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# Literary and Religious.

THE FUTURE OF ROMANISM

BY REV. JOSEPH COOK.

PAPAL POLICY CHANGEABLE. If the Pope is infallible, he is irreformable except by death and a successor. Although no link in a chain can be bent easily, a suc- | material both for moral and political reforms; cession of links may easily change its direc- but did Romanism kindle it? tion. 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 mediæval 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-Zealander, in the midst of a vast solitude, shall take his position on the remnant of some arch of the London bridge to sketch

fallible 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.

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 Roman-

ists, but Romanism? Will not that be the

strategic line of effort for changing an in-

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? Glauce 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 suffored 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 is not without vague religious inspirations, European wars, as Germany has been? which almost seem to have come down to Where are the demoralizing influences in him by hereditary descent. But he is at Italy to account for her inferiority to Prussia | the same time choked by ignorance and to day as a moral, intellectual and political by subserviency to superstition in many cases. force on the globe? I was assured in Rome It was my fortune once to ride from Pointeby a most scholarly and painstaking Italian | au-Trembles to Montreal, when a driver said 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 prayer in them when the grasshopper plague so many men who were not religious defended that enterprise which Garibaldi led, and which finally the brave Victor Emmanuel

be at its front. It is not surprising that Plus IX., soon after his succession 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

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 recupe ative force to flounder back into the sea? How is it that Protestant nations not greatly favored by climate or position, strike into the vanguard of progress, wihile 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-

ropical 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 the state of society does! It has been my fortune to be mobbed on the St. Lawrence for temperately 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 to 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 knowhow beautiful the shores of a portion of the Eastern provinces have been made by the marvellous local sorcery east 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 a so much wax by mon 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 subserviency to Romanism and its contagious quickening in the Protestant spirit of educati n and selfrule. 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 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 implored the aid of our know that two hundred million people 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 effered hands the power to mass the Romish vote, was here last summer. They came into these structures by the roadside, and burned in-

over each other in billows. They had eaten up the very fences previous to the swinging of the censers, but they jumped over ,and over each other and away from the censers, until there was not a grasshopper left on our fields." "Why have you not swang the censers this season?" "It is for our sins. 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 lighthouse for the range of the Rocky Mountains and the great valley between the Sierras and other day, conversing lately with a Bishop give political as well as religious allegiance." 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 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 Posident Tenney, "mediæval Spanish Catholicism voting in Colorado. If the Spirit of the Lord descends with tongues of fires on a Christian college in the Now 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 vment, 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 late-17 had been threatened with assassination, and had written this pampblet 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 Protes tant 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 Romanisn, we have a loud call for the inspiriting 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 Remanism. 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 perverts 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 Provencal letters; but we once knew how to manage Courts, and shall we not lerra 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 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 he is ours, unless he is more honest than most politicians are ?" This solilogny of the Jesuit Power is heard oftener on the Tiber than we cense and offered prayers." The man was think. It seems to have been overheard by

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 The priests will not interfere." I was then except by agitation. We must, therefore, odeasionally, difficult as this topic is, speak very frankly as to the divided allegance 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 Colorado. Conversing with its President the Bishop of Rome": and the sense is: "I do

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 then upward to those highlands of Central the most significant trait of the agitation Mexico which are ultimately to contain a 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

Let us stand by the Roman laity when they do not stand b 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 somo occlesiastical politicial manœuvres which canno 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 ral 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 glauce 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 bard. 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 Befast. 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 arge, 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, "Soience 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 com-

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; 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 MOHAM-MEDANISM.

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 any will not work neither shall he eat.' Even But the lex loci was passed. It declared that the monk, in his better days, consecrated labor by working with his hand; and if aristoindustrial. No Christian who knows the Gospel can possibly believe that it warrants him | ily making himself a beggar. in living uselessly by the sweat of another ic, 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 but simply betrothed to a young man, who faintest hint in its New Testament. 'Put up again thy sword into its place, for they that merely of the public, but of a large number of take the sword shall perish with the sword.' his scientific brethren, by the rashness with It was not Christianity that persecuted under which he had intruded his speculations into Torquemada, but an established Church tremregions far beyond those which are properly bling 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 hnmanity. 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. border state of Nepaul. Widow burning is a 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."

