report of the result could be obtained. The crisis was most exciting. Unless Hayes got all the doubtful States, he could not be elected; while any one of them would secure Tilden's election. Committees of Republicans and Democrats went down South to supervise the counting of the ballots, and decide the great question. Want of confidence in the impartiality of some of the Returning Boards, that are to report the result of the vote, has caused much feeling. Hayes has a large majority, on the whole, in the Northern States, which maintained the union during the late civil war. The Southern States that fought for secession have gone nearly all for Tilden. But the Republicans say that large numbers of Republican voters in the South were prevented from voting for Hayes, by intimidation and fear of violence. Nevertheless, South Carolina is now definitely reported for Hayes, by about 900 of a majority. This gives him 173 votes. Should Hayes be declared elected by a majority of one, it is thought the Democrats will attempt to upset his appointment in some way. Tilden has almost certainly a majority of the whole popular vote cast. For a candidate may have the largest number of votes of the people, and yet not have the largest number of the votes of State electors. It has been the case several times before, that the President elected had not a majority of the votes of the people. The probability now is that Hayes will be elected. He will get the one of a majority necessary to his election. The Democrats will deem it very hard to submit to be beaten by a small majority, and already there are ominous hints that, as no returns can be accepted to which either House of Congress objects, the final decision will be thrown into the House of Representatives, which, being largely Democratic, will declare that there is no election, and decide in favor of Tilden. The closeness of the issue and the protracted waiting for the verdict, makes it a tremendous strain on public feeling. One can hardly tell yet what the result may be. We believe the leading men of both parties want right to prevail. If Hayes really secures the legal vote necessary, it is tolerably certain that he will be installed in the Presidency at any cost, in spite of any technical objections respecting the disqualification of one Republican elector in Oregon, and another in Vermont, now urged by the Democrats. Coming so near securing the political ascendancy in the nation, the Democrats will almost certainly resist, on some ground, the installation of Hayes as President. But the present administration and the army will sustain Hayes, if elected, even against the use of force or violence. We trust, through the patience and good sense of the American people, the whole matter will be settled peacefully; but the political situation is by no means suspicious or reassuring at the present moment.

Their system of electing a President is being very severely tested; and it has been clearly shown to require amendment. The election of President comes round too frequently. It keeps the nation in never-ending political excitement. It naturally creates dissatisfaction, that the candidate who secures a majority of the votes of the people may not be elected. It is unfortunate, too, that the whole public policy of the country, and all political official appointments, should depend upon the election of one man, who is practically irresponsible. This is destructive of disinterested patriotism in these contests. As Canadians, it will make no difference to us who is elected. Some people think it very fair of the Democrats, to be willing to abide by the decision of the votes cast in the disputed States. But, if it be true that intimidation and violence prevented thousands from voting, and that there was, in consequence, no legal election, why should these facts not be taken into consideration? If there was no legal election, why should it be declared that there was, merely because this would promote the interests of any party? There can be no question that the great bulk of the intelligence and moral sentiment of the people is for Hayes. What was recently the secession element of the South, and the Irish Catholic vote of New York, have been the main strength of Tilden and Hendricks. There can be no official decision before the second Wednesday in February.

### COURTESY TO STRANGERS.

One of the most effectual ways of exerting a good influence over strangers coming to reside in any locality, and attending a new church, is for the members of the church to display an interest in them and treat them with Christian courtesy. Strangers coming into a new place are more susceptible to the influence of such attentions, and value them more highly than they will similar courtesies after they have become acquainted with the people. A kindly greeting, a courteous invitation to a seat, or a word of friendly inquiry, will generally make a favorable impression respecting the church on the mind of a new-comer, while the absence of these may drive him to seek somewhere else the social courtesy he has failed to find at the church he has tried. The very fact that strangers are often sensitive and have themselves to blame for apparent neglect, is only an additional reason for extending to them the most courteous attention. Especially is it important that young men coming from the country to reside in towns and cities should have a welcoming hand extended to them, and be brought into companionship with those who will aid them in their efforts to do right. As a general rule, if such young men do not find companionship that will be morally helpful to them they will find society of a more questionable character.

Much may be done by the pastor calling attention to this duty. We think it was the late Albert Barnes who taught his people a lesson they would not be likely to forget, by stopping in the middle of his sermon, going down and showing three strangers, who were standing in the aisle, into his own pew, then returning and finishing his sermon, as if nothing had happened. This matter is of too much practical importance to be left to the chance impulses of the people, especially in a world where the question of Cain, "Am I my brother's keeper?" expresses the feeling of so many. A correspondent of the London Methodist suggests that a new office be created, the holder of which to be called the "Welcomer," whose duties would be watching over all new-comers, making them feel they were welcome, giving information as to church-work, classes, etc., and at the proper stage trying to bring them into communication with the minister with a view to church-membership. "This officer would take the responsible management of this department, and might fitly be of some social standing, having spare time at his disposal, and plenty of Christian love and sympathy in his heart. In some places it would be a grateful field of labor for a supernumerary minister, who, no longer being able to speak in trumpet tones from the pulpit, might still serve the Master by whispers in pew and aisle." It is suggested also that the "Welcomer" be sustained in his work by a band of assistants, some of whom might be ladies. One excellent suggestion of this correspondent of the Methodist is that "when a new-comer appears likely to settle down in the congregation, and especially if he seems lonely or friendless, it might be a part of the Welcomer's duty to arrange for some member of the church to invite him to a quiet cup of tea, etc. This commencement of social intercourse with those of similar position in life would often do a world of good to the stranger, and decide him to cast in his lot with our section of God's Church."

We suggest, as an improvement upon this plan, that the whole congregation become "welcomers," and thus greatly aid the pastor in his work. A great many of our best members can recall some kind word by a Christian friend, as the turning-point in their religious history. The Church that is courteous and attentive to strangers seldom fails to witness growth and progress in its borders. Kind words are mighty for good.

### COMMITTEE OF CONSULTATION AND FINANCE.

The first meeting of the year was held at the Mission-Rooms, Richmond Street Church, Nov. 17th, 1876. Present, the Secretaries, John Macdonald, Esq., M.P., Lay-Treasurer, the Presidents of the Toronto, London and Montreal Conferences, Dr. Green, Rev. S. Rose, Dr. Rice, Rev. Jas. Elliott, Rev. George Young, Hon. J. C. Aikins, W. H. Gibbs, Esq., M.P., Jas. Gooderham, Esq., Jas. Paterson, Esq., A. W. Lauder, Esq., M.P., and A. J. Donly, Esq. The Rev. Dr. Green in the chair.

Appropriations were made to meet certain expenditures incurred by affliction and death in the families of missionaries in the Toronto, London and Montreal Conferences. All such claims must be recommended by a District Meeting, and be precected with authenticated vouchers.

Grants were made to meet the expense of supplying the Osprey Mission from the period of the lamented death of the Rev. J. W. Duch-

slader; to the Prince Albert and Port Perry Circuit, until the arrival of the Rev. E. R. Young from Beren's River; and to Berlin Mission, for the supply during the sickness of the Rev. Christopher Cookman. Also, to the children of missionaries in the German work. Removing and other expenses connected with Fort Simpson and Nelson River Missions were examined and passed.

