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## Literary and Religious.

### THE FUTURE OF ROMANISM.

BY REV. JOSEPH COOK.

#### PAPAL POLICY CHANGABLE.

If the Pope is infallible, he is irrefragable except by death and a successor. Although no link in a chain can be bent easily, a succession of links may easily change its direction. Let us remember that, in spite of the infallibility of the Papacy, the power behind the Pope is a succession of links; and that every election of an incumbent of the great chair at St. Peter's is an opportunity for changing the direction of the chain. History exhibits curious changes in the policy of the Papacy, and proves that its medieval armor is far from being wholly impervious to the heavier weapons of the signs of the times, however true it may be that the clouds of the lighter arrows of modern discussion drop off its breastplate like so much futile rain. To-day the Papal policy is undoubtedly far higher than it was in the time of Leo X. Let us thank God that no Julius II., and no Leo X., who thought more of art than of the "fables concerning Christ," could now be elected to the chair in the Vatican. This result has been effected by the pressure of modern discussion upon Romanism. The continuance of that pressure will not be without victorious effects in time to come. We cannot exterminate the Roman Catholic Church or change its name very easily. For one, I think that it may be in existence twenty centuries hence, or when Macaulay's New-Zealand, in the midst of a vast solitude, shall take his position on the remnant of some arch of the London bridge to sketch the ruins of St. Paul's. But if Romanism is not likely to change its name, can it not change its nature? The proverb says that "Catholicity is the strength of Romanism, but that Romanism is the weakness of Catholicity." What if Protestantism should set herself vehemently to the task of fostering Catholicity inside of Romanism, by taking the position of the Old Catholics, and opposing as vigorously as in Luther's day, not Romanists, but Romanism? Will not that be the strategic line of effort for changing an infallible Pope?

It is to be remembered that 200,000,000, or very nearly that number, profess the Romish faith. The system of ecclesiastical order perfected by the management of Italians is by some regarded as a greater triumph of the genius of the people of the peninsula south of the Alps than was the Roman empire. Certain it is that church machinery has never had in history such colossal power as that which is represented by the 122 vicars, the 693 bishops, the 183 archbishops, all obedient in every part of the world to the slightest beckoning of the Pope's finger on the Tiber. This machinery is all in action; the passing away of a Pope changes the Romish hierarchy very little.

Of necessity, however, two changes will probably be recognized by the new Pope. The temporal power is not likely to be insisted on with such untimely emphasis in the future as it has been in the past. Political interference with strong nations is likely to become unfashionable, even with Vatican Romanism. In view of these changes, which are so certain to occur that I need not stop to show that they are probable events in the future, it is pertinent to ask: What are we not doing that we could do for the Romish nations of the globe? Where are they? What is their condition? Glance from St. Peter's around the planet, and compare Catholic countries with Protestant.

Put into contrast, first, Italy and Prussia. North Germany, as compared with Italy, has many physical disadvantages—a poor soil, an inclement climate. We know what the German universities are, as compared with the Italian; what German literature is, as compared with the Italian in the last hundred years. I do not forget King Bomba. I do not forget how Italy has been sliced and peeled and seared. But everything considered, has Italy suffered more since Luther's time than Germany did under the Thirty Years' War? Have cannon-wheels and sabres injured her more since the period of the Reformation than they have injured Germany? Has she been the battle-field of all the European wars, as Germany has been? Where are the demoralizing influences in Italy to account for her inferiority to Prussia to-day as a moral, intellectual and political force on the globe? I was assured in Rome by a most scholarly and painstaking Italian statistician that when the Papal States, in which the Pope had his own way, fell into the hands of Victor Emmanuel, a less proportion of the adult inhabitants could read and write than in the darkest provinces of Spain.

Pius IX. was himself a reformer in his youth. It is supposed that he never quite gave up his zeal for Italian unity. Of course so many men who were not religiously defended that enterprise which Garibaldi led, and which finally the brave Victor Emmanuel carried to success, that a Pope pledged to conservatism could not very well appear to

be at its front. It is not surprising that Pius IX., soon after his accession to the Papal chair, was thrown into the background, instead of being placed in the foreground of political reforms. But it is said, in spite of the fulminations he now and then officially issued against Victor Emmanuel, that he retained always his friendship for that king. Certain it is that Italy had in it combustible material both for moral and political reforms; but did Romanism kindle it?

#### WHAT ROMANISM IS.

Compare the Catholic and Protestant cantons of Switzerland. Dickens says you would know the difference between them, even if you walked across the borders between them in the night.

Contrast next Spain with England, and Portugal with Scotland. Of course great allowance must be made for the political disadvantages of Spain and Portugal. Edmund Burke called Spain a stranded whale on the coast of Europe. Why has it not had recuperative force to founder back into the sea? How is it that Protestant nations not greatly favored by climate or position, strike into the vanguard of progress, while the most favored semi-tropical Catholic countries drop behind, fall into ignorance, pauperism, general decay, and exhibit so little recuperative force?

Do you say climate is against the semi-tropical territories of the Latin races? Very well; cross the ocean. There is Canada. It has two ends, an Eastern and a Western; and the climate does not differ vastly in the two sections—but that state of society does! It has been my fortune to be mobbed on the St. Lawrence for temporarily asserting in defence of a Protestant colporteur, who was my companion, that I did not believe a priest could raise the dead. I have travelled I suppose an hundred miles on foot along the banks of the St. Lawrence, and not been able to find a single cottage of an *habitant*—this was twenty years ago—in which I could have obtained an amanuensis to write a letter to my friends, if I had been too sick to write one myself, or have found a Bible in the vernacular tongue. One is surprised in Canada at this moment, in the Eastern and Romish portion of the Dominion, to find the rural population very largely in a state of prolonged childhood, just such as characterizes the agricultural populations of Italy and South Germany and Austria. In Western Canada we have the brain of the Dominion, and a heart and enterprise that are reaching out their arms to clasp Manitoba and the fat valley of the Saskatchewan and the Pacific. Western Canada is a Protestant region, and it recuperative force, its progressive valor, as contrasted with Eastern Canada, result very largely from its different church life. I know how beautiful the shores of a portion of the Eastern provinces have been made by the marvellous local sorcery cast upon them in a famous New-England poem. An Evangeline, indeed, may be born in a Catholic province; but, if you come closely into contact with the social life of the villages of the type of Grand Pre, you will find that little by little they lose their hold upon your fancy. Little by little, as stories, probably not well authenticated in nine cases out of ten, but with something behind them in one case out of ten, remind you of charges which caused a convent to be burned once yonder in sight of Banker Hill, you begin to doubt whether it is best, after all, to bring up young men and maidens in an undisturbed Roman style. They ought to learn the Scriptures, and not be taken in hand and moulded as so much wax by men who at best are fallible, even if they have an infallible leader on the Tiber.

The truth is, that to-day, in Eastern Canada, the progress of the newspaper press in popular influence and the advance of education are preparing a large revolt against priestly power. There is hardly a more promising field on this continent for Protestant effort than Lower Canada in its present gradual emergence from a state of subservience to Romanism and its contagious quickening in the Protestant spirit of education and self-rule. We have many faults which, I hope, the Canadian Romanists will not copy. Your Catholic peasant of Eastern Canada is reverent; he is docile under religious instruction; he is cheerful under hard tasks; he is not without vague religious inspirations, which almost seem to have come down to him by hereditary descent. But he is at the same time choked by ignorance and by subservience to superstition in many cases. It was my fortune once to ride from Pointe-aux-Trembles to Montreal, when a driver said to me: "Do you notice how the fields are left desolate on account of the grasshopper scourge?" "Yes, sir." "Do you know that last summer we employed the aid of our priests to rid us of this plague?" "No, sir." "Well, you should know what these small buildings placed at intervals at the side of the way were made for. The priests offered prayer in them when the grasshopper plague was here last summer. They came into these structures by the roadside, and burned incense and offered prayers." The man was perfectly in earnest, and thoroughly honest. "And, sir, the grasshoppers began to leap

over each other in billows. They had eaten up the very fences previous to the swarming of the censors, but they jumped over and over each other and away from the censors, until there was not a grasshopper left on our fields." "Why have you not swung the censors this season?" "It is for our sins. The priests will not interfere." I was then within sixty miles of the United States.

Mexico is another contrast. Put it face to face with almost any State of the Union. There is a Colorado college now in process of construction. It hopes to stand as a light-house for the range of the Rocky Mountains and the great valley between the Sierras and Colorado. Conversing with its President the other day, conversing lately with a Bishop from Mexico, I found a concert of action between Protestants in that southern nation and in the western portion of our own for spreading abroad the light through the desolate valley of the Colorado and southward into the sandy stretches of northern Mexico, and then upward to those highlands of Central Mexico which are ultimately to contain a great population. A railway is being built southward from Denver, and will reach, before many years, the cities of the Montezumas. It will awaken the Spanish villages on its route. How sublime is the duty of lighting college beacons to blaze afar from the Rocky Mountains and the Mexican heights! "We have," says President Tenney, "medieval Spanish Catholicism voting in Colorado. If the Spirit of the Lord descends with tongues of fire on a Christian college in the New West, it is likely that one of the tongues will be Spanish."