## WILLTTIER.

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 me of that which never was nor shall be." But his power is impregnable and his influence and, in a certain sense, its leader. The influence of Byron upon his generation is an inpoets, 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 antislavery protest was a distinct and efficient

effective as any speeches. 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 thefervor 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 conservatism could not very well appear to "And, sic, the grasshoppers began to leap It is the explanation of the Pope's remark science in Europe—to have violated the obli. power. Those days happily are gone. The the truth."—Donald Fraser.

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 and this is equally true, no matter what the | years that his fame has been most truly degree of the apparent probability. For a 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

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 inhericharity to its members. Its social idea is tance. Think how such a law would operate industrial, not predatory or military. 'If as a bar against the spread of Christianity. neither change of faith nor loss of casto should affect rights of property. That was eratic idleness has intruded itself into Chris- ] a mighty change; and now a young man of tendom, it is anti-Christian as well as anti- good family and good prospects can embrace the religion of Jesus Christ without necessar-

Another abomination swept away is the man's brow. That Christ'anity is monogam- 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, propagandism, of which there is not the happened to dic, 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 boing 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 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 be sent them word he would not allow the sacrifico. 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 cus-Paul said to music, "Away! thou speakest to toms, and we don't interfere with yours." 'Very well," said Sir Charles, "as it is your custom to burn widows, go and prepare the sure. The man whose song reaches and funeral pile and burn the woman; I won't touches the heart of youth inevitably affects prevent you; but my country has a custom; it. If, as is sometimes said, the poet is the and when men burn women alive, we have child of his time, so also is he its teacher, the men and confiscate their property; and, while you are preparing the funeral pile, I will get the gibbets ready, and hang every teresting study; that of Wordsworth and Brahmin concerned in the burning." The Tennyson might also be traced. Our own 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 element of the movement, and Lowell's strength and wisdom to resist temptation and "Biglow Papers" were a powerful ally of to cease from sin. His proper consciousness is, good political influences. Those sharp and "I am the Lord's." His proper course is canny strokes of satiric humor were quite as | walking in the Spirit. If he sine, he contradiets and dishonors his calling as well as his But the most prolonged and noted inflat profession. If he clings to God in all things ence of this kind, the leadership of the poet 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 helpe a. 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 verse, and his personal isolation from politithe Spirit has ceme, there is "sanctification carried to success, that a Pope pledged to perfectly in earnest, and thoroughly honest. Bismarck and Gladstone, but not by America. Plaint one of the most distinguished men of tics and current affairs deepened its moral of the Spirit" accompanying the "belief of

# The Family Treasury.

## Good-Night. . .

Good-night! a word so often said, The heedless mind forcets its meaning: 'Tis only when some heart is dead, On which our own was leaning. We hear in maddening music roll That last "good-night" along the soul

Good-night! in tones that never die It peaks along the quickening ear, And tender gales of memory Forever wait it near. When stilled the voice—oh, crush of pain— That ne'er shall breathe "good-night" again.

Good-night! It mocks us from the grave. It overleaps that strange world's bound, From whence there flows no backward wave It calls from out the ground, On every side, around, above, Good-night, good-night to life and love.

Good-night! Oh wherefore forles away The light that lived in that dear word? Why follows that Good-night no day, Why are our souls so stirred? Oh, rather say, dull brain, once more Good-night! thy time of toil is o'er.

Good-night! now cometh gentle sleep, And tears that fall like welcome rain. Good-night! Oh, holy, blest and deep The rest that follows pain; How should we reach God's upper light. If life's long day had no "Good-night?"

#### Am 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. Nothing but the most stupendous foolishness or the wildest hallucination can prevent any man who is engaged in forwarding this shocking business from seeing that he is sapping the national credit, tainting the national honor, inflicting incalculable damage upon the business world, and convicting himself of being a thief. It is profoundly humiliating to know that there are men enough in Congress who favor this abominable scheme to make it doubtful whether it can be blocked by a presidental veto. To find powerfulnewspapers, powerful politicians, men who regard themselves as statesmen, whole sections of the country, carried away by this madnessnay, rather bearing it boastfully, and insistbut the highest political honesty—is simply astounding. Words can do no justice to the surprise and indignation of the honest patriotism of the country in contemplating this horrible lapse from the national dignity and