A letter was presented to the Committee from the Rev. George Cochran, Chairman of the Japan Mission, describing the eligibility of a lot of land in Tokio, with two dwellings upon it, and urging the purchase of the same for mission residences. On the ground of economy in the payment of rent, and for securing more comfortable and permanent residences for Mission families, the Committee were of opinion it would be a wise policy to secure the premises, and advised the Treasurers to make arrangements accordingly, thereby carrying out, in part, the resolution of the Central Board.

### GETTING ALARMED.

The anti prohibitionists have commenced the publication of an organ and advocate of their views called the *Observer*. This observer is not likely to observe anything that is to the disadvantage of the liquor traffic. It will have no eye to see the poverty, crime, suffering and death which result from the use of intoxicating liquors. The *Observer* has a sermon from the Rev. Dr. Townley against the legal prohibition and the Dunkin Act. The paper is spiced with paragraphs from this sermon; just as if it was of any consequence to anybody what Dr. Townley thinks on the question. He must be greatly obliged to the *Observer* for assuring the public that he never was drunk in his life. We were not aware of this before. There is great joy over the defeat of the prohibitionists in Halifax. Let the licensed victuallers not be unduly elated. Public opinion is growing more enlightened. On the one side is the intelligence and unselfish benevolence and patriotism of the country; on the other side, selfish interest and depraved appetite. The right shall prevail. We shall be glad to see by what arguments the traffic will be defended by this new organ. While a clergyman of the Episcopal Church in Canada is defending the liquor traffic and its consequences, the Christian queen of Madagascar displays a more enlightened sense of right. In a recent proclamation to her people, she says: "God has given me this land and kingdom; and concerning the rum, oh, my subjects, you and I have agreed that it shall not be sold in Antananarivo or in the district in which it was agreed it should not be sold (Imerina, the central province). Therefore I remind you of this again, because the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish (literally gives heart to the foolish), and causes people not to fear the laws of the kingdom, and especially makes them guilty before God. All this shows the rum to be a bad thing to have at Antananarivo, for at night (under its influence) people go about with clubs to fight, and they fight each other without cause, and stone each other; therefore, why do you love it, oh my people?"

"But I tell you that trade in good things, by which you can earn money, makes me very glad indeed, oh my people. If you trade in rum, or employ people to trade in it, here in Antananarivo, or in the district spoken of above, then, according to the laws which were made formerly, I consider you to be guilty, because I am ashamed to make laws in my kingdom which shall do you good."

### BAPTIST RITUALISM.

In an editorial of the issue of a fortnight since, the following sentence occurs:—"Where the importance of a particular external mode is unduly magnified, there is danger that the outward form may occupy more thought than the spiritual grace signified." Our Baptist friends strenuously deny an inordinate exaltation of water-baptism, and assert they give as much prominence to conversion as any other class of religionists. We have long felt their assertions and denials were untrue to fact. And a careful estimate reveals that our thoughts were not "baseless fabrics of a dream."

The "Denominational news" in the *Canadian Baptist* are the best index of what importance the Baptist ministers give to immersion. We have consulted nearly every issue of the quarter ending September 28th, and subjoin a record of the subjects written about. Under the heading B. may be found allusions to Baptisms alone; under C, allusions to Conversion alone; under B. and C., joint allusions to Baptism and Conversion:—

	B.	C.	B. and C.
July 6	5	0	0
" 13	8	0	1
" 20	8	0	1
Aug. 6	3	0	0
" 13	6	1	0
" 20	2	0	1
Sept. 6	8	1	0
" 13	11	1	0
" 20	3	0	0
Total	77	5	11

Thus, out of 93 paragraphs in the Denominational news of the Baptists for the quarter under review, 77 refer to immersion alone, 11 to conversion and immersion, and 5 to conversion alone. Thus there is seven times as much reference to Baptism as to Baptism and Conversion united, and fifteen times as much allusion to Baptism as to Conversion.

As a sample of some of these items which have estimated, the following must suffice:—

"ST. CATHERINE STREET, MONTREAL.

"An esteemed friend sends the following singularly interesting news, 'in suitable shape.' One item of interest, in connection with the St. Catherine Street Church, does not appear, and I have thought several times something ought to be said about it; but having been personally interested, I had hoped some one else would have mentioned it. I will now refer to it, and you can, if you think proper, put it in suitable shape. During the last two months we have had baptisms every fortnight, and during that time, of the pastor's family, two daughters were baptized; of Deacon Barlow's, a daughter-in-law and one son; of Deacon Richardson's, one son; of Deacon MacFarlane's, one son and daughter; and of Deacon Bouley's, two sons. We received also by ex-communication, Mr. and Mrs. Alex. W. Craig, formerly of the St. Helen Street Church, and since by baptism, two of their sons and three of their daughters. From this statement you can realize

what special blessings have rested upon the labors of our pastor."

Further: the history of the quarter's items reveal a glowing overprosperity from the ranks of the other communions. In the issue of July 13th a letter from Proton boasts of baptizing two Congregationalists; and a letter from Stayner says:—"We have put up a new baptistry, and our prayers are going up to the Lord that we may soon have to use it." In the issue of August 10th the foolish boast is made over the immersion of one "who has been for a long time a Methodist," and another "who has been a deacon of a Congregational church for twenty-five years." Such facts as these go far to prove that the patrons of the Baptist glory more in baptism than in the Cross.

And yet, such is the effrontery of this denomination, that Paedobaptists are lectured on Ritualism, and informed that they are allied to Rome by their practices. With such a record as the above, it ill becomes the Baptists to charge Ritualism on the other denominations. The men who write fifteen times as much on immersion to conversion, had better remember the advice, "Physician, heal thyself!" W.

### OUR MISSIONARY WORK.

The *Missionary Notices* for November contain an interesting report of the work of the General Missionary Committee, at its recent meeting at St. John, N. B., as well as of the Anniversary Meeting, of which we have already given a report. The Committee took time, and thoroughly reviewed the different departments of the work, and adopted such regulations for the future government of the Committee as shall promote economy and fairness. We condense the following particulars from the report of proceedings in the *Notices*. After a full and lucid statement of the financial condition of the Society, by Rev. A. Sutherland, the following resolution was adopted:—

"That the Central Board, experiencing great embarrassment in providing for the really destitute portions of the Domestic Work, and finding great difficulty in responding to the calls made upon it from the Heathen World, and this difficulty and embarrassment arising, to a large extent, from the demands made by Domestic Missions of long standing, and of large membership, and in old and well-settled districts, this Board is strongly of opinion that grants to such Missions should either be greatly modified or absolutely cease; and appeals to the devotedness and loyalty of the members of the Church on such Missions generously to relinquish Missionary aid, and thus enable the Board to meet its responsibilities in making more equitable appropriations for the more destitute portions of its extending work."

This is a very important point. We hope it will lead to a general effort on the part of that class of Missions to become self-supporting.

A very interesting memorial was read to the Board from the Methodist Church in the Islands of Bermuda, where there is a mixed Society of 430 members and four missionaries, two of whom also act as chaplains to the army and navy. With the expression of the views of the Board, and a grant of \$950, the subjects embodied in the document were referred to the Committee of Consultation and Finance, and the decision that, in future, the Islands should be considered under the head of Missionary Districts.