What do we see in the City of Mexico at this moment? Scores of ecclesiastical buildings left vacant, and to be obtained for a song by Protestants. The foremost Catholic preacher of Mexico lately took to his residence outside of the city a pamphlet written by a Protestant Bishop, with whom I have had the honor to converse. The Romish priest sat down in his summer house to read this attack on his faith. He was an honest man. He had built his opinions on tradition more than on the Scriptures. When he found an eloquent plea for Protestantism put before him there in the solitude by a man who lately had been threatened with assassination, and had written this pamphlet as his last word to the world, the priest was smitten with the conviction that he had been teaching errors. He became a Protestant. "The Pope will be converted next," said the astonished Roman town. The priest entered the largest Protestant church in the city, filled it with a vast audience, and with power and dignity rarely matched, began to speak to all Mexico through the press for Protestantism.

Who does not see that in the present posture of the Latin and Saxon nations, so far as they are touched by Romanism, we have a loud call for the inspiring of all Protestant endeavor in the Latin nations? Where are the men to go to Mexico to occupy to the full the opportunity opening there? Where are the men that can fill up the openings in Lower Canada? Where are the men to teach a pure gospel in Portugal and in Spain? Where are the men that can carry the light of Protestantism to the very edges of the windows of the Vatican, open the Scriptures under the dome of St. Peter's, and show Rome what she has never seen, a Protestant church of great power doing its duty thoroughly?

#### ROMANISM IN AMERICA.

Go to the Secretaries who are watching the Latin races in their relations to Romanism. Ascertain the secret whisper of experts on this theme. It is that Romanism at this moment is discouraged on account of the number of defections from Romanism in the Latin races. In Spain, in Portugal, in Italy, in Mexico, there are great stretches of popular, to say nothing of educated, defection. The word of the hour with the Jesuit party is, "Let us occupy the Saxon zone. Let us remember what support we have had from perfect in the last fifty years. A Newman, a Bronson, a Cardinal Manning, a Tractarian party in Oxford and elsewhere have been our most effective apologists. Let us remember that the future church of the globe is in the hands of Saxon nations. As we are failing to hold our own zone of the Latin centres, let us make an attack, not only upon the religious faith, but upon the political quiet of Germany, of Scotland, of England and of the United States. We Jesuits have had a bad name since Pascal wrote his Provincial letters; but we once knew how to manage Courts, and shall we not learn how to manage political parties? Once we led because we were better teachers than other men; shall we not lead now because we are better politicians? Who does not know that the world is more and more governed by popular suffrage? Who does not know that two hundred million people are behind us, and have hitherto followed our political as well as religious bidding? Who does not know that if a politician sees in our hands the power to mass the Romish vote, he is ours, unless he is more honest than most politicians are?" This soliloquy of the Jesuit Power is heard oftener on the Tiber than we think. It seems to have been overheard by Bismarck and Gladstone, but not by America. It is the explanation of the Pope's remark

that America is the hope of Romanism. Its success is expected here through the political worth of the Romish vote in the quarrels of American parties.

There is no way of intimidating politicians of the unscrupulous sort except by massing votes, and there is no way to mass votes except by agitation. We must, therefore, occasionally, difficult as this topic is, speak very frankly as to the divided allegiance of Romanists. The creed of Pius IV. is put for subscription before every priest and every Bishop. Every convert to Romanism must signify his assent to it. One of its sections reads: "I do give allegiance to the Bishop of Rome"; and the sense is: "I do give political as well as religious allegiance."

Let us remember, however, that a great body of the Romish Church in republican countries is educated by general customs into distrust of priestly rule. In the city of New-Haven the question of the Bible in the schools has lately come to the front; and perhaps the most significant trait of the agitation there is that many cultured Romanists and the leading members of the faculty of Yale College stand together against a few erratic lawyers, a few skeptical politicians and nondescript oyster-dealers, in favor of retaining certain religious exercises in the schools. If the New-Haven controversy repeats itself largely throughout New-England, it is not unlikely that the cultured Roman element will often be found joined with our foremost Protestant scholars in favor of a certain amount of religious training, or at least, of stated moral instruction in our schools, and of the use of the Bible as the supreme text-book in morals.

Let us stand by the Roman laity when they do not stand by their oath of allegiance to the Bishop of the Tiber. Let us take Bismarck and Gladstone for our leaders in regard to all domestic remedies against Catholic usurpation and disloyalty. Let us have it understood from the first that there are some ecclesiastical political manoeuvres which cannot be carried through in America, nor even begun without a protest that will amount to an explosion.

#### TYNDALL AND SCIENCE.

More than once, in recent years, Professor Tyndall has severely tried the patience, not merely of the public, but of a large number of his scientific brethren, by the rashness with which he had intruded his speculations into regions far beyond those which are properly the province of the Professor of Natural Science. He had discoursed on the office of the Imagination in Science, and had shown that his practice improved upon his preaching. At Belfast, as President of the British Association, he had transcended all the limits of time and space, and had declared that with the retrospective glance of genius he discerned in Matter the promise and the potency of all existence. But the public are well aware that the capacity to do good work is often associated with an inordinate sense of its importance, and they are always very tolerant of an able man who is riding his hobby too hard. Professor Tyndall did no good to the cause of Science, and he strengthened the very cause he desired to weaken, by such statements as he made at Belfast. Still, he was there, to a certain extent, on his own ground. Nominally, if not actually, he was addressing a Society of Philosophers; and if it was for once agreeable to them to leave the terrestrial regions of philosophy, and pass into the superlunary realms of metaphysics, it was for them, more than for the public at large, to remonstrate.

But the case, we submit, is different when Professor Tyndall appears distinctly in the capacity of lecturer to a popular audience. He is then simply in the position of a public teacher, and he shares a teacher's responsibilities. His audience is not supposed to be qualified, as at the British Association, to test his suggestions and make allowance for his speculations. They come as learners, and submit themselves for an hour to his guidance. It is surely a lecturer's duty, under such circumstances, to restrict himself to the elucidation of truths which he knows to be conclusively established, which are within the range of his own scientific knowledge, and in respect to which he may be sure that he cannot well be misleading his hearers. Common modesty and common courtesy should prevent him from intruding into other fields and disparaging the authority of other teachers. Above all, when his speculations, whatever may be their value, affect the highest problems of life and the very foundations of conduct, he ought scrupulously to abstain from throwing them broadcast before an audience which he may unsettle on such matters, but which he cannot guide. We are compelled, however, plainly to express our conviction that, in the address entitled, "Science and Man," delivered October 1st, before the Birmingham and Midland Institute, Professor Tyndall has most seriously offended against these obligations. He appears to us, indeed—and we shall call as a witness in support of our complaint one of the most distinguished men of science in Europe—to have violated the obli-

gations of a man of science no less than of a popular lecturer. There is no greater offence against the true spirit of science than to announce and to assume as a demonstrated truth that which is only a probable opinion; and this is equally true, no matter what the degree of the apparent probability. For a distinguished philosopher to employ his authority in such a manner is either a damaging error of judgment or it is a betrayal of trust. Professor Tyndall, as we shall see, has placed himself between these alternatives. But he has gone further; and on a popular occasion, when he was invited as an instructor and a guide, he has employed his influence, and the credit of Science itself, to insinuate doubts respecting one of the primary truths of morality, and respecting the elementary principles of the Christian religion. It appears to us that such an offence, alike in the interests of science and of morality, deserves a prompt exposure and a severe reprobation.—*Rev. I. Walton, in London Quarterly.*

#### CHRISTIANITY AND MOHAMMEDANISM.

Professor Goldwin Smith thus writes in the *Contemporary Review*:—"We all deprecate as robbery under the mask of hypocrisy crusades in the present day; but religions are systems, and one system may be better than another. Entirely apart from dogma, Christianity is a religion of humanity; its God is the father of all; it regards all nations as 'of one blood,' all men are alike potential members of the Church, and objects of love and charity to its members. Its social idea is industrial, not predatory or military. 'If any will not work neither shall he eat.' Even the monk, in his better days, consecrated labor by working with his hand; and if aristocratic idleness has intruded itself into Christendom, it is anti-Christian as well as anti-industrial. No Christian who knows the Gospel can possibly believe that it warrants him in living uselessly by the sweat of another man's brow. That Christianity is monogamic, and the source of a higher ideal of marriage no one will dispute. It is also a religion of moral conviction, and opposed to military propagandism, of which there is not the faintest hint in its New Testament. 'Put up again thy sword into its place, for they that take the sword shall perish with the sword.' It was not Christianity that persecuted under Torquemada, but an established Church trembling for its wealth. Put these characteristics together and you have something like the essential principles of modern civilization. Islam, on the other hand, is not a religion of humanity. It is essentially anti-human. Its vaunted monotheism is unreal. Its Allah is not the father of all, but the single divinity of a conquering horde turned into a sect. It is not industrial, but military and predatory, as its most genuine representative, the Turk, through the four centuries of his history has amply proved. 'To fight in the way of the Lord' is its expression for doing God service. Its surest road to Paradise is death in battle. Its Koran breathes a war spirit and contains war precepts and a prize law. Allah in his mercy and goodness gives up the unbelieving world as lawful plunder to the true believer."