There is one good result that will come of 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. There are states that can never borrow any more money. Perhaps it will be well for them that they cannot, but, it is quite possible that they may see the time when they will be glad for some purpose to discount the future a little. Certainly the West and South will find it very much harder to borrow money in the future than they have in the past. This they must expect, so far as foreign capital is concerned, for that capital is very sensitive; and if New England or The days of her pleasant school life glide by New York capital goes West or South for investment, it can only demand a ruinous rate of interest, for it can never know when its claims may be repudiated altogether. These states are all paying a higher rate of interest than would be necessary if their credit were good. Nothing is better understood than the fact that a good trustworthy security can get moncy at half the rates that the West and South have been paying for years. All sins of repudiation go home to roost, and if this country should be so base as to undertake to pay its debts at ninety cents on the dollar, it will be obliged to pay more than it will gain by the proceeding the next time it may undertake to borrow money in the markets of the world. Retribution for all wrongs of this kind is as certain as the sun's rising and set-

# Three Good Lessons.

" One of my first lessons," said Mr. Sturgis, the eminent merchant, " was in 1813, when a fine fleck of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as

he said: " Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"" What does grendfather mean by that?" I said to myself. 'I don't expect to have sheep.' My desires were moderate-a fine buck worth a hundred dollars. I could not exactly make out in my mind what it was, made sauntering either a necessity or a debut I had great confidence in him, for he was light, now give way to the vim and vigor of a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the be you faithful and you will have the reward.

came to New York as a clerk to the late | ters and pills. If you have never tried it, Lyman Reed. A merchant from Ohio, who keew me, came to buy goods, and said, shoulders well thrown back, your head up, Make yourself so useful that they cannot do and remember that your legs—and especially without you.' I took this meaning quicker than I did that of my grandfather.

partnership was made known, Mr. James don't believe it observe the motion of some ed energy and fire on the Westminster scru-Geery, the old ten merchant, called in to splendid woman who knows how to move, or tiny. We knew old Lear when we were boys; abilities.

congratulate me, and he said: 'You are right | study the gait of a man who has some spring | he is no older now. Most of the young men 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; carefulness 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. We talk of the lazy poor because they are a burden to the community; are not the lazy rich, after all, the rottenness at the core? "Every woman, from the Queen on the throne to the little Pippa who passes every day to the filature, has her work to do, and is responsible for the due performance of it. All service ranks the same with God. All are servants equally in His sight."

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 schooldays 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. She lounges, reading the newspaper, chatting with others as purposeless as herself, warming her feet or gazing out of window, until eleven; then she retires to arrange her toilet for the evening, perhaps to examine clean clothes from the wash, or perform some other household duty-duties not to be omitted, but which the economical woman (one who has learned the value of time) would have completed before the day began; then she dresses for afternoon calls. and. list in hand, descends to the lunch table. Here nearly another hour fades away before she begins her afternoon round, flitting from house to house, cheerfully chatting of the Shaughran, Nilsson, Kellogg-of everything, in short, which concerns the shows of life, but careful as one walking over pitfalls to avoid every subject of vital interest either to ing that it is not only 'sound statesmanship herself or others. Then, the visits or drive ended, she hurries home in season to dress for dinner, and go somewhere afterward, as if to exhaust to the last drop her own vital strength and the hours of the day. This little record is not overdrawn. With certain modifications, this is the substance of the life of wives and daughters of well-to-do merchants this business, and as it will come in the form in our cities. These days are varied by certain mornings given to music and others to painting. But how small the average of those who achieve anything worth doing! . A man to be a painter must not paint with half his mind. The same law holds good of the wo-

> 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. No one asks the girl what is to be her employment, what she is preparing for. one after another; frequently no accurate scholarship has been required of her; and when the routine stops, she is without rudder and without aim .- Harper's Magazine for

# "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. How grateful the crisp air is to the lnngs! 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!

The able-bodied man who will crouch down shiveringly in the corner of a street-car-in an air fetid from the pack of humanity brea-I was eleven years old. My grandfather had thing 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. Even a ride in a buggy or sleigh robs the trip of half its benefits. The air is good, to be sure, but the exercise is lacking, and its resulting benefits to the blood and the muscular and nervous systems.