After making appropriations on the most economical scale, commensurate with the demands of the work, the Board found themselves embarrassed by the aggregate amount, greatly exceeding the anticipated income for the current year. It was therefore resolved to deduct five per cent. from all the grants that had been made. It was also recommended that the Missionary Committee of each Conference appoint the best available deputation to go through the entire work, for the purpose of securing from every subscriber of last year an increase in his subscription, and from each Conference an increase sufficient to raise the average to not less than two dollars per member. The matter respecting a balance, on which there had been some difference of opinion between the Missionary Committee, and some of the Eastern Conferences, was amicably arranged. From peculiar circumstances, affecting the interests of Missions in Eastern British America, special grants were made to the extent of \$5,000, not included in the sum already reported as appropriated.

We ask the special attention of all our readers to the following statement, from the report given in the *Notices*. We trust these facts will prompt to greater liberality:—

"Confiding in the good Providence of God, to whom belongeth the 'gold and silver,' and the cattle upon a thousand hills,' and in the pious liberality of a generous people attached to Methodism throughout the Dominion, the Central Board have shown both their sympathy and faith by their appropriations reaching the sum of \$167,955.43, for 1876-7; being an increase of \$13,239.88 beyond the expenditure of 1875-6. Very systematic and zealous efforts will have to be made to enlarge the present year's income, if the Society is to be saved from an embarrassment which will cripple future operations."

A NEW MAGAZINE.—Among the magazines for the month we may reckon the *National Repository* for January, which is a specimen number of the new American Methodist monthly, which is to take the place of the *Ladies' Repository*. We heartily welcome this new and handsome competitor for public favor, whose able and independent editor, the Rev. Dr. Curry, is well known to the reading public of America, from his successful editorial career for twelve years on the *N. Y. Christian Advocate*.

This initial number has impressed us very favorably, and is rich in promise for the future. We have no doubt the *Repository* will be a credit to American Methodist literature. It opens with a handsomely illustrated article by the editor, "From Suez to Jerusalem," which is interesting, but almost too lengthy for a magazine article. Dr. Wise gives an account of Macaulay's mother and sisters; Dr. J. F. Hunt summarizes the character of the celebrated Norman Macleod in a well-written narrative of his life and labors; and Rev. W. H. Daniels begins a racy story of New England life,

with a very commonplace title. Mrs. Mary L. Dickinson contributes an appreciative and discriminating critique on "George Sand," and two or three others furnish briefer articles, but all well worthy of perusal. The Editorial Miscellany contains brief notes about Foreign Affairs, Art, Nature, Religion, Things Curious and Useful, and Books; and the editor's utterances *Ex Cathedra*. To the latter department the reader will naturally turn to see what the editor has to say about the questions of the day in Church, education, religion and politics. His editorials will attract attention. We will expect to see also, occasionally, a leading article on some of the great current issues of the day, and will be disappointed if we do not find it. Four such interesting books as "The Lord's Land," "Norman Macleod," "Lord Macaulay," and "Stanley's African Discoveries," will scarcely be available for each monthly issue.

The aspect of affairs in the East, according to the latest despatches, is hopeful, although there has not been much progress made towards a settlement during the past week. The question of the foreign occupation of Bulgaria still occupies a prominent position. England has made an overture by expressing her willingness to agree to occupation by Russia, provided that Germany and Austria guarantee Russia's withdrawal when matters are arranged. This, however, Germany is unwilling to undertake. Both Russia and Turkey are, it is said, still preparing for war, while Serbia is about to effect a reorganization of her army. This, perhaps, is not unnatural, as long as matters remain undecided, especially as it is stated that Turkey is moderating her attitude; and it is even thought, in certain quarters, that Russia would be glad to retreat from a position that must involve a disastrous war, if she could do so without loss of prestige. Lord Salisbury is expected to arrive at Constantinople on the 6th prox., and the meetings preliminary to the Conference will open on the 8th.

There is no time to be lost before beginning the canvass for the GUARDIAN for 1877. We trust all our friends will show their practical appreciation of our efforts to make the paper worthy of general favor, by sending us in a large number of new subscribers, and getting all our old subscribers to renew. The circulation of the GUARDIAN helps all our Church interests.

We are glad to hear good news of revivals from different parts of the country. Though infidels may sneer and denounce—though the heathen may rage, and skeptics imagine vain things, yet as long as the Holy Gospel of love and life is preached, with the Holy Ghost sent down from Heaven, and proves itself to be the power of God to the salvation of every one that believeth, we can rejoice in confidence that the gates of hell shall not prevail against the Church of the living God. Let no man's heart fail him. The Lord's hosts is with us, and the God of Jacob is our refuge.

We have received from Adam Miller & Co. *The Bible and the Sunday School*, being an epitome of the points brought out in the addresses and conversations given at the Sunday School Parliament, held at Wellesley Island last summer. It is edited by Rev. W. F. Crafts, who conducted the Parliament so successfully, and will be found a very valuable help to pastors, Sunday School teachers, and all Bible students. It contains a great many important practical hints about studying and teaching the Bible. The American Publisher is Henry Hoyt, 9 Cornhill, Boston.

We have received the first number of *Balford's Monthly Magazine*. It contains 136 pages, and is got up in good style and filled with interesting reading matter. Two Serial stories are begun in this number. There is also a thoughtful article on university consolidation, of which we may have something to say in a future issue. The editorial notes on Science, Education, Literature, and Music display taste and discrimination.

Lists of old subscribers to the GUARDIAN and *Magazine* have been sent to as many of the ministers as had sent the list of post offices on their circuits. They will please try to procure as many renewals and new subscriptions as possible. Ministers, not having yet sent a list of their post offices, will please do so at their earliest opportunity, as it will greatly aid us in our work.

The Rev. J. H. Johnson, M.A., returned to his home in Toronto last Friday, after completing his collecting tour for Victoria College in the towns eastward as far as Brockville. Those who are indebted to the Endowment Fund, both in this city and Yorkville, may expect a call from him immediately. His next visit will be to Hamilton.

We trust our brethren in all parts of the work are making a vigorous effort to send a copy of the GUARDIAN into every family in their congregations. The fact of the paper being sent free from now till January may be urged with good effect now. Dear brethren do not delay beginning this work.

A lecture will be given in the Berkeley Street Methodist Church, under the auspices of the Young People's Christian Association, on Friday, 1st December, 1876, by the pastor, the Rev. W. H. Poole, on "The Jewish Pyramid." Doors open at 7.30. Lecture to commence at 8 o'clock. Admission free—voluntary.

We have received, through the Mission Rooms, a very interesting letter from Rev. Thomas Crosby, dated Fort Simpson, Sept. 28th, which, for want of space, has been left over till next week.

The Rev. G. R. Sanderson, President of the London Conference, on Friday last dedicated the new church erected in Hornby. The President preached an appropriate sermon, which was followed by a festival, during which the entire debt of the church was provided for.

The article on Class Meetings on the first page of last week's issue should have been accredited to the N. Y. *Christian Advocate*.

We regret to hear that the parsonage at Roston Pond Mission was burned on the 14th inst. The cause of the fire is unknown.



NOTES AND GLEANINGS.

Missions to Mahomedans.