#### WHITTIER.

The tradition that the poet is a master, a leader, in human society has been somewhat lost in modern and highly civilized communities, where he had been often told, as Jean Paul said to music, "Away! thou speakest to me of that which never was nor shall be." But his power is impregnable and his influence sure. The man whose song reaches and touches the heart of youth inevitably affects it. If, as is sometimes said, the poet is the child of his time, so also is he its teacher, and, in a certain sense, its leader. The influence of Byron upon his generation is an interesting study; that of Wordsworth and Tennyson might also be traced. Our own poets, until the choir now living arose, were in great part echoes. But we should be surprised could we know the direct and positive influence that some of these have had upon the character and career of those who are more evidently public leaders. We are not now speaking of general but of special influence. The fact that Whittier, Longfellow, and Lowell took part, as poets, in the anti-slavery protest was a distinct and efficient element of the movement, and Lowell's "Biglow Papers" were a powerful ally of good political influences. Those sharp and canny strokes of satiric humor were quite as effective as any speeches.

But the most prolonged and noted influence of this kind, the leadership of the poet in affairs, is undoubtedly that of Whittier in the anti-slavery crusade. It was very quiet and unobserved, but it was very radical. The heart that resisted argument and statistics was melted in the fervor of his appeal. It was absolutely impersonal and unselfish, and his voice was that of the pure conscience. The simplicity and directness of his Quaker training gave also a singular charm to his verse, and his personal isolation from politics and current affairs deepened its moral power. Those days happily are gone. The

poet has lived to see the dawning of the golden age that he foresaw, and he has not sought to prolong bitterness of feeling as the condition of his own opportunity for distinction. It is, indeed, within the last fifteen years that his fame has been most truly national, and it is pleasant and significant to see that on his seventieth birthday the tributes of honor and regard are not limited by sectional lines.—*Easy Chair in Harper's.*

#### THE GOSPEL IN INDIA.

The India of to-day is not the India of the books. The country is ruled by equal laws. In the good old days of native rule there was one rule for the rich man, and another for the poor; one for the Brahmin and another for the Soodra. A crime committed by a Brahmin was no crime at all. If a Brahmin robbed a Soodra, the crime was punished by a small fine; but if a Soodra robbed a Brahmin, he was to be put to death. What did the British lion do? Did he adopt that code? Did he administer it in the courts? No, he looked at it, and he did not like it, and then he shook his mane, lashed his sides in anger, tore the Indian code into shreds, and stamped it under his feet. He said, "A man's a man for a' that," even though he be a Pariah; and from that day, men of every caste and no caste have been ruled by equal laws.

Formerly the Christian convert had to pay a terrible penalty for his faith. He not only lost caste and social position, but he could not legally succeed to his patrimonial inheritance. Think how such a law would operate as a bar against the spread of Christianity. But the *lex loci* was passed. It declared that neither change of faith nor loss of caste should affect rights of property. That was a mighty change; and now a young man of good family and good prospects can embrace the religion of Jesus Christ without necessarily making himself a beggar.

Another abomination swept away is the law that forbade the Hindu widow to remarry. When I saw that a widow might be a girl who had never been married at all, but simply betrothed to a young man, who happened to die, you will see what a cruel custom that was. But it was rigorously enforced until the voice of British justice was heard pleading for the widow, and the strong arm of British justice rescued the poor woman from the bondage of an inhuman custom. A Hindu widow may now marry again, and the marriage is honorable and valid. But, though the old law would not allow the Hindu widow to marry, it did give her the option of being burnt alive with the corpse of her husband. Only the other day our country was shocked by the intelligence of a case of suttee which occurred in the border state of Nepal. Widow burning is a very old Hindu custom. In British India it went on until Lord William Bentinck, a thorough Englishman and a Christian of a high type, said: "You shall not burn any more women." That is the kind of a man for a monument. For the sort of work that he did, strong men were needed.

And what did Sir Charles Napier do in Scinde? He heard that a group of Brahmins were preparing to burn a widow; and he sent them word he would not allow the sacrifice. They came crowding into his tent in a state of great excitement. "The British Government," said they, "promised that they would not interfere with our sacred religious customs, and we don't interfere with yours." "Very well," said Sir Charles, "as it is your custom to burn widows, go and prepare the funeral pile and burn the woman; I won't prevent you; but my country has a custom; and when men burn women alive, we hang the men and confiscate their property; and, while you are preparing the funeral pile, I will get the gibbets ready, and hang every Brahmin concerned in the burning." The Brahmins knew that he carried out all his threats, and need I say the widow was not burnt?

#### LIVING BY FAITH.

In grace a Christian stands. His sins are freely pardoned, and he is reconciled to God in Christ Jesus. By faith a Christian lives and walks, and as he does so he follows after holiness. From Christ by faith he obtains strength and wisdom to resist temptation and to cease from sin. His proper consciousness is, "I am the Lord's." His proper course is walking in the Spirit. If he sins, he contradicts and dishonors his calling as well as his profession. If he clings to God in all things and is separate from sinners, he does what is expected of him; he acts "as becometh saints." In this right course, if he has many adversaries, he also has many helpers. Divine promises enable him to purge himself from all the filthiness of the flesh and spirit, and to be perfecting holiness in the fear of God. Divine chastisements tend to wean him from frivolous delights, and to make him more fully a partaker of Divine holiness. And since the Spirit has come, there is "sanctification of the Spirit" accompanying the "belief of the truth."—*Donald Fraser.*



The Family Treasury.

Good-Night.

Good-night! a word so often said, The heedless mind forgets its meaning; 'Tis only when some heart is dead, On which our own was leaning.

An Epidemic of Dishonesty.

Writing under this caption in Scribner for March, Dr. Holland says:—At this present writing the much-talked-of silver-bill has not been passed,—a bill which practically provides for the payment of the public debt at the rate of a little more than ninety cents on the dollar.

There is one good result that will come of this business, and as it will come in the form of punishment to those who have tampered with the public credit, it will not be regretted in any quarter that now lifts its voice in protest.

Three Good Lessons.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of these times.

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep." "What does grandfather mean by that?" I said to myself.

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I took this meaning, jigger than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geary, the old tea merchant, called in to

congratulate me, and he said: 'You are right now. I have only one word of advice to give you: 'Be careful who you walk the streets with.' That was lesson number three.

"And what valuable lessons they are! 'Fidelity in all things; do your best to your employers; carelessness about your associates.' Let everybody take these lessons home and study them. They are the foundation-stone of character and honorable success.—Moravian.

Employment for Women.

The subject of the employment of women is as vital to the rich as to the poor. Mr. Emerson's remark with regard to the regulation of the body holds equally for the soul—he who is rich, and would be well, let him live as if he were poor.

What a picture would the life of the average woman of Fifth Avenue or Beacon Street present to us if we should lay it down without exaggeration on paper! Her school-days over, it is her habit to walk into the breakfast-room at nine o'clock, just from her bed, her front hair twisted over pins or bits of silk.

Let every woman apply to her own life the doctrine of selection. The man is bred to this. What is your son going to be? parents are asked, and boys in the public school confide to each other the profession of their choice.

All in a Glow.

A walk in wintry weather is not, we are confident, enough in favor with our people,—especially with those of sedentary habits. And yet it is the best time of all the year for realizing the full pleasure and profit of pedestrianism.

The able-bodied man who will crouch down shivering in the corner of a street-car—in an air fetid from the pack of humanity breathing and exhaling therein—when he has only two or three miles to walk, deserves to be assailed by the demons of influenza, neuralgia, coughs, colds and headache that lurk therein.

Who that has experienced it would exchange the exhilaration that comes from being "all in a glow" after a brisk walk through the sparkling air, for the social or merely lazy satisfaction of having had a ride? The reflections of the poet Holmes "proud pedestrian" are no fanciful sketch to the real lovers of a winter's walk.

Winter-walking is a sure cure for cold feet. It banishes the "creep-crawls" from the spinal column, and sends the sluggish blood about its business. As a "revive" it is a million times better than medicine, and for improving the complexion it is worth a whole harbor-full of lotions and washes.

study the gait of a man who has some spring and liteness to him. There ought to be a Professor of Walking in our gymnasiums and high schools. But let those of us who are past that, learn how to walk by walking; and now is a good time to begin.—Golden Rule.