Who that has experienced it would exchange the exhibaration 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. The lassitude of spring and the langour of summer, which

Realth, seeking its natural expression of activity under favorable conditions. Winter-walking is a sure cure for cold feet. sheep. After I got into the field I could not keep It banishes the "creep-crawls" from the his words out of my head. Then I thought spiral column, and sends the sluggish blood of Sunday's lesson: 'Thou hast been faith- about its business. As a "hervine" it is a ful over a few things, I will make thee ruler million times better than medicine, and for over many things.' I began to see through improving the complexion it is worth a whole it. Never you mind who neglects his duty: harbor-full of lotions and washed. It will put an edge on appetite that you can't buy at the dector's, and in promoting digestion is better "I received a second lesson sum after I | than a corner drug-store's entire stock of bittake a walk. Keep your mouth closed, your your hips-were given you to walk with, Some people walk with their knees, bodies "Well. I worked upon these two ideas and shoulders,—and no wonder they don't until Mr. Reed offered me a partnership in like it. We don't like to see them. There is when we first heard them preach. Charles the business. The first morning after the an art in walking as in other things. If you James Fox is still speaking with undiminish-

and litheness to him. There ought to be a and maidons whose love passages entertained Professor of Walking in our gymnasiums and us when we ourselves were young, are old past that, learn how to walk by walking; and now is a good time to begin.-Golden

### 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. 26). They are strangely forgetful of innumerable fiery martyrdoms, very much more slow in their torture, and therefore more cruel, than the seven-times heated furnace of Babylon. Mr. H. F. Talbot has discovered ample proof in the Assyrian writings that both this punishment, and that of casting men alive into a den of lions, as Daniel was treated, were in common use at Babylon during the reign of Assurbanipal, who preceded Nebuchadnezzar on the throne by less than 20 years. Saulmugina the younger brother of Assurbanipal, having risen in rebellion against his sovereign, and having failed in the attempt, was not spared by his angry brother. The following brief record is sufficient to tell its own terrible tale : " My rebellious brother, Saulmugina, who made war with me, was cast into a burning flery furnace." Many of Saulmugina's adherents were treated in the same manner; and the remainder were otherwise disposed of in the following way, as Assurbanipal very pithily says: "The rest of the people I threw alive among bulls and lions, as my grandfather Sennacherib used to act; and I, following his example, have thus treated these rebellious men." Truly may we exclaim, with the Psalmist, "The dark places of the earth are full of the habitations of cruelty."-Quarterly Review.

### 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 au overcoat pocket, where they had accumulated after having been furnished him by Mrs. Lincoln. Usually, he drank tea and coffee at the table, but he preferred milk, or cold water. Wine was never on the table at the White House, except when visitors, other than familiar friends, were present. The President's glass was always filled, and he usually touched it to his lips. Sometimes he drank a few swallows, but never a whole glass, probably. He was cordial and affable, and his simple-hearted manners made a strong impression upon those who met him for the first time. I have known impressionable women, touched by his sad face and his gentle bearing, to go away in tears. Once I found him sitting in his chair so collapsed and weary that he did not look up or speak when I addressed him. He put out his hand. mechanically, as if to shake hands, when I several minutes before he was roused enough to say that he "had had a mighty hard a sudden softness of composure which was day." Once, too, at a reception in the much unexpected. White House, I joined the long "queue" of people, shook hands with him, received the usual "Glad to see you, sir," and passed on. Later in the evening, meeting me, he declared that he had not seen me before, and explained his preoccupation of manner while the people were shaking hands with him by saying that he was "thinking of a man down South." It afterwards came out that "the man down South" was Sherman. Once, when a visitor used profane language in his presence, he rose and said, "I thought Senator C. had sent me a gentleman. I was mistaken. There is the door, and I wish you good-night." At another time, a delegation from a distant state waited on him with a written protest against certain appointments. The paper contained some reflections upon the character of Senator Baker, Lincoln's old and beloved friend. With great dignity, the President said, "This is my paper which you have given me?" Assured that it was, he added, "To do with as I please?" "Certainly, Mr. President." Lincoln stooped to the fire-place behind him, laid it on the burning coals, turned and said, "Good-day, gentlemen."-From Reminiscences, by Noah Brooks, Scribner for March.

# 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. The churches in which we worshipped have been enlarged or rebuilt. The preachers to whom we listened are dead; and the faces we remember so well are no longer seen in the old pews; or, if they are there still, they are greatly changed. The brilliant and romantic lads of our youth have become hard and prosymen; the bright, wild girls have become very uninteresting matrons; the aged people, whose sorrows and longliness we pitied, or whose sanity we reverenced, have all passed away. We ourselves are conscious, as the years drift by, that our strength is not what it once was; that there is less of elasticity in our step; that we are more easily tired; that our sight is at times a little dim, and our hearing a little dull. But we open our books, and the vanished years return. Time has run back and fetched the age of gold. The fancy of Jeremy Taylor is as free and as fresh, and the wit of South is as keen, and the fervor of Baxter is as intense, as

high schools. But let those of us who are married people, and occasionally wrangle over the expenses of housekeeping; but Romeo and Juliet are courting still; • "Forever will he love, and she he fair."