The English Church Missionary Society has had a mission among the Mahomedans of Madras since 1856. Their language being Urdu, or Hindustani, instead of Tamil, the vernacular of Southern India, this undertaking has of necessity been distinct from the other missions of the Society. Whatever may be the reason, the progress of missions to Indian Mahomedans is very slow. For many years the efforts of the Society were confined to the Harris High School, which is situated in Triplicane, the Mahomedan quarter of Madras. In 1872 an evangelist, the Rev. M. G. Goldsmith, was appointed for special work among the Madras Mahomedans. Mr. Goldsmith says he has come to know these people well, and gathers some encouragement from his intercourse with them. They are not unwilling to borrow from Mr. Goldsmith. They are always ready for controversy, and their ignorance and superstition make them cling with great tenacity to Islamism. The Harris School has had an eventful and trying history. For many years it was kept up under the most discouraging circumstances. In the twenty years of its existence the number of its pupils has been increased to 120. Recently a new branch school was opened, with the object of educating young natives of the Khandani, or higher class, for government service. Preparations for a grand opening were made; but great was the disappointment, when only one young man presented himself. But on the ninth day a half dozen or more Khandanis came; and next all the boys from Prince Annot's household. These unexpected indications of success have given great encouragement to the laborers of the mission.

George Smith the Antiquarian.

We have no doubt our readers were gratified to learn that Her Majesty had given a pension to the family of the late George Smith, the distinguished antiquarian. It appears this was much needed. A recent correspondent of the N. Y. Observer gives an interesting account of a visit to his widow and family. He says: I was grieved to find that besides his widow he leaves six little children. Mrs. Smith related to me many touching incidents in regard to his life and his last journey to the East. He had, it seems, fully decided to take his family to Babylon, that he might reside near the scene of his labors. He had set his heart on excavating the ruins of Babylon; to this he looked forward as the great work of his life. His assistant wrote to Mrs. Smith that when he visited, on his way home, the ruins and identified the site of Charchemish, he seemed to be frightened, as the assistant expressed it, and "trembled from head to foot." He was a true genius, and he was a devoted husband and loving father. From the surroundings of the household I have little doubt that he left his large family in straitened circumstances. His devotion to his work is shown by the fact that he returned from Bombay to Bagdad, and having passed the cases through the Custom House and shipped them to the British Museum, he resolved to go home overland via Diarbekir and Aleppo. His death was caused by exposure on the land journey, the want of medicine and medical advice, and general prostration, ending at last in a fever. He was tenderly cared for in his last hours by the English Consul and his wife at Aleppo. His death is widely and deeply mourned in this country, as it will be by all educated men in America.

Mr. Moody's Doctrinal Teaching.

The North Western Christian Advocate, in an article defending Mr. Moody from some recent charges of unsound doctrine, says: But it may also be frankly conceded, that Mr. Moody is sometimes open to criticism in his exegetical and theological statements. He has had no training in the schools, and his reading has largely been confined to a certain class of rather literal and excessively typical expositors. Intelligent hearers therefore listen to him for practical rather than for theoretical purposes, and accept his views "for substance of doctrine," rather than as their own chosen way of putting some of the disputed points. No biblical scholar would like to be held responsible for the correctness of all of Mr. Moody's interpretations of Scripture, even on this fundamental topic; and certainly a multitude of theologians would adopt modified phraseology, in defining the doctrine philosophically before a class of students. It may also further be said that, occasionally, he wastes so earnest in setting forth the fact and value of the atonement, that he omits to give the spiritual meanings as well as the literal word, when he speaks of "the blood," so that one ill-informed might imagine that the virtue was in the physical blood of Christ, rather than in what that represented. And so it would be wise, probably, to make more prominent the scriptural doctrine of repentance, as co-ordinate with that of faith in the atonement; so that opposers should have less chance to say, as Mr. Harford does, in his sermon in reply, that Mr. Moody is preaching salvation by the atonement without reference to character—which, if he did, the error would be fatal and unpardonable.

Sabbath Hypochondria.

A writer in the Christian World describes the symptoms, cause, and remedy of a malady affecting Church members, which he calls "Sabbath Hypochondria." It is known by late lying abed on Sabbath, slopping around all forenoon in the week-day clothes, and is worse in hot or very cold weather. We might add that damp weather provokes it to great acuteness. Its causes are late hours Saturday night, great worldly cares, hard times, appeals for pastors support, and plain preaching. It is very contagious. The cure is given as follows: Where the disease was caused by too plain and practical preaching, the minister should be dismissed, and one secured who, though less orthodox, should present a sugar-coated Gospel, which could never give offence. Where the low spirits and want of energy are occasioned by the

real or imaginary under-estimation of the patient's worth by the Church and community, a minister, in rapid succession, large doses of commendation, increasing the doses necessarily as this remedy begins to lose its effect. A bugle should be furnished the diseased at the expense of the congregation, and while this is being blown in self-praise, every one should smile his approbation, or cry out, Amen! Everything irritating in connection with the congregation ought to be removed out of his sight. No pressing appeals for money should be made in his presence, and he should be allowed, in every thing, to have his own way. When the case is incurable the only thing left to do is to use diligently Gospel disinfectants to prevent the spread of the contagion, since "evil communications corrupt good manners."

Church Sheep-Stealing.

The London Methodist says: It would seem that sheep-stealers do not always get trouble's worth. A correspondent in the Church Times says he has heard on good authority that a certain Bishop Perry, who has had charge of the Melbourne diocese, some years ago went down into Lincolnshire, Bedfordshire, and Huntingdonshire, and having persuaded some of our "best local preachers," presently put them into the priest's office. His successor now complains of illiterate ministers, and the correspondent thinks it must be these Wesleyan local preachers. If it be so, we hope our friends of the Establishment will take note of it, for they have got what they deserved. There is said to be honor among thieves; there is none among proselytizers. When Anglican functionaries will tamper with our preachers, verily they have their reward. Our "best local preachers," if they felt called to give up their life to preaching the Gospel, would seek to enter our own ministry. Without imputing "the conscientious motives" of those preachers, lay or ministerial, who become proselytes to the Establishment, we venture to assure our contemporary that, as a rule, they are those who have but a slender chance of success amongst us. It is well known, and indeed is proverbial with our people, that "the Church" takes our "leavings," and we do not grudge them to her.

PERSONAL.