Shadrach, Meshach and Abednego.

Some persons have doubted whether the Babylonians were guilty of such "extreme cruelty" as to cast persons alive into a burning fiery furnace, as in the case of Shadrach, Meshach, and Abednego, mentioned by Daniel (iii. 23). They are strangely forgetful of innumerable fiery martyrdoms, very much more cruel, than the seven-times heated furnace of Babylon.

Glimpses of Lincoln.

So much has been written about Lincoln's private life and personal habits, that it seems unnecessary now to add more than a word. He was simple in all his tastes; liked old songs and old poetry. He was always neatly, but not finically dressed. He disliked gloves, and once I saw him extract seven or eight pairs of gloves from an overcoat pocket, where they had accumulated after having been furnished him by Mrs. Lincoln.

"All in a glow," said the poet, "is the best time of all the year for realizing the full pleasure and profit of pedestrianism. How grateful the crisp air is to the lungs! How clear and sweet it is to the nostrils! How it inspires and sustains one in a swinging gait of four or five miles an hour! How the cheeks glow, and the eyes shine, and the muscles tingle with delightful vigor, after such a walk through the winter sunshine!

Favorite Books.

The old books remain while everything else passes away. The chances and changes of this mortal life do not touch them. The fields in which we picked wild flowers, and played cricket when we were boys, are covered with dreary streets. The houses in which we lived have been pulled down, and there are unfamiliar buildings on the site of our old homes.

he is no older now. Most of the young men and maidens whose love passages entertained us when we ourselves were young, are old married people, and occasionally wrangle over the expenses of housekeeping; but Romeo and Juliet are courting still; "Forever will he love, and she be fair."

"O Pilgrim, comes the night so fast!" BY CELIA THAXTER. O Pilgrim, comes the night so fast? Let not the dark thy heart appal, Though loom the shadows vague and vast, For Love shall save us all.

Thomas Carlyle's Prayer.

There is a holy sense in which some old men rise—we use the word deliberately—unto a second childhood. When, as in the case of Carlyle, they return to the use of the prayer learnt at the mother's knee, it is not to childishness they have come, but to that childhood of which Jesus spake, "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

"The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis, as if written and shining for me in mild, pure splendor on the black bosom of the night there; when I, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee, and will look up; "I will sing aloud of thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to ourselves, if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor.

The Fresh Hour.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee, and will look up; "I will sing aloud of thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to ourselves, if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor.

Why they Often Fail.

Young men often fail to get on in this world because they neglect small opportunities. Not being faithful in small things, they are not promoted to the charge of greater things. A young man who gets a subordinate situation sometimes thinks it not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will show people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully.

Good Words for the Young.

By Cousins Herbert.

Honesty Rewarded.

We all know the truth of the old maxim "honesty is the best policy." This is exemplified every day around us. He who is honest in little things will also be honest in greater things. Kind Words contains this example, which should be imitated by every Guardian girl and boy:

George and Harry worked in the same shop; but as the working-season was almost over, and there would be little work to do during the summer months, their employer informed them, as they settled up on Saturday evening, that he could only give one of them work hereafter. He was very sorry, he said; but it was the best he could do. He told them both to come back on Monday morning, and that he would then decide on the one he wished to remain.

"Well," said Harry, "I am going to stop as I go to the post-office, and hand it to him." "You are wonderful particular about a quarter," said George. "What does he care for that triffl? Why, he would not come to the door for it if he knew what you wanted; and I am sure you worked hard enough to earn it."

"But Harry called, and handed his employer the money, who thanked him for returning it, and went into the house. Mr. Wilson had paid each of them a quarter more than their wages on purpose to test their honesty. So, when Monday morning came, he seemed to have no difficulty in determining which one he would keep. He chose Harry, and instructed the shop to his care for several months when he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent.

"Not so universally as it is now, and yet more than is generally supposed. A fragment of a glass window-pane was found in one of the houses of Pompeii, buried, as you know, only seventy years after the Christian era. During the Middle Ages it was made for windows in all European countries, and was especially applied to churches whose stained or painted glass windows were among their choicest art treasures. I think, my boy, if you were to study the subject a little, and learn how really valuable this 'common' substance has been and still is, you would not again say only glass.

"There is one use of which you have not told us, mother,—telescopes, microscopes, and all that." "Yes, optical glasses; natural science would still be in its babyhood but for these, and, strangely enough, they were discovered almost as soon as glass was. A lens, which is a piece of glass thicker in the middle than at the edges, was found among the ruins of Nineveh; the Emperor Chan of China, 2,238 years before Christ, is said to have observed the planets through a glass. Spectacles were invented by Salvino d'Armato in Florence before 1317. Cornelius Drebbel invented the microscope in 1572, and Kepler the telescope, in 1571."

God Helps Those Who Help Themselves.

Wouldst thou do a deed worth doing? Deth a far and fiery torch Wave thee on, to be pursuing Through the dim, enchanted porch? Try the matter: be it worthy Deed of penit, pen, or sword; Follow on, let naught deter thee. Only trusting in the Lord. Failures are but as we take them. Few succeed with less than three: Tread them under foot, and make them Stepping-stones to victory. Never temple, town, or nation, Won at once the right of way; Even God, in his creation, Did not do it in a day. Patience! patience with thy failings, With thy little necking best; Wherefore waste thy time in walling? Do—and trust him for the rest. Truest courage is in trusting; Truest trusting is to try; Truest trying—not resting, But to fight, and never fly. Better than an angel's mission May be thine, if thou wilt be Patient, constant in commission Of the work that calls for thee. Like a flower of purple, springing Lordly from a rifted rock; Like a bird that rises, singing Lonely o'er a northern loch— So thy heart shall rise within thee, Upward to thine honest aim; Bide thy time: if he be in thee Will he leave thee unto shame?

About Glass.

The New York Observer has the following interesting and instructive story: "Such a foolish little girl as Alice is, mother; I could hardly get her away from the tea-store down town." "But, mother, it was so beautiful," said the little maiden, just returned from the rare treat of an evening's walk among the stores, while looking rather reproachfully at her big brother. "It looked like great jewels—green, red, blue and white, only shining and moving just like fire." "She means the sign above the store, mother; it does look pretty when the gas is lighted; but, then, you know, it's only glass, after all."

Sweet Things.

All the sweet and pleasant things Let us each remember, Lovely May a mantle fling Over bleak December. Morning breaketh fresh and bright, Bringing back the emblems, Blotting out all trace of night, Chasing all its dreams. Loving words and acts will we Ever fondly cherish, All that's harsh and ill to see, Should from memory perish.







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

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

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, MARCH 13, 1878.

THE OUTLOOK.

Matters are proceeding rather slowly in the East, but the outlook is still favorable. The Congress of the European Powers is now the principal subject of discussion in diplomatic circles. At present it is proposed to hold the Conference at Berlin, instead of Baden, but no date has yet been definitely fixed for the meeting.

The indications of opposition to the payment of the award of the Fisheries Commission, on the part of the politicians and newspapers of the United States, is not credible to the politicians of that country. American papers were loud in their praise of arbitration, as a means of settling difficulties, after the Geneva Convention.

The Silver Bill, which has been passed by the necessary majority in the houses of Congress, in spite of the presidential veto, cannot be commended as either just or honorable. It is simply declaring the silver dollar to be a legal tender, in payment of debts contracted on a gold basis, for more than its actual value.

Italy now occupies, and has done for many years, an important position among the nations of Europe. Her material prosperity, and her rapid progress in many of the chief things requisite for an enlightened and peaceful people, have been remarkable during the last thirty or forty years.

The subject of emigration to British Columbia has attracted considerable attention for a long time; and at present the British Columbia Government are offering many inducements to settlers in the way of giving land at small prices and on easy terms of payment.

British Columbia, its climate, its timber and mineral resources, and its adaptability for agricultural purposes was exceedingly favorable, much more so, indeed, than that of Mr. White. He likened the climate to that of Devonshire, and said the people were a fine, robust, intelligent race.

THE NEW HYMN-BOOK.

The songs of faith and hope, which have voiced the grateful joy of the people of God, have in all ages been a potent element in promoting the growth of the spiritual life. Praise, as well as prayer, is a means of grace.

The Episcopal Methodist Church of the United States has repeatedly enlarged and revised its authorized Hymn book; and is just now publishing a new revision. The hymn-book used in the Methodist New Connection in England and Canada contains a number of popular hymns not in the old Wesleyan Hymn-book, and some from Charles Wesley and others not so popular.

At the last General Conference, a committee appointed to consider this matter reported strongly in favor of revising and enlarging the hymn-book; and subsequently a committee was appointed to prepare the desired revision and enlargement.