> What books you will choose as your intimate friends will depend upon your humor and taste. Dr. Guthrie's choice seemed to me charming. He told me that he read through four books every year-the Bible, The Pilgrim's Progress," four of Sir Walter Scott's novels which he reckoned as one book, and a fourth book, which I have forgotten, but I think it was "Robinson Crusoe." You will choose some books because they are invigorating as mountain air; some because they amuse you by the shrewdness of their humor; some because they give wings to your fancy; some because they kindle your imagination .- Dr. Dale, in Lectures on Preaching.

#### "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 Icom the shadows vague and vast, For Love shall save us all.

There is no hope but this to see Through tears that gather fast and fall; Too great to perish Love must be, And Love shall save us all.

Have patience with our loss and pain Our troubled space of days so small; We shall not stretch our arms in vain, For Love shall save us all. O Pilgrim, but a moment wait,

And we shall hear our darlings call Beyond Death's mute and awful gate. And Love shall save us all. -Scribner for March.

### 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 childshness 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." An exchange says: Even Mr. Thomas Carlyle in his old age, and after a long omission of them. now finds a comfort in returning to the prayer of his childhood and youth. In a letter written to an old friend, a Mr. Erskine, he writes: "I was agreeably surprised by the sight of your handwriting again, so kind, so welcome! The letters are as firm and honestly distinct as ever-the mind, too, in spite of its frail enviconments, as clear, plump up, calmly expectant, as in the best days. Right so; so be it with us all, till we quit this dim sojourn, now grown so lonely to us, and our change come! Our Father which art in heaven, hallowed be thy name, Thy will be done; ' what else can ve sav?

"The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely intomy mind with an Words. 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 told him I had come at his bidding. It was it were, read them word by word-with a sudden check to my imperfect wanderings, with

"Not for perhaps thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature: right worthy to be recommended with an 'After this manner pray ye.'"—Exchange.

## 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. Before the day's march begins he should gather up a portion of heavenly manna to feed the innerman. As the Oriental traveller sets out for the sultry journey over burning sands by loading up his camel under the palm-tree's shade, and fills his water flagons from the crystal fountain which sparkles at its roots, so does Christ's pilgrim draw his morning supplies from the exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh; the mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, toward the gates of heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in his chamber of Peace, "who awoke and sang," while his window looked out to the sunrising.

## Why they Often Fail.

Not being faithful in small things, they are not promoted to the charge of greater things A youngman 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.

The habit of doing his work thoroughly and conscientiously is what is most likely to enable a young man to make his way. With this habit, a person of only ordinary abilities would outstrip one of greater talents who is in the habit of slighting subordinate matters.

But, after all, the mere adoption by a young man of this great essential rule of success shows him to be possessed of superior

## Good Mords for the Young. BY COUSIN 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 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 Saturthem 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 deal cast down; for work was scarce, neither knew where he could obtain a situation if he was the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend,—

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could be have made the mistake?" said Harry.

"Oh! he was very busy when six o'clock came; and, handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-

"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 trifle? 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 intrasted 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. Five years afterwards, Harry was Mr. Wilson's partner: and George worked in the same shop again, but as a common laborer.

There is nothing like a good character when you want employment. Some young men can always get work, no matter how dull the times are; while others can find nothing to do when hands are scarce, simply because they cannot be trusted.-Kind

#### "God Helps Those Who Help Themselves."

Wouldst thou do a deed worth doing? Doth a far and fiery torch Wave thee on, to be pursuing Through the dim, enchanted porch?

Try the matter: be it worthy Deed of pencil, nep, or sword; Follow on, let nought 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 sway; Even Ged, in his creation.

Patience 1 patience with thy failings, With thy little racking best; Wherefore waste thy time in wailings? Do-and trust him for the rest.

Truest courage is in trusting: Truest trusting is to try : Truest dignity—not rusting, But to fight, and never fly.

Did not do it in a day.

Better than an angel's mission May be thing, 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 ateresting and instructive story; "Such a foolish little girl as Alice is,

tea store down town."

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 alove the store, Young men often fail to get on in this world | mother; it does look pretty when the gas is because they neglect small opportunities. lighted; but, then, you know, it's only glass, after all."

"Why only glass, my son?"

"Why, glass is so common: just as common as—windows," said the boy, at a loss for suitable comparison.