—The Prince of Wales will visit New Zealand and Australia in 1875.  
—Hon. Mr. Cartwright sailed for home on Saturday.  
—Mr. Talmage lectured in Brantford, on Wednesday evening last.  
—The distinction of K. C. B. has been offered to Captain Nares, the commander of the Arctic Expedition.  
—The Times says that Sir Garnet Wolseley is about to vacate his appointment at the War Office, in order to become a member of the Indian Council.  
—Miss Keeling, the accomplished organist of the Norfolk Street Church, Guelph, was last week presented by the Trustees, with a purse of \$100, in recognition of the excellence of her services.  
—Rev. J. Webster, of South Mountain Circuit, was presented on the 14th inst., at a social, with a fur coat, accompanied by a suitable address, by Messrs. H. Hughes and John Johnston, on behalf of his friends.  
—The Rev. William Savage preached in Port Dover and Rockwood lately a sermon to young men, on the "Life and Election of John Young." The enlarged church was crowded to overflowing. The text selected was Jer. ii. 20.  
—The London Herald, of the 13th, says: The Rev. John B. Clarkson, M.A., preached the Sabbath School anniversary services in the Queen's Avenue Methodist Church last Sabbath. Both discourses were masterly productions.  
—We regret to learn that the Rev. E. Cragg, of Warkworth, was seriously hurt, on Monday, the 13th ult., by a straw cutter. For some days the result was doubtful, as alarming symptoms appeared. Much sympathy has been shown towards Brother Cragg and his family in his severe suffering.  
—In Shaftesbury Hall, on the 21st inst., Rev. Mr. Withrow delivered an interesting and instructive lecture on the Catacombs, which was illustrated by numerous paintings and sketches. The audience, a large one, appeared to be deeply interested, and it is a safe to say that all present went home feeling that they had spent a pleasant and profitable evening.  
—Cardinal Manning is about to proceed to Rome on urgent business. He will remain there some little time, and then return to England. It is, however, understood that he will afterwards go back to Rome to take up his permanent residence. A coadjutor Bishop, with right of succession, will, in that case, be appointed for the discharge of the archiepiscopal functions.  
—A Belleville correspondent says that Mr. Henry White, the talented organist of Bridge Street Methodist Church, Belleville, gave a lecture in that edifice, on Tuesday evening, the 21st of November, to a numerous congregation. The lecture, which was upon "Church Music and Congregational Singing," was of very marked ability. A deserved compliment was paid to the "Hymn and Tune Book," issued from the Book Room.  
—Mr. A. O. Van Lennep, of New Jersey, recently delivered a lecture in Cornwall, on "Manners and Customs of Bible Lands." Rev. William Hall says: Being a native, and for thirty years a resident, of Palestine, Mr. Van L. is thoroughly at home in his subject, and his illustrations of dress (with the aid of assistants), home life (tableaux) and the words of Scripture, both interest the audience, and convey valuable information, not easily attainable in any other way.  
—Rev. Alfred Barrett, of the Belgian Conference, died on the 26th of last month, at the age of 68. The Methodist Recorder says:—He had one of those sensitive natures which shrink from public gaze, and require delicate handling; but in his pastoral ministry, when he dwelt among his own people, his expositions of Scripture were of the choicest and most edifying; he fed the people with the finest of the wheat; and all his teaching was made luminous by the rare and saintly purity of his life.  
—The Westminster Review for October has been received from the Leonard Scott Publishing House, New York. It contains able articles on the following subjects: Indian Affairs; Recent Legislation—William Godwin—Political Economy as a Safeguard against Democracy—Lord Althorp and the Paris Reform Act—Shakespeare's Young Men—Political Development and Party Government. The Department of Contemporary Literature contains notices of most of the New Books issued during the quarter. The political and literary articles of this Review are always able and valuable; but its tone in all theological articles anti-Christian.

LITERARY NOTICES.

MAGAZINES FOR DECEMBER.

Scribner's contains the first portion of Dr. Holland's new story, "Nicholas Minstern." "Philip Nolan's Friends" is completed. The author let Nolan die too soon for the interest of the story. "An American in Turkestan" is the title of an article from Eugene Schuyler's new book, portraying with pen and pencil the life of the little visited tribes of Western Asia. The Turco-Russian difficulties give a timely interest to this paper, and also to Charles Dudley Warner's "Saunterings about Constantinople," a few pages further on. The poetry of the number is by Annie R. Annan, Rose Terry Cooke, Mary E. Bradley, and Ellen M. H. Gates (author of "Your Mission"). In "Topics of the Time" Dr. Holland pays a tribute to the late Dr. George B. Bacon, and writes of "Mr. Huxley's Visit," "The Better Times," and "The Interest of Fiction." There are also several humorous pieces. Scribner is always a welcome visitor to our table. Its greatest attraction, however, for some months past has been the powerful story, "That Lass of Laurie's," by Mrs. Burnett. We do not think the title well chosen for an elaborate work; but there is a graphic power in her descriptions, and an intense realism in her characters, that reveal the touch of genius.  
—Appleton's Journal, since it became a monthly, has been one of the most readable of our American magazines. The present number, the sixth of the new series, contains about the average amount of popular and instructive literature. A third paper appears on Old-Time France (illustrated), by George M. Towle. There is also a third paper on Reminiscences, by James E. Freeman. A. H. Guernsey furnishes a very interesting article on Syria under the Last Five Turkish Sultans. It is founded upon a work recently published, which contains the experience during fifty years of Mr. Consul-General Barker. The Editor contributes a timely article on New York. His observations are very worthy of consideration by all concerned. Fallen Fortunes, by James Payn, is concluded. The Editor's Table is particularly varied and attractive this month.  
—Wide Awake is attractive, as usual. It opens with an amusing story of some young outlaws, by Kate W. Hamilton, entitled, "Robin Hood and Another Hood." "Rescued," a double page richly illustrated sea-story poem, by Celia Thaxter, "Prince's Bradley," a full-page illustrated poem, by Mary E. Bradley, together with the four-page pictorial legend of "Gondella," by Mrs. Clara Doty Bates, fully sustain the reputation this magazine has earned for publishing poems.  
—Carrier Pigeons, "A Turkish Wedding," and "A Rare Exotic," give entertaining information. The Serials are quite interesting, with no pernicious tendencies. The latter pages provide generously for the home amusements of the children.  
—Harper's Magazine, for December, beginning the fifty-fourth Volume, is an attractive number, from the beauty of its numerous illustrations and the unusual variety and interest of its contents. Two of the illustrated contributions are poems. "The Book of Gold," by J. T. Crowbridge, is a powerful and dramatic Christmas story in verse. "At Two Score," by T. B. Aldrich, will be read with delight by all lovers of poetry. The other poetical contributions to this number are of unusual excellence—notably Paul Hayne's "Muscadines," which reminds one of some of the happiest efforts of the older English poets. The most important feature of the number is Mr. Gladstone's mainly letter, explaining his attitude toward the United States during the late war. In fiction this number is rich. R. D. Blackmore begins a new novel, entitled, "Erema; or, My Father's Sin." In the current number of a "Woman-Hater," there is an entertaining chapter touching upon the subject of woman's higher education. Miss Thackeray's exciting story, "Peat Fields," is concluded. There are several short stories, and the usual variety in the editorial department. The beautiful poem, "In Future," we gave in last week's GUARDIAN.  
—St. Nicholas is a splendid Christmas number, in which the Christmas element is very prominent. It contains nearly 100 pages, and more than 50 illustrations. We cannot enumerate half of the good things it contains. William Cullen Bryant contributes an article entitled, "The Boys of My Boyhood," and describing the amusements, studies, sports, occupations, and social life of the young people of his early years. Professor Richard A. Proctor, the eminent astronomer, is represented by an article entitled, "A Clock in the Sky at Night," and giving clear and simple directions for telling the time by the position of certain stars. J. T. Crowbridge, the great favorite of American boys, begins in this number his new serial, "His Own Master." The first instalment contains some exceedingly interesting scenes. Lucy Larcom is the author of the fine opening article entitled "Poems and Carols of Winter." It is illustrated by several excellent cuts, and it gives its young readers many admirable and reasonable selections from well-known poets.  
—The Atlantic Monthly comes laden with good things. It contains "An Ode for the Fourth of July, 1874," by James Russell Lowell, which occupies nearly seven pages; a group of Poems by T. B. Aldrich; a brilliant discussion of "Daniel Deronda," in the form of a conversation, by Henry James, Jr.; an amusing story entitled, "The Canvasser's Tale," by Mark Twain; a paper on "Municipal Indebtedness," by Charles Hale; some "Crumbs of Travel," by J. W. De Forest; a sketch of "A Colorado Road," by H. H.; a graphic description of "Sir William Phipps's Attack on Quebec," by Francis Parkman; and further instalments of "The American," "Old Woman's Gospel," and "Characteristics of the International Fair," making the Atlantic a capital number. It promises great attractions for 1877.  
—Little's Living Age. Among the noteworthy articles contained in the latest issues of The Living Age, are the Present Aspects of the Eastern Question, by Edward A. Freeman, Fortnightly Review; Secular Changes of Climate, British Quarterly; French Preachers, Contemporary Review; Charlotte Bronte, a Monograph, Part II, Macmillan; Sir Philip Sidney, Edinburgh Review; George Whitfield, the Famous Preacher; Christian Missions in West Africa, by a Negro; and instalments of serials by George MacDonald, Mrs. Oliphant, and Sarah Tytler, besides shorter articles, poetry and miscellany.  
New subscribers wishing to obtain the whole of George MacDonald's new serial, "The Marquis of Lossie," published from advance sheets, can do so by subscribing now for 1877, and the six numbers of 1876, containing the first instalments of the story, will be sent gratis. For fifty-two numbers of sixty-four large pages each, the subscription price is only \$5.00, or, better still, we will send the GUARDIAN, and the Living Age, pre-paid, for one year, for \$9.00. This offer is made to both old and new subscribers.