We have on former occasions expressed our strong conviction of the necessity and desirability of a revision and enlargement of our hymn-book. We consider the reasons for furnishing our Church with such a book unanswerably strong, and the objections against such a course very feeble.

There are a good many things in it that cannot be defended as in accordance with good taste, or the principles of sound literary criticism. To say that we should retain these blemishes, because they have become so familiar to our ear that they have almost ceased to offend our taste, would be adopting a rule that we would deem unjustifiable in any other case.

ANGLICAN EXCLUSIVENESS.

The battle about the right of Non-conformists to bury their dead in the national cemeteries continues to disturb England. The clergy have put forth all their strength against it. A memorial against conceding this right to Non-conformists, was recently signed by 15,000 Established Church clergymen, and over 80,000 laymen.

But while the general public is becoming convinced that the exclusion of Non-conformists from the national burying grounds, is too intolerant to be justified longer, the clergy are closing their ranks, and moving to the defence in a more solid phalanx, with more determined hostility to the "Dissenters."

ness will be to hasten ecclesiastical reforms that are greatly needed in the interests of justice and fair play. The privilege demanded by Non-conformists is neither unreasonable nor unjust. The common law of England, as Mr. Morgan shows, gives to every person the right to be interred in the churchyard, irrespective of his religious opinions, or of the consent of the incumbent, and to baptized persons, with certain exceptions, the right to be interred with the services of the Church.

SUBSTITUTES FOR RELIGION.

An able article by Mr. Goldwin Smith appeared in the last issue of Fraser's Magazine, on recent "Proposed Substitutes for Religion." It is well adapted to show the weakness and hollowness of those theories of unbelief, which their supporters allege are adapted to answer the purpose of religion.

DEAN STANLEY ON THE PAPACY.

Dean Stanley has attained a position in England that invests his utterances on all public questions with more than common interest. His eminent learning, his high official standing in the National Church, his liberality and independence, in spite of his tendency to rationalistic opinions, cause his views to be received with much deference.

and again—in faith and morals. By so doing he would incur insult, obloquy, perhaps death; but like the legendary Pontiff, he would deserve a crown of the highest kind of sanctity, for he would have shown that quality of truthfulness in which saints have too often failed.

AN EMINENT PREACHER.

The name of Charles Spurgeon is justly honored throughout the Protestant world; though he is no favorite with High Churchmen. We do not admire his Calvinistic theology, nor a certain narrowness that seems at times to indicate that his mind is not fairly open to the currents of modern thought, that are circulating around him.

The following letter from him was recently read to his congregation:—Beloved Friends, Complete rest has restored me in a very marvellous manner. I can scarcely believe that I am the same person. Surely your loving prayers have had an answer most marked and speedy.

EDUCATION IN BRITISH COLUMBIA.

We have just received the sixth annual report on the Public Schools of the Province of British Columbia, by John Jessop, Esq., Superintendent of Education. From the statistical tables, it appears that steady advancement is being made in the educational work of the province, and that at no former period has this been more marked than during the year ending July 31st, 1877.

is \$702.07. There has recently been a large increase in the number of teachers holding first-class certificates, which indicates energy and perseverance on the part of those engaged in this important work, and will doubtless tend to augment the efficiency of the schools.

NORMAL CLASSES.

Some months ago we furnished our readers with a short account of the history and object of Sunday-school Normal Classes. Since that time, we are glad to notice, an increasing amount of attention has been given to the subject, and a number of classes have been organized throughout the country.

Several Normal Classes have been established in this city, all of which are doing good work, and all of which, we believe, are studying the "Chautauque Course of Lessons." Besides the one organized last year in connection with the East Presbyterian Church, and conducted by Rev. J. M. Cameron and Mr. James McNab, to which we have previously referred, Mr. L. C. Peake, of Bloor Street Methodist Church, Yorkville, has been conducting an enterprising class for a number of months past.

We regret to have to announce the death of the amiable and excellent wife of the Rev. James Harris, of Fingal, who died of pneumonia on Friday last, after a week's illness.

ACCIDENT.

We regret to learn that the Rev. J. H. Johnson, M.A., Agent of Victoria College, met with a serious accident at Guelph on Tuesday evening of last week, which will disable him from active duties for several days yet.

Table listing amounts received by the Book-Steward to aid in re-building the Methodist churches in St. John, N. B., with names and amounts.

We notice that the proprietors of the London Advertiser have commenced to issue a morning edition of their paper. The Advertiser, which is now offered to ministers at the reduced price of \$3 per annum, is a vigorous and well conducted journal, and has always taken a decided position as an advocate of temperance and prohibition.

Successful anniversary services were held in the Berkeley Street Methodist Church on Sunday, Rev. Hugh Johnston, B. D., preached in the morning, and Rev. John Potts in the evening. The congregations were large, and the collections, in aid of the trust fund, liberal.

The degree of D.D. has just been conferred, by Rutgers College, New Brunswick, (one of the oldest institutions in New Jersey), on Rev. Edward Wilson, of Metuchen, N. J., the founder of the "Wilson Memorial Prize" in Victoria University, Cobourg.

We regret to learn that Rev. Joseph Hall of St. Marys, British Columbia, is severely ill with pleurisy.



MARCH 13, 1873.]

NOTES AND GLEANINGS.

The Importance of a Religious Paper.

A writer in the Baptist Standard says: I have a profound sympathy for children that grow up in families where no religious newspaper is taken. It is better that they should be overworked or poorly clad, or occasionally hungry, than denied the benign influence of such teachers.

Credos of Christendom.

Dr. Dörner, of Berlin, in his Year Book of Theology, thus speaks of Dr. Philip Schaff's "Credos of Christendom": "The theological work which is here presented to us from the new world,—as issued in an admirable form by the highly esteemed house of Harper,—is one to be most gratefully welcomed,—a work whose very conception was a noble idea, implying no ordinary courage and enterprise, while its successful execution demanded a wide range of studies, free access to the best sources of information, and a warm heart for the unity of Christ on earth, which is not yet a terra incognita, in spite of so many divisions.

Editorial Salaries.

The leading editorial writers on the London Times receive 2,000 guineas per annum. The largest salaries paid in America are not quite equal to this. Conroy of the New York Herald gets \$3,000; Whitelaw Reid, \$12,000; Dana, \$12,000; Hubbert, \$10,000. In Boston, Haskall gets \$10,000, and has gone to Europe for a year, his salary continuing during his absence. The Western journalists are liberally compensated. The leading editorial writer on the Chicago Times gets \$5,000; and the managing editor \$6,000. Waterson, \$7,500, an interest in the profits, and a seat in Congress; Sheehan, \$6,000, and Halstead probably a great deal more than any of Western rivals. Chas. Northcott draws \$10,000 per annum from the New York Herald for writing whatever and whenever he pleases. The majority of the foregoing commenced their career in the lower walks of journalism or at the case, and are only additional examples of the truth of the old adage that "there is always room at the top."

Education in Ireland.

The question of intermediate education is exciting a good deal of attention among religious bodies in Ireland. The recent utterances of Lord Randolph Churchill, Lord Emly, and others have led those Protestants who are not members of the Episcopal Church to feel the danger of a revival of the old system of diocesan schools. If this should happen the schools would probably become even more sectarian than before, and the question would be settled in the interests of Episcopalians and Catholics, to the exclusion of all others. Cardinal Cullen issued a pastoral recently on the same subject, in which he expressed a hope that the promised measure of the Government on this subject will be a "substantial" one. The pastoral also expresses regret that so little has been done towards redressing the grievance of Roman Catholics in the matter of education, and characterizes Mr. Gladstone's late scheme as one which the Holy See has condemned as intrinsically "dangerous to the faith and morals of the Roman Catholics."

Silent Progress in India.

Sir Bartle Frere, speaking of India recently, said: "Missionaries and others are frequently startled by discovering persons, and even communities, who have hardly ever seen, and perhaps never heard, an ordained missionary, but who have, nevertheless, made considerable progress in Christian knowledge. In one instance, which I know was carefully investigated, all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshipped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single Gospel and a few tracts. These books had not been given by any missionary, but had been left with some clothes and other cast-off property by a merchant, whose name even had been forgotten, and who, as far as could be ascertained, had never spoken of Christianity to his servant, to whom he gave, at parting, these things, with others of which he had no further need."

The Old Catholics.

The well-informed German correspondent of the London Guardian writes:—"German Old Catholics are resolving themselves into two parties, and that for the moment on a question which is to a great extent one of outward observance—the question of compulsory clerical celibacy. Judging from the dogma and sayings of the two sections, it would seem that, whichever way the next Synod decides, a schism is inevitable. On the one side, at least half a dozen married priests will present themselves before the Synod, and ask if it is going by its decree to exclude them from ecclesiastical functions; and, on the other side, if the Synod permits married priests to officiate, another half-dozen of professors and plurers will resign their office and decline to take any further active part in the movement. It is curious that these divisions are somewhat national. Baden and

Eastern Prussia are almost unanimous for the abolition. Bavaria hardly seems to care about the matter, although its affinity is for the South, while the knot of opponents is concentrated in the Rhine Province and Westphalia." The aggregate Old Catholic population of Europe is estimated at 150,000, with about 140 priests.