"But common things are often the most beautiful, my dear, and in this case you have put your contemptuous only before one of the most interesting and useful things manufactured by men. The word glass, which our Saxon ancestors spelt glacs, was at first given to all things that could shine. The Germans called amber gles, the Swedes termed gold glis, and the French called ice glace, all for the same reason; while our words glare, glance, glitter, and glisten are derived from the same roots."

"What is glass made of?" said Alice. "Just of sand and ashes, called scientifically silica and an alkali, with something else

called a flux, to make it melt easily—lead

borax, manganese, or some other metal." "I know how glass was discovered," said Tom: "our teacher told it to us. One day some Phœnician sailors, who had a cargo of soda, landed near the mouth of the river Belus, at the foot of Mount Carmel, in Palestine. They made a fire to cook their supper, honest in little things will also be honest in and took some lumps of soda to stand their pot on. The fire was so hot it melted the soda and sand, which ran together and thus became glass."

"Yes, that is the old story, though a good many people doubt it; but it is certain that glass was made by the Egyptians at least 3,000 years ago, or before the Hebrews came out of Egypt, as we read in the book of Excday evening, that he could only give one of dus. Glass beads of ancient date are found in the catacombs and among the ruins of Egypt, and, curiously enough, the earliest glass known was that which has been so morning, and that he would then decide on much talked about of late, blue glass; the the one he wished to remain. So the young | Egyptians seem to have originated no other men returned to their boarding house a good | color. Nearly all the nations of antiquity seem to have known about and used glass. It was, of course, among the 'spoils' which the Jews carried up into Canaan; it was made in Rome two centuries before the Christian era, and from thence spread to Gaul or France, Spain and Britain. The Roman glass was wonderfully beautiful and possessed a texture more like that of precious stones than can be made at the present day. It was of all sorts of colors, transparent and opaque, and used for all sorts of purposes, the colors being given by metals. Often two or three layers of different colors and kinds were laid closely together and heated till they united at the edges, and then the outside layer was cut into beautiful and intricate patterns. But the most curious process was the putting together, according to a certain pattern, rods or threads of different. colors and shades, and combining them in one rod, which, while it was still warm and soft, was drawn out to any degree of fineness .. When the rod cooled, flat pieces were cut off,.. on the surface of which would be seen beautiful pictures, some of the lines of which were so fine that they can only be seen by a magnifying glass.

"In the Middle Ages, the Venetian glass: was the most celebrated. The great cathedral of St. Mark was built in the eleventh century, and as its inside surface is almost entirely covered with mosaics, chiefly composed of glass, a great quantity of glass workers were drawn together from Asia and elsewhere, and glass-making became the chief industry of the city. The Venetian glasses, cups, mirrors, &c., are all very light and elegant; and there were six different kinds of work in which the workmen. who were all placed upon the island of Murano and protected by government, excelled, the chief of which were vitro di trina (lacework), latticino (with milk-white threads), erackled or frozen, avvanturino (speckled with gold).'

"Was glass always used for window-panes, mother?

"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 cra. During the Middle Ages it was made for windows in all European countries, and was especially applied to hurches whose stained or painted g dows 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

"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, 2,283 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 Keppler

the telescope, in 1571." "I should like to see glass made."

"Yes; some time I will take both you and Alice to a glass-house; the process is very interesting. First the ingredients are pulverized very finely and baked. Then they are melted together, and the melted mass is either poured into moulds and pressed into shape, which is an entirely American invention, or blown into bubbles and then shaped by the skill and taste of the workmen, and after mother; I could hardly get her away from the | this every article must be annealed—that is, gradually cooled to prevent their flying to "But, mother, it was so beautiful," said pieces when anything touches them. Somethe little maiden, just returned from the times the glass is made very tough by rare treat of an evening's walk among the plunging it into hot oil while it is still warm in which case it may be dropped on a stone floor without receiving any injury. There are six kinds of glasses made, each requiring: a peculiar fabrication and a peculiar building and furnace. These are, bottle, crown, sheet window, plate, flint, and colored glasses. You would be interested also. I think, in the process of cutting or engraving glass. Formerly this could only be done with a diamond or very hard steel point, and under the pressure some of the very finest and heaviest plates would develop a crack or flaw which rendered them useless; but recently a pro-cess has been discovered called a sand-blast, by which fine, sharp sand is blown steadily against the glass; the curiosity is that a piece of lace fastened on the surface will not be injured, while its pattern will be distinctly cut upon the smooth, polished surface."