BRIEF CHURCH ITEMS.

A gracious revival is in progress at the Kilworth appointment, on the Westminster Circuit. Quite a number have found peace with God. The meeting has been held the last four weeks, and is still advancing and gathering strength.  
A correspondent, writing from Woodstock, on the 21st, says:—The first of a series of lectures, on behalf of the new organ, was delivered on Friday evening last, by Rev. J. B. Clarkson. Subject: "The Century Plant in Bloom," giving a very vivid picture of the Centennial, and what he saw there. It was listened to by a very appreciative audience.  
A correspondent sends the following:—The Ottawa West Methodist Church is now nearing completion, and will be opened for the worship of Almighty God on Sabbath, December 10th. The Rev. Dr. Douglas, of Montreal, will preach in the morning, and the Rev. B. I. Eves, D.D., in the evening. With such distinguished ministers the opening services should be very successful.  
The Addington Reporter, of the 22nd inst., says of the Newburgh Missionary Meeting:—Last Monday evening the annual Missionary Meeting was held in the C. M. Church, which was (notwithstanding the unfavorable state of the weather) attended by quite a large number of people. The meeting was a decided success, both in regard to interest and financially. The receipts of the evening were \$123.50.  
The Rev. T. S. Howard sends the following:—The brethren who have labored on the Oakville Circuit and others will be glad to learn that the Lord has been reviving His work at the Parsonage appointment. Forty-one names were added to the Church roll last Friday evening, as the result of the revival meetings just closed, and others are expected to unite with the Church.  
A very successful series of special services have just been closed at the Carlingford appointment, on the Fallorton Circuit. About sixty presented themselves at the altar as seekers of salvation during the meetings, and over forty have united with the Church. The members of the Church, our correspondent says, have been greatly quickened during the progress of these hallowed and delightful services.  
The Rev. R. Godfrey, of Omemee Circuit, writes:—God is blessing us on this Circuit. A Lebanon appointment we have had a gracious revival. About sixty professed to have found peace in believing. May they continue steadfast, unmoved, always abounding in the work of the Lord. My colleague, the Rev. C. McIntyre, is laboring energetically and faithfully, and is much beloved by the people.  
Rev. John Webster, of Inkerman, writes:—The Lord is gloriously reviving His work on this Circuit. During the last month some sixty or seventy have manifested a desire to seek Jesus, many of whom the Lord has converted. The work continues to revive. We believe God will convert scores who are yet unawakened. Our November Quarterly Meeting was a grand success. The congregation was large. An interesting and profitable sermon was preached by Rev. S. Teeson, Superintendent. The Spirit's influences were manifestly felt.  
The Missionary services of our Church on the Uxbridge Circuit, were held on Sunday and Monday, 10th and 20th, in the village, and on the Tuesday following at the appointment in Scott. The sermons on Sunday were preached by the Rev. W. H. Laird, of Oshawa, and the meeting on Monday was addressed by him, and the Rev. Mr. Clark, of Whitby. The chair was occupied by J. W. Argue, Esq. The meeting was a most enthusiastic one, and, in spite of the hard times, the collections and subscriptions were considerably in advance of any preceding year.  
The Rev. William H. Fife, of Cayuga, writes:—The brethren who have labored here in years gone by will be glad to know that the Lord is giving us a gracious revival in Cayuga. The meeting has only been in progress one week, and over fifty, including children, young people and adults, have been forward seeking the Saviour, most of whom have found peace in believing on Jesus. The Church has been greatly blessed, and the revival is apparently only beginning. We gratefully acknowledge the kind services of the Rev. Richard Copp, of Detroit, who, by the blessing of the Lord, is giving us noble help. Brethren, do pray for us.  
A very successful Anniversary Tea-meeting took place in connection with the Ottawa East Methodist Church on the evening of the 21st inst. Several addresses were delivered. The statement made by the Treasurer shows that the finances of the Church are in a hopeful condition. Rev. J. W. Spaulding, the pastor, stated at the meeting, that after the wonderful result of the appeal at the opening in the Dominion Church, he had been thinking that, if they could raise \$21,000, the Eastern Church ought to raise at least \$5,000. Within the last four weeks he had obtained nearly sufficient promises for the amount, and expected that in a year or so the church would be completely out of debt.  
ELM STREET CHURCH ANNIVERSARY.—Sermons were preached by Revs. John Potts and T. W. Jeffery, on Sunday, November 19th; and on Monday evening the public meeting was held. The attendance was not very large, owing to the unfavorable weather. The chair was occupied by Rev. John Potts. Addresses were made by Rev. T. W. Jeffery, J. N. Lake, S. Ross, and W. Kennedy, Esq. The report of the finances was read by James Jennings, Esq., showing a surplus in the year's receipts of over \$1,200. Several of the speakers referred to the necessity for enlargement, as all could not be accommodated with pews, and the Sunday School, for want of room, had been obliged to adjourn to the streets. The audience to the success of the St. Lawrence Street undertaking, and showed how the necessary accommodation could be secured without any increase of burden on the congregation. Since the meeting we hear that steps have been taken with a view to the alterations.  
The Hamilton Times, of the 21st, says of the John Street Wesley Church Anniversary:—One of the most successful anniversary meetings was held in the above church last evening, although the weather was so unfavorable. The children sang better than ever, and the voices as well as the seats being full, while a great number had to stand. The Sabbath School anniversary services at this church have increased in interest each year, and are now looked forward to with great delight by both young and old. Last night was not a whit behind its predecessors. The children sang better than ever, and the voices as well as the seats being full, while a great number had to stand. The Sabbath School anniversary services at this church have increased in interest each year, and are now looked forward to with great delight by both young and old. Last night was not a whit behind its predecessors. 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## House and Farm.