Jews in Palestine.

Information has just been received by the London Committee of Deputies of the British Jews, from the Rev. the Chief Rabbi, and from Sir Moses Montefiore, as to the terrible privations which the Jewish inhabitants of Palestine are enduring, accompanied by suggestions for their relief. Sir Moses stated to the deputies that he had received a telegram from Safed, intimating that great misery existed among the Jewish and general population of that city. The Chief Rabbi informed the deputies that he had received several reports which spoke of the existence of intense misery in Jerusalem, Tiberias, Safed, and other places. This unfortunate state of things, the Chief Rabbi said, was due to the drain which the war had made in money, men, and provisions in every portion of the Ottoman dominions, stagnation of trade, and the long-continued drought.

Alcoholic Drinks in France.

The N. Y. Tribune notes the following:—"The popular belief that France is a country where the use of light wines excludes more potent beverages, will have to be modified. M. Luniier finds statistics indicating that the consumption of alcohol in France has increased within the last forty years by fifty per cent., while the population has somewhat diminished. Brandy is now taken to facilitate the digestion of cider; while much more brandy is drunk, less cider is used, but the consumption of beer has nearly tripled. The statistics further show that accidental deaths, habitual drunkenness and delirium tremens bear a direct ratio in each department to the consumption of alcohol, with the exception of two departments where the excessive drinking of white wines is supposed to be the occasion of similar unhappy results."

Progress in Japan.

The Indian Evangelical Review (Bombay), summarizes the results of missionary labor in Japan as follows:—"Scarcely ten years have elapsed since the country (Japan) was entered by Protestant missionaries; less than ten since the work of preaching has been prosecuted with any degree of vigor. Now twelve societies are at work there. There are forty-six ordained missionaries and one ordained native missionary. Ninety stations are occupied; and the baptized converts number more than a thousand. There are sixteen medical mission stations. There are twenty mission schools, with more than five hundred scholars, of whom forty are preparing for the ministry. The translation of the Bible, under the auspices of four different societies, is rapidly progressing; and a weekly Christian newspaper, published by the missionaries of the American Board, has a circulation of eleven hundred copies. The country around Kiota is said to be quite aroused on the subject of Christianity, and the people are eager to hear and learn. The first Japanese pastor, ordained in January last, is supported by his own congregation."

The Aboriginal Japanese.

Rev. W. E. Griffis, formerly an instructor in the Government's schools in Japan, in a paper on the "Aborigines of Japan," read before the American Ethnological Society, recently, says:—"The basis of the Japanese race, was undoubtedly a race of people called Ainos or Ebiyas, who were descendants, it is probable, of one of the hill tribes of India. Some opinions, however, have given them an Aryan origin, and in that way may account for the comparatively kind feeling among Japanese toward the white race. The Ainos crossed to the islands from Siberia, at the narrow strait about latitude 52° north. This must have been some centuries before the Christian era. Some hundreds of years later, perhaps about the time of Christ, the Tartars landed on the south of the Island of Japan. Then began the struggle between the tribes in the north and the invaders in the south. It lasted until the ninth century. The Ainos generally were then driven north to the islands of Saghalin and Yezo. Those who remained were blended with the Tartars. Hence the present Japanese race."

The March number of the Metropolitan Pulpit and Homiletic Monthly contains the following sermons in condensed form:—"The Darkness of Unbelief," William Ives Bondington, D. D.; "Paul in the Storm, and his Celestial Visitor," James M. Ludlow, D. D.; "Strength and Beauty in Character" (a Funeral Sermon), Rev. R. W. Davis; "Life Hereafter Taught in the Old Testament," Edward P. Ingersoll, D. D.; "The Psalmist's Description of a Good Man," John Hall, D. D.; "The Debt of Love to Our Neighbor," G. F. Krotel, D. D.; "The Permanency of the Displacement in our Moral Nature," Geo. H. Hepworth, D. D.; "The Obstacles to a Christian Life and how to Overcome Them," T. DeWitt Talmage, D. D.; also other sermons by other clergymen outside of New York and Brooklyn. These condensations, with but three exceptions, were prepared by the clergymen themselves. In addition to the above there are a number of sermons in brief (translated), from the most eminent of living Christian divines; an article full of instructive advice to clergymen by Dr. Amittage, subject, "An Accomplished Ministry"; a paper by Dr. Palmer on "The Sermon as a Work of Art"; hints at the meaning of texts; an eminent Episcopal Clergyman's advice against a too rigid adherence to the arranged Scripture lessons for texts and themes; also a number of illustrations and similes suggestive to a clergyman, etc.

RINE MOVEMENT CONCLAVE.—The contemplated convolve or convention to be held in this interest promises to be the largest assembly of Temperance workers that has ever met in Canada. Mr. Rine has asked the several Total Abstinence Clubs of this city to appoint a committee of five, composed of three gentlemen and two ladies from each club to meet him at the Rossin House parlors Friday evening, 22nd inst. at 7.30 o'clock, on his return to this city, to confer with him and make suitable arrangements to further the object. It is to be hoped that the citizens of Toronto will give all the assistance needed to make this grand meeting a success. The time of holding will be in the month of June or July.

BRIEF CHURCH ITEMS.

OTTENVILLE.—Rev. J. Elliott sends the following:—"Our third quarterly services were held in our Bookten Church. Rev. W. Birks conducted the meeting and administered the Lord's Supper. We had a good time. He preached to a large audience in the evening at Ottenville."

DEWIS.—One of the most successful tea meetings ever held in this place, was that given in the church on Friday evening, the 1st inst. The tea was excellent, the speeches of Revs. Christopherson and Stewart interesting, and the music first-class. The proceeds netted over \$100.

PONTIAC LA PRAIRIE.—On Monday evening, 18th ult., an entertainment, under the auspices of the members of our Church, was held in the new hall, and notwithstanding that the evening was dark and threatening, there was a very respectable attendance. Mr. H. M. Campbell occupied the chair, and a long and interesting programme was executed in a manner that elicited well merited applause.

SIMCOE.—The bazaar held in the Mechanics' Hall, under the auspices of the Ladies' Aid Society of the Methodist Church, on Tuesday evening of last week, was a most enjoyable and successful affair. The bazaar opened at ten o'clock a.m., and lasted until about eleven in the evening. The Reporter says:—"The proceeds of the bazaar amounted to \$183, and there was a number of costly articles left over."

ST. THOMAS.—The young people's concert, which was held in the basement of the St. George street church on Thursday evening the 28th ult., was a most excellent one. The Journal says:—"The chairman, Rev. Mr. Williams, and the managing committee deserve credit for the genial, happy spirit that characterized the evening's entertainment. About \$25 were realized in aid of the organ fund."

BRANTFORD.—A public meeting was held last Wednesday evening in the church here in the interest of the Educational Society. The News says:—"The attendance was pretty good. The Rev. Mr. Williams, pastor of the church, being through sickness unable to be present, his colleague, the Rev. Mr. Campbell, occupied the chair, and explained the object of the meeting. Addresses were delivered by the Rev. Mr. Cozens, of Elora, and the Rev. Mr. Ryckman, of Guelph. The speeches were very good and the financial results far in advance of last year."

MANITOWA.—At a public meeting held in the village of Morris some little time ago, at which Rev. J. F. German presided, it was determined to build a new church in that place, and a subscription was started for the purpose, resulting in \$100 being raised at once. A second day's canvass brought the amount up to \$165. A building committee was then appointed consisting of George Woodie, James Biggs, and Robert Melkiojohn. Final arrangements have been made for the purchase of material, and as soon as spring opens the work will be proceeded with. It is hoped that the church will be ready for occupation by August.

BROWNVILLE.—Anniversary sermons in the church here were preached on the 3rd inst. by Rev. J. H. Robinson of London. Bro. Birks says:—"On Monday evening we had our tea meeting which was well attended. Speakers, Revs. J. H. Robinson, B. Clement and T. Rump. The people were delighted with the sermons and the speeches delivered at the tea meeting. Collections—tea and social, amounted to the handsome sum of \$123, for repairs. January 29th a tea meeting was held at Moss Church towards purchasing an organ, realizing \$47. The speakers were Revs. J. Saunders, B. A., H. T. Crossley and Rev. Mr. Bennett."

MINNONSVILLE, P. Q.—The new Methodist church at this place is being nicely tinted and frescoed. The basement, which is nearly completed, will afford a spacious room for the ordinary services of the church. The entire structure is to be heated by a furnace located in the basement, which is so arranged as to enable them to heat any part, to the exclusion of others if required.—The Cowanville Observer says:—"As a whole, the building presents a beautiful exterior, and we have no doubt that, notwithstanding the hard times, in a short time the society will be rewarded in their efforts, by a neat, tidy, and commodious church, of which they have reason to be proud. The edifice will soon be dedicated."