## Sweet Things.

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

2507-2519-1<del>y</del>

# Our Sunday School Work.

Sabbath, March 24th, 1878.

(FIRST QUARTER.) INTERNATIONAL DIBLE LESSON.

No. 12. MANASSEH BROUGHT TO REPEN-TANCE.-2 Chron. xxxiii, 9-16.

Golden Text :- "As many as I love, I rebake and chasten; be zealous, there fore, and repent."-Rov. iii. 19.

. Topic :—Chastening Improved.

#### HOME READINGS.

M .- 2 Chron xxxiii, 9-16. Chastening improved. T .- Job. v. 1-18. Chastening from God. W .- Pan. XXXIX, 1-19. Chastening for sin. T.-Prov. iii. 1-12. Design of chastening. F.-Lam. iii. 22-36. Support under chastening. S.-Pes, xxvii, 1-14. Prayer under chastoning. S.—Pea. xciv. 1-15. Benefits of chastening.

## OUTLINE.

Hezekiah was succeeded by Manasseh, his son, when the latter was only twelve years old. Manasseh was a very wicked king, but reigned for nearly fifty-five years. "Of this, the longest reign in the annals of Judah, our accounts are extremely scanty. In the Second Book of Kings, it fills only eighteen verses, which are occupied with a general description of the monstrous evils of the period, almost to the exclusion of particular incidents. It would seem as if the sacred writer abstained from recording more of a reign so disgraceful than was sufficient to point out the lesson of retribution. The narrative in the Chronicles is scarcely longer; but it is distinguished from the other by one remarkable feature, the story of Manasseh's captivity, repentance and restoration," set forth in the present lesson.

### NOTES.

(9.) So: And, or, so that. To err: To go astray. Do worse than: Or, do evil more than. The heathen, whom, etc.: Those driven out by Joshua. The reign of Manasseh was a reign of fearful degradation. (10.) And the Lord spake: See 2 Kings xxi. 10-15. His people: Manasseh's people. Hearken: Pay attention. From this verse it appears that Manasseh was faithfully warned during this apostacy. (11.) Wherefore: According to Deut. xxviii. 15, 36. Captains of the host : Commanders of the army. Took: Took (or led) captive. Among the thorns: Read instead: with rings (or hooks). Some of the ancients used to put a ring through the lip or nose of distinguished prisoners, and thus lead them away. This treatment is supposed to be referred to here. Fetters: Manacles, as well; literally, brasses, as we say irons. Carried him: Marched him off. (12.) Affliction: distress. His God: Psa. lx.1. Humbled himself: 1 Pet. v. 6. Adversity brought the king to himself. (18.) And prayed unto him: True prayer is a sign of repentance, and return to God. Was entreated of him: Had regard to his entreaty. Supplication: Request for favor or grace. Brought him again: Brought him back. Knew: Knew in his heart and by experience: realized. He knew it before by precept and as matter of fact. That the Lord he was God: Or, that the Lord is the (true) God. Psa. ix. 10. (14.) David: Zion. Gihon, in the valley; Better, Gihon-in-the-valley; or, which was in the valley. Compassed about: surrounded (with the wall). Raised it: Raised Ophel. Cuptains of war: Army commanders. (15.) Strange gods: Literally, gods of the stranger. The idol: The graven or carved image (v. 7 and 2 Kings xxi. 7); probably a sun or Baal imago. Altars that he had built in the mount : Alters for Baalim (v. 8-5, 5, and 2 Kings xxi. 8.5), turning the mount into a high place; Mount: Mount Moriah. Gen xx. 2, 14. (16.) Repaired : Or, built. Thank offerings : Same expression as the sacrifice of praise of the New Testament (Heb. xiii. 15). God of Israel: ·God of Jacob. His commanding Judah to serve the Lord was a proof of the sincerity of his repentance. He tried to undo the evil he .had done; but, from the following verse, it appears he was only partially successful.

# Dip it Up.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them: "What is the matter?"

"We are dying for water," was the re-

"Dip it up, then," was the answer. "You are in the mouth of the Amazon River."

There those sailors were thirsting and suffering, and fearing and longing for water, and supposing there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though it seemed to them that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up."

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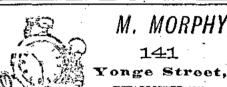
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# Christian Guardian AND EVANGELICAL WITNESS.