## Scientific Agriculture.

The report on commercial fertilizers, by Professor P. Collier, member of the Scientific Commission of the United States to the International Exhibition at Vienna in 1873, has appeared, in the form of a pamphlet of sixty-seven pages, and is replete with interesting matter. It gives a large number of statistics concerning the trade in fertilizers in Europe and America, their sources, character, value, and cost.

The report of Professor Collier coincides fully with the common experience in Europe and in this country in showing that there is a great deal of fraud in commercial fertilizers; that at the same time the bulk of what is in the market is good; and that the only method to prevent fraud, enable the farmer to make sure of getting reliable wares, and at the same time to improve the general quality of the wares as sold, rests in control systems based on chemical analysis.

The fertilizer control system, introduced in Connecticut by the State Experiment Station, is working very satisfactorily. A considerable number of low-grade and fraudulent fertilizers have been examined, and their character exposed. One article, for instance, which had been sold for \$55 per ton, a discount from the regular price of \$60 per ton being made to "introduce the article," proved to be nearly one-half sand, and to have a commercial value of about \$8 per ton. Several parties who had bought and tried the article, on learning the result of the analysis, refused payment, a considerable sum of money being thus saved to the victims of the fraud. Arrangements are made whereby responsible dealers sell their goods under the supervision of the station, guaranteeing their composition, and holding them at all times subject to examination by the station. Purchasers have also the privilege of having the fertilizers they buy analyzed at the station at small cost or for nothing.

The important question as to the form of nitrogen most suitable for the nutrition of plants has been studied by Lehmann, who has lately experimented with buckwheat, maize, and tobacco, supplying nitrogen in some cases in the form of nitrates, and in others, in the form of ammonia salts. He concludes that some plants require ammonia in their first period of vegetation, and nitric acid in the second, but that ammonia may, by oxidation in the soil, produce the nitric acid needed.

Of the many new ways in which science has of late come to be applied to agriculture, one of the most interesting as well as most useful is in the investigation of seeds. In 1869 Dr. Nobbe, director of the Agricultural Experiment Station at Tharand, in Saxony, commenced the study of seeds in common use in Germany, and founded the first "seed-control station." How much of good has come from this may be inferred from the fact that during the seven years that have since elapsed over 4,000 samples of seeds have been examined at Tharand; that adulterations have been discovered, most ingenious in character, harmful in effect, and remarkable in amount, so much so as to work a by no means inconsiderable injury to the agriculture of the country; and that some twenty seed-control stations have been established in Germany, while others have been either founded or projected in Denmark, Austria, Hungary, Holland, Belgium, and Italy. Among the adulterations found are old seeds that have lost their power of germinating, seeds of either useless or noxious plants, sometimes killed and sometimes fresh, and even pieces of quartz rock, ground, sifted, and colored to imitate genuine seeds.—*Editor's Scientific Record, in Harper's Magazine for December.*

## Gigantic Farming.

Albert F. Webster, in *Appleton's Journal* for November, gives a very graphic account of the Olsen farm, on the Sacramento River, about two hundred miles from its mouth. This farm contains thirty-six thousand acres of wheat. In California harvesting is quite different from that event east of the Rocky mountains. There is no rain to interfere with the farmer's plans, or to be taken into account at all, and the grain is threshed on the very day it is cut. The reaping-machine is called a "header," because its purpose is to secure the heads of the grain alone, cutting off only just straw enough to be sure of getting all the heads. Mr. Webster describes this machine as follows:—"It consists of a broad, strong frame hoisted upon a single axle, with a tail-piece supported by a grooved steering-wheel, which is managed by the driver. Along the front edge of this frame, which is parallel with the surface of the ground, is a sickle like that of a reaper; a set of triangular teeth moving to and fro through projecting tongues. Sometimes this sickle is twelve feet long, sometimes sixteen; sometimes even more. Just above this sickle is a long, revolving frame, which catches the top of the grain stalks, and bends them in upon the hungry lips of the knife. The four horses that work the machine are in the rear behind the axle, and as they advance, all abreast, the knives are forced into the grain and cut a swath in advance. The driver, who must be very cool-headed and very expert, stands upon the tail-piece with the tiller of the steering-wheel between his legs, his left hand handling the reins, the ends of which are tied above him upon a brace, while, with his right, he raises or depresses, with a huge lever, the frame which carries the sickle. After the sickle has done its work, the heads of the grain fall to the rear upon a travelling-belt some forty inches broad, which, running up over a spool, projected from the left side by the header, carries the grain out of the header and tips it over into an attending wagon, called a 'header wagon.' This wagon, as soon as it is full, carries the grain to the 'separator' or threshing-machine. The separator is run by a steam-engine, and furnishes work enough for five or six headers, with twenty-five header wagons, seventy or eighty men, and the same number of mules or horses. At night, the grain which was waving over seventy acres of ground is cut, threshed, and safely secured in bags."

## The Righteous Dead.

## WILLIAM MITCHELL.

William Mitchell was born in the county of Antrim, Ireland, in the year 1783, and died in the township of Warwick, where he had resided upwards of thirty years, on the 19th September, 1876, at the advanced age of 91 years.

He came to Canada in the year 1832, and first settled in the township of Malahide. Here, through the honored labors of an earnest local preacher (Jeremiah Vanwagoner), he was led into the enjoyment, arising from conscious acceptance with God. Being really converted, and then following on to know the Lord, he became a uniformly happy man, as he was a faithful and consistent Christian. Scarcely a Sabbath found him absent from his place in the house of God; and, whether in the class-meeting, love-feast, prayer-meeting, or sitting under the Word, he was always the same earnest, delighted worshipper. At our August Quarterly Love-feast, in Watford, he was very happy, and, as he spoke of the delightful prospects which spread out before him, all who felt that in him the shock of corn was fully ripe. After a few weeks' longer waiting, and with only a few days' illness, his happy spirit went to mingle with kindred spirits which had gone before, and to be forever with the Lord.

## EMMA EDMUNDS.

Our young sister, whose name stands at the head of this notice, was born in the township of Montague, on the 15th of June, 1833, and closed her earthly career in the village of Watford, on the 22d of September, 1876, being a little over eighteen years of age. In connection with special services held in Watford, during the preceding year, by my esteemed predecessor, she was led to give her heart to Jesus.

The uniform testimony of her Sabbath School superintendent, class leader, and others intimately acquainted with her is, that she was a most sincere and devoted young person. My own acquaintance with her satisfies me that this testimony is true. There was an earnestness in her manner, and an apparent interest in all that pertained to the prosperity of the cause of Christ which was truly refreshing in one so young. At the last class-meeting she attended, she spoke of her increasing delight in the service of God, and during the earlier period of her illness, (typhoid fever), she always spoke with confidence of her acceptance of the Lord, and the influence of disease, her mind, at length, became somewhat obscured, but we have no doubt that with her all is well.