CHATHAM.—We learn from the Banner that the Trustees of the Park Street Church have purchased from Mr. Wm. Smith, the new brick house on Centre Street, adjoining the church, which will be occupied by the minister as a parsonage. The house is not completed, but contracts have already been let—for the joint work and for the plastering—and it will be ready for occupation about the 1st of July. The house is large and commodious, and being so near the church will be a fitting residence for the pastor of so large and flourishing a congregation. The Banner adds:—"The seal displayed by the people in purchasing this property so soon after clearing off the balance of the debt on the church is most commendable."

PRESBURY.—A very pleasant re-union of the members and friends of the Church here took place on Tuesday evening, the 26th ult. The Plaindealer says:—"The ladies of the congregation had provided very abundantly of the good things of this life. After tea an adjournment to the body of the church was made, and the Rev. Mr. Davis took the chair and proceeded to address the meeting in his usual pleasant manner. The Rev. Mr. Hall, Cornwall, was next called upon and proceeded to address those present on the "Popo and the Vatican." The subject having been previously made known, a considerable representation of the Catholic congregation was present, but Mr. Hall wisely refrained from saying anything of a controversial nature, or anything that could offend the most sensitive. He confined his remarks to a description of the Vatican and the head of the Catholic Church in such a manner as not only to instruct and entertain the Protestants present, but also to give pleasure to the adherents of Rome."

SOUTH MOUNTAIN.—A successful tea meeting was held in the Hallville Church on the 27th of February. The day was most beautiful in weather, and at an early hour the new and commodious church was filled to its utmost capacity. The provisions were excellent and abundant. Bro. Teeson says:—"The vocal and instrumental music was good. We were happy in the selection of a chairman, the venerable S. Johnston, Esq. Our valued friends, Messrs. R. Shaver, and T. Robinson, appropriately led the way in addresses, and were succeeded by my colleague, Bro. Mansell, in a lucid and forcible speech. We were greatly indebted to Rev. J. Hager, M.A., of Kempsville, for his eloquent utterances. We listened to them

as inaugural wisdom, in union with the standard of Methodism, which was erected that night, for the first time in the village. All seemed to enjoy the festive occasion and returned home fully satisfied that they had been alighted with an object which had for its end the glory of God. The amount raised at the meeting was \$200. We are in the midst of a revival at South Mountain village."

OTTAWA.—Missionary anniversaries were held in connection with the Dominion Church and the East and West Churches last week. The public meetings were held on Tuesday, Wednesday and Thursday evenings. We have received no account of the financial results, but, from the reports in the local papers, all the meetings appear to have been enthusiastic and well attended. We notice that several members of Parliament were present, and took part in the proceedings."

REVIVALS.

INQUOIS.—The Brockville Recorder of last week says that revival services are still being carried out by the Methodists in this place, and that many converts are added every evening.

GRIMSBY.—A gracious revival is in progress at the "Fifty" Church. Upwards of twenty have professed faith in Christ, and several are still seeking the pearl of great price. Bro. Cornish says:—"The Church is roused to action, and we hope to have a large ingathering."

YONGE STREET SOUTH.—A series of special services, which had been in progress for about three weeks, has just been closed at Fairbank appointment on this circuit. The meetings were important and well attended, and have resulted in an addition of twelve or thirteen persons to the membership of the church.

BRUSSELS.—In the last week in December special services were commenced here, which continued for six weeks. From the commencement of the meeting to the close, a blessed influence rested on the congregation; many of the members were greatly quickened, and forty-five persons were received on trial.

CATARAUGUS.—A few weeks ago, special services were commenced in the Glenview church, Kingston Township, which are now being very vigorously conducted. Between forty and fifty have been forward as seekers since the commencement of the meetings. The congregations are large, and the interest is increasing. A large ingathering from that neighborhood is expected."

LONDON.—Special religious services have been held for some time in the Dundas Street Centre Church, under the direction of Rev. G. N. A. F. T. Dickson. Considerable interest has been manifested in the meeting. The Advertiser of Saturday says:—"The special services in the Wellington Street Methodist Church have now continued for five weeks and about eighty persons have entered upon a new life."

HILLSDALE.—At Allenwood in Flos the special services held during the last four weeks have been graciously blessed by God. Bro. Snowdon says:—"Fifty, most of whom are heads of families, have already sought, and many have found peace through believing; and notwithstanding the unfavorable weather there were large congregations and deepening interest in the work. At Hillsdale, as the result of four weeks' services 18 united with the Methodist Church."

RAMA.—Rev. Thomas Woolsey sends the following:—"We have for some time past fully anticipated some special manifestations of the divine presence as our Indians, with but few exceptions, have been most serious in their general deportment, and, consequently, we were quite prepared, recently, for a remarkable breaking down under a rousing sermon preached by Bro. Chaney Johnson of Seagov. The meetings have been continued for ten successive evenings, and up to a late hour, our Indian brother from Seagov and our own office-bearers evidencing an intensity of interest in the work."

PETERBORO.—Brother Willoughby writes under date of March 9th:—"We are in the midst of one of the most blessed revivals with which I have ever been associated. We have already taken about one hundred and seventy names of seekers, while probably the gross number is about two hundred. Among these are many heads of families, and most of the remainder are most promising young men and young women. The interest is constantly increasing. The displays of saving grace during the work just closing, have been marvellous. It is soul-cheering to see how heartily the converts of two years ago, together with older members of the church, are labouring to win souls. We are working for glorious things next week."

BOND HEAD.—A very successful series of special services, which for a little more than five weeks have been held in Black's church on this circuit, has just been closed. Bro. Totten says:—"Our numerical increase was not so large as at Beeton a little time ago, yet we have been greatly encouraged by seeing a large number making a start for heaven. There were from the first of the meetings very powerful influences felt for good. We are hoping and praying that the good work may still go on. My excellent colleague Rev. S. A. Arvola labored very faithfully with me during the meetings. We have been greatly encouraged in our work during the present year. The spirit of the Lord has been at work amongst the people. Our last quarterly meeting was a precious season of grace. Rev. Dr. Carroll preached a very excellent sermon. A gracious influence attended all his words."

BELLEVILLE.—A revival meeting, which had been in progress in Belleville Second church for about four weeks was closed last Wednesday night. Bro. Cullen writing on Friday says:—"It was one of the most orderly and interesting meetings we ever attended. Out of about 20 persons converted, all adults but three, 16 have united with us. We formed them into a class numbering 21 members, and have organized an appointment for Sabbath afternoon, to be supplied three Sundays out of four, by one of our local brethren, the other one by the pastor. This appointment will be a feeder to our city services, though for class and prayer meetings their own school-house will be most convenient. On Sabbath next we begin our services in the church, and hope for a quickened membership, and the conversion of sinners, especially of those not saved in the recent services, but who are still seeking."

Rev. T. W. Handford will deliver his new lecture entitled, "Books, Book-making and Reading," in the Richmond Street Methodist Church to-morrow (Thursday) evening. Proceeds in aid of the Circuit funds of the Spadina Avenue Methodist Church.

RELIGIOUS INTELLIGENCE.

Evangelists are working among the wounded Russian soldiers at St. Petersburg, and a remarkable degree of religious interest is said to prevail.

It is announced that Rev. Lewellyn Jones, M.A., has accepted the bishopric of Newfoundland. Mr. Jones is a native of Liverpool, and was educated at Harrow and Trinity College, Cambridge, where he took his degree in 1866. He is at present Rector of Little Hereford, near Tenbury, South Wales.

The revisers of the Authorized Version of the New Testament met recently again in the ante room to the Jerusalem Chamber, and sat for seven hours. There were sixteen members present. The company carried on their revision to the third chapter of the Second Epistle of St. Paul to Timothy.

CANON LIDDON, in a letter on the Eastern Question, addressed to the Rev. S. Minton, frankly says:—"As you may know, I am a very decided 'High Churchman,' and have been so all my life. But I have had to confess to myself that in this great question the English Dissenters have been more loyal to the cause of truth and righteousness than we of the Church of England."

Says the Churchman:—"The doom of Turkey opens the non-Christian world to a much larger extent than had ever been the case before to the Christian missionary. It will be easy for Christian governments to put a stop to the persecution of Christians everywhere, and to gain for them that amount of personal and religious liberty which Christian governments generally accord to their non-Christian subjects. This freedom, once generally recognized, is another most important step to the conquest of the world by Christianity."