## REBECCA FURSE.

The subject of this obituary was born in New Glasgow, P. E. I., on the 3d of January, 1823, and died Oct. 2nd, 1876. Through the labors of Rev. Mr. Flanders, she was led to give her heart to her Saviour, in Feb., 1843. Having obtained pardon she united with the Methodist Church, of which she remained a member till triumphantly removed to the Church above. The six or seven last months of Sister Furse's earthly pilgrimage were months of great suffering. No tongue could describe the agony which she endured, or the peace which she enjoyed. From the first of her sufferings she knew that death had marked her for his prey—still, no murmur ever escaped her lips. At first she could hardly realize that her earthly journey was nearly finished, and as she looked at death she thought of death as approaching clouds and fears for a time seemed to take hold of her. This, however, was of short duration, for, as she rolled her burden upon the Lord, she felt that He did sustain her. Her death-bed, throughout, proved the religion of Jesus to be a glorious triumph over sufferings and the fear of death. Her sufferings were lit up with a heavenly smile, which those who had the privilege to witness will not soon forget. Death had no dread for her, she earnestly looked for him as the most welcome messenger. Often did she express her fears that she would become too anxious to be absent from the body and present with the Lord. W. KNOX.

ELIZABETH JANE SNELL was the only daughter of H. Snell, Esq., Hullett, born Dec. 9th, 1859, and died May 20th, 1876—aged 16 years and 5 months. Thus early in life was she called to leave this world of sin and strife, and enter into rest. She had been blessed with a pious training. Early led to the Sabbath School, and to the regular services in connection with the Methodist Church, and she found the benefits of this when "earth's joys began to fade." The instruction so received was largely instrumental in guiding her feet into the path of peace. Consumption was the disease by which our sister was brought to death and to the house appointed for all living. "Weekend days and nights were appointed her, during which time she had every opportunity for thought and reflection; nor did she fail to improve it, for upon the question being put as to her spiritual state, should the disease prove fatal, her answer was, "I have thought more about these things than you suppose. I love Jesus, and know that Jesus loves me. Thus the seed sown had sprung up. So gentle was the passage from death to life, that the exact moment could scarce be told. But what of that, if the light breaks upon the soul, whether it comes as the light of dawn or as the lightning flash; the principal thing is the change itself, and not the manner of that change. The reality of the change in her case was marked. There was a complete deliverance from the fear of death. Death had lost its sting. Instead of trembling at the approach of the last enemy, she rejoiced. When seen by the writer, about two weeks before death, she was in a state of perfect ecstasy at the prospect of her speedy departure. She desired those present to sing, and upon the question being put as to what hymn she would wish, her reply was "Sing 'I am going home to die no more.'" It had never been my privilege before to witness such triumph in view of death, and hence, greatly strengthened my own faith in the sufficiency of God's grace in the trying hour. Thus the Gospel delivers them, who, through fear of death, were all their lifetime subject to bondage." R. DAVY.

MARY MARIA MCCOMB, daughter of John McComb, one of our devoted class leaders, was born August 1st, 1847, at Chamblay. While yet a child, she came with her parents to reside in Montreal, attended the Sabbath School, and enjoyed the privileges of the sanctuary. Her parents being deeply impressed with the importance of personal religion, and happily living in its enjoyment, they sought to train their child in the same. "It is the father and mother's duty to lead their children to the light and liberty of the children of God. Her conversion was clear as noon-day, and she was filled with peace and joy through believing. Her happy spirit, however, occupied a frail tabernacle, and the past eight years of her life were years of much bodily suffering, and in patience she possessed her soul. To a friend she said: "I am a wonder to myself—others enjoying their privileges, and I, without regret, a prisoner of the Lord—the Lord is so good, I am sure He will give all the strength I need." With all her sufferings she moved in the home circle with the charm of an angel, and after eight long years of pain and suffering, she passed peacefully around her that death had come too soon and too suddenly for them.

"Thank God, it came with no surprise to her, like a bride prepared for the voice of the bridegroom, she said: 'I am calmly waiting.' Her end was sweetly peaceful. Laying on the bosom of her loving mother, Thomas, she said: 'I seem to hear a voice saying, "My grace is sufficient for thee." Then, giving him her gold ring, as a token and token of her undying love, she received the loving, farewell salutations of her cherished and dearest friends, in fond anticipation of a happy re-union above. She sweetly fell asleep in Jesus. The crowds that thronged the house of mourning and looked upon the familiar face so very natural, were led to say: "She is not dead, but asleep." Her funeral sermon was preached to a large concourse of people, from 2 Cor. v. 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." R. WHITING.

## FRANK MILLER'S LEATHER PRESERVATIVE AND WATERPROOF BLACKING received the highest and only award at the Centennial Exhibition, 2452-134.

THE OFFICIAL CATALOGUE OF AWARDS to Canadian Exhibitors at the Philadelphia Exhibition is published in pamphlet form. Messrs. R. M. WANZEL & Co. were the only Sewing Machine Manufacturers outside of the United States who received the International Medal and Diploma for Sewing Machines. They also were awarded the only gold medal given for Sewing Machines at the Exposition. These honors, given by the highest jury, composed of experts selected from many nations, stamp the Wanzen's Sewing Machines as second to none.—*From Mail of Saturday, Nov. 18.* 2453-134-2453

The Youth's Companion, of Boston, is a thoroughly wide awake paper, having among its contributors such writers as J. T. Trowbridge, Edward Eggleston, Edward Everett Hale, James T. Fields, J. G. Whitier, C. A. Smith, Louis M. Aldrich, Rebecca Harding Davis, Julia Ward Howe, Mrs. A. H. Leonard, Louise Chandler Moulton. No writers more attractive in the community and more popular for young people more enterprising and useful.

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## Miscellaneous.

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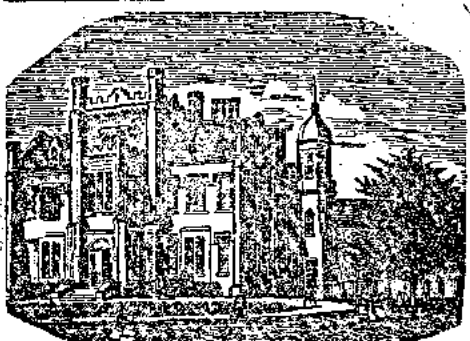
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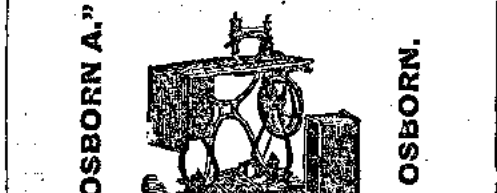
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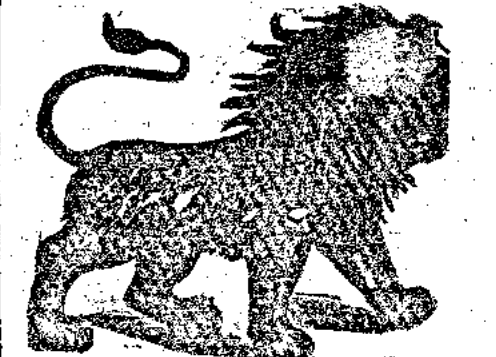
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