Rev. DAVID MACRAE lectured in Wellington Place, Glasgow, on Sunday evening recently on "The Use and Abuse of Creeds." What those who occupied the position he had taken up contended for was, he said, not that the Church should have no standards, but that her standards should be true standards, and not false ones; that they should serve as helps, and not as hindrances, to the progress of the Church and the advancement of God's kingdom. The most tremendous thing in the whole Confession was what was said in regard to God's dealing with the "wicked"—that was, subjecting them, soul and body, to everlasting torment. If it was true, why was it not preached? Keeping such things in the creed was simply a training in hypocrisy.

The statement is made by the Evangelical Continental Society that nothing has yet occurred in Spain to interrupt the regular preaching of the gospel. An exchange says:—"Every means, though, is employed to mislead the people as to the nature of the Protestant faith and to draw Protestants into the Catholic Church. In Toledo the report has been spread that the authorities have power to banish and arrest the Protestant minister and teacher, and that all who will not return to the Romish Church shall be punished and persecuted. These statements are made in the church, the streets, and in all the houses. The examination of the Evangelical schools held in December proved very satisfactory, and showed the superior advantage of these schools as compared with the official Catholic institutions."

PERSONAL.

—Gavazzi celebrated at Rome lately the fortieth anniversary of the beginning of his ministry.

—Rev. Dr. Wheldon, Editor of the Methodist Quarterly Review, expects to return home from Florida early in April.

—Mr. Francis Murphy has just closed a five weeks' temperance campaign at Washington. 13,000 names, it is said, have been secured for the pledge, and great enthusiasm has prevailed.

—Professor James R. Inch, M.A., Professor of Logic and English Literature in the institution, has been appointed President of Mount Allison College.

—Mr. Horatio C. King has withdrawn from the charge of the publishing department of the Christian Union, to devote himself to the Orphan, of which he has become co-editor and proprietor.

—The marriage of Princess Charlotte of Prussia, granddaughter of Queen Victoria, to the Prince of Saxo-Meiningen, was celebrated at Berlin on the 18th ult. with great splendor. The Prince of Wales and the Duke of Connaught were present.

—On Tuesday evening, 19th ult., Rev. T. Lawson, Palestine Mission, Manitoba, was presented by a few friends with Smith's Complete Encyclopedia of General Knowledge, in two large volumes, as an expression of their regard and appreciation of his labors.

—On the evening of the 14th ult. a party of friends from Alton, to the number of eighty, visited the residence of the Rev. I. Gold, at Charleston, when, after partaking of a bountiful repast provided by the ladies, and spending a most enjoyable evening, they presented their pastor and his wife with a sum of money in addition to other valuable presents, as tokens of appreciation and esteem.

—A large number of the friends of Mr. and Mrs. William Sturgeon, of Newboro', assembled at their residence recently, and during the evening presented Mr. Sturgeon with \$20 worth of silverware, accompanied with an address, expressing their appreciation of her faithful and efficient services for the past seven years as organizer of the Methodist church of that place.

—A deputation of ladies, consisting of Lady Stanley, Miss Power Cobbe, Miss Sheriff, Mrs. Fawcett, and others, recently visited upon Earl Granville, as Chancellor of the University of London, and presented him with an address of thanks from 2,000 women to the Senate and Convocation, for their adoption of a new charter, enabling the University to open all its degrees to women.

—Canon Farrar has been doing good work in Scotland recently on behalf of the temperance cause. The Christian World says:—"After addressing no fewer than seven meetings in Glasgow and Aberdeen in the course of a few days, he concluded his labors, in Edinburgh, by pleading in favor of total abstinence before a large audience, chiefly composed of University students. The meeting was most enthusiastic, and the Canon's speech was greatly appreciated."

CURRENT NEWS.

—Communists are causing trouble in the State of Hidalgo, Mexico.

—It is stated that Earl Beaconsfield is strongly opposed to a British annexation of Egypt.

—A colliery explosion occurred on Friday near Glasgow.

—The Quebec Legislature was adjourned on Saturday.

—An effort is being made to secure the adjournment of Congress by the 20th of June.

—The Spanish military contingent for 1873 has been fixed at 100,000 men.

—It is rumored in London that Lord Lyons may succeed Earl Derby as Foreign Secretary.

—Mr. Gladstone has announced that he will not contest Greenwich at the next general election.

—The Kaffirs have been defeated with heavy loss in a recent engagement.

—There are 578 American exhibitors at the Paris Exposition.

—In the Cleopatra obelisk salvage suit the Court has fixed the value of the vessel and cargo at \$25,000.

—Three attempts have recently been made to wreck trains on the Montreal, Ottawa, and Occidental Railway near North Nation Mills.

—Yellow fever prevails extensively at Rio Janeiro. There were over forty deaths from the disease during the first fortnight in February.

—The commercial prospects of Port Natal are reported as improving since the termination of the Transvaal war.

—Much damage has been done to the sugar crop in the Cuban district of Colon by inundation and a water-spout.

—Dr. Schlieffman having obtained a new firm from the Porte, is about to resume his excavations at Hissarlik as soon as quiet is restored.

—A new steamboat line between Montreal and Glasgow is to be established at the opening of navigation, which is expected to take place very early this season.

—Great distress prevails in the Bonne Bay district of Newfoundland in consequence of the scarcity of fish.

—Captain-General Jovellar and General Martinez Campos have received telegrams from King Alfonso congratulating them on the pacification of Cuba.

—Signore Cacioli has undertaken to form a new Italian Ministry, but has not yet been successful. He is a former Garibaldian, and is said to be deservedly popular.

—A meeting was held at Montreal on Tuesday night of last week for the purpose of promoting the emigration of unemployed workmen to Manitoba.

—A recent passage to Melbourne from London made by the Peninsular and Oriental Company's steamer Siam was the fastest on record, the mails being delivered within thirty-eight days.

—New Zealand will not be represented at the Paris Exhibition, Sir George Gray having informed the Governor that the colony is not in a position to undertake the necessary expenditure.

—An Orange and Green riot took place in Montreal last Sunday night. Two men were stabbed, but their wounds are not dangerous. Three arrests were made.

—Mr. Gladstone has been invited and has declined to represent Leeds in Parliament. He is expected to stand for Chester or Oxford University.

—German opposition to German representation at the Paris Exposition has been so far relaxed that the Emperor has signed a decree permitting German painters and sculptors to exhibit their productions at the Great Fair.

—The Discovery, one of the two vessels employed in the last Arctic expedition, is to be commissioned for surveying service, and it is stated that the command will be given to Commander Cameron, C.B., the African traveller.

—In the Spanish Cortes on Saturday the Finance Minister introduced the Budget, showing a deficit of about \$1,000,000, which, however, is expected to be balanced by the sale of State property.

—The Nova Scotia Bar Society has adopted the draft of a Bill for presentation to the Legislature to abolish trial by jury in civil cases, except where cause is shown why there should be a jury.

—A conspiracy, fostered by Ultramontanes, with the object of compelling the Pope to quit Rome, is said to have been discovered in the ranks of the Papal Swiss Guard, and forty of their number have been dismissed.

—Sir Wm. Palliser, the inventor of the rifled converted cannon, has offered to present the Canadian Government a seven-inch and an eight-inch rifled gun, to be delivered at Quebec free of cost.

—The Prince of Wales, President of the Royal Commission of the Paris Exhibition, on Thursday examined in detail with the Commissioners the progress of the arrangement of the objects sent from Canada, and afterwards conferred with the Commissioners upon the arrangements in connection with the Dominion trophy, which will occupy the centre dome.

—The Manchester Guardian's London correspondent has seen an important letter from Yokohama, stating that certain powerful Protectionist influence is at work in Japan which seems likely to lead to the adoption of a strong anti-Free Trade policy by the Japanese Government. All the European diplomatists at the Japanese Court, except our own, rather encourage than discourage this tendency, and Sir Harry Parkes finds it difficult to fight the battle single-handed.

—The Duke of Marlborough, First Viscount, speaking the other day on the prosperity of Ireland and decrease of crime, observed that the tide of emigration had nearly ceased; and whatever life and strength and vitality were left in the country, were no longer seeking an outlet on foreign shores, but the bones and sinew of Ireland were remaining in the country. His Grace referred to the statistics of the savings banks to show that the country was progressing.

—The Great Western presents an encouraging financial statement. The accounts show a balance, after providing credit for the various reserve funds, for the last half-year sufficient to write off the revenue overdraft and arrears of dividend on preference stock for the previous half-year, to pay a dividend on preference stock, to pay a dividend on ordinary shares of five-eighths per cent., and to carry forward two thousand pounds.

—A peace meeting held in Hyde Park on Saturday under the auspices of Mr. Bradlaugh, and numbering some two thousand persons, was broken up by a still larger mob. Mr. Bradlaugh was beaten, and several persons were slightly injured. Mr. and Mrs. Gladstone were attacked as they were going to church on Sunday, and had to take refuge in a friend's house; and Prince Teck was insulted by a crowd who mistook him for the Russian Ambassador.