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 Czar has not yes ratified the treaty of peace, but is expected to do so in the course of a few days. Raouf Pasha and Gen. Ignatieff have gone to St. Petersburgh for the purpose of securing its ratification, and it is stated that Raouf Pasha will ask for a second reduction of the indemnity to the amount of three hundred millions. It is now reported that the Mohammedans in India are greatly excited in consequence of the everthrow of Turkey, and serious trouble is apprehended, unless the British Government takes anti-Russian action shortly

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. What would be the use of an arbitration, if after all the time and labor spent the decision was not binding? have in all ages been a potent element in What makes the case werse is the fact that promoting the growth of the spiritual life. the United States eagerly clutched the large award of the Geneva Convention, in spite of the protest of the British Commissioner; and after paying off all the claims the award was intended to cover, there remained about \$9,000,000, which should in justice be paid back to England. To say that the award is greater than the value of the whole fish caught cannot be true. For if it had been so proved, the Commission would never have awarded what they did.

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. A golddollar is worth more than a silver dollar. But the new law declares that where a man actually owes a gold dollar, he may pay his debt with a silver dollar. There can be no room for dispute that so far as relates to past transactions, in which gold was understood to be the standard of value, it is a dishonest measure. As regards the future, it will not be of so much importance. A law declaring a silver dollar to be of the same value as a gold dollar cannot make it so. American silver will simply become, like American greenbacks, a depreciated currency. Fifty Acts of Congress cannot make a silver dollar pay for more goods in the foreign market, than what it is actually worth. And merchants must adjust their prices according to its real value.

Italy new 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. Indeed, Italy, as now known, is substantially a new nation; and her present prosperity and importance are largely owing to the policy of Victor Emanuel, the late King, and the first "King of Italy" in the modern sense. Last Thursday, Humbert, the new King, opened the Italian Parliament in person, and delivered the Speech from the Throne, from which it appears that he is determined to pursue the same judicious and liberal policy that characterized his father's reign. In opening, he said: "We shall consolidate and render fruitful the great work of Italian unity, to which its glorious founder devoted his life." After enumerating the various Bills for electorial, financial, and administrative reforms which will be submitted during the session, the speech continues: "New treaties of commerce will provide fresh resources for the treasury and advantages for trade. The experience of recent wars renders it necessary to place the army and navy on a new footing with regard to arms and material, which science is daily perfecting. We unbesitatingly assented to the Conference, desiring to secure a durable peace for Europe. Our impartiality will give greater value to our counsels, and our recent history will afford convincing argument for supporting solutions most in conformity with justice and the rights of humanity. Such is our faith, which, eplendidly confirmed by living facts, is preparing for us the most precious alliance—the alliance of the future."

The subject of emigration to British Columica has attracted considerable attention for allong time; and at present the British Columbia Government are offering many inducaments to settlers in the way of giving land at anall prices and on easy terms of payment. As the late Rev. E. White was somewhat severe x ériticised a number of years ago for having written favorably of this promittee on Emigration and Colonization at | partial judges that our present book is not so Ottawa, may be of interest. His account of perfect as to be incapable of improvement. No doubt, the effect of this intense exclusive probably will err, as they have erred again only for short periods. The average salary with pleurisy.

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 Devorshire, and said the people were a fine, robust, intelligent race. The thermometer in summer generally ranges about 80 deg. and in winter never lower than 20 deg. below freezing. He thought the Province was adapted for stock-raising, and the beef fed there was actually as good as that of England. Fruit, he said, could be raised in great quantities and excellent quality, and he thought that in time British Columbia and Vancouver Island would be great fruit-growing countries. The surface was broken in some places by hills and valleys, but good roads and bridges were being made, and these in districts of the most fertile character. Sheep are plentiful in some parts of the mainland and the islands in the Archipelago to the north. Mr. O'Leary thought that about a fourth of the land in the Province was arable. Fish and game are here exceedingly abundant, and he said that fisherel for the cure of consumption was about to become an article of manufacture, Farm laborers got from \$25 to \$45 per month according to merit, and servant girls who were scarce, could command from \$24 to \$30 per month. The timber was inexhaustible and of the finest quality, and of the best kind for ship building, and he looked, upon that branch of trade as being an important one in the future of British Columbia. The gold region occupied about one third of the population, who were a law-abiding and peaceable class. He denied the stories about the miners' camps; they were not true. The Indians were quiet and well disposed. Mr. O'Leary said that he considered British Columbia a most eligible field for immigration and in many respects superior to Manitoba, except in an agricultural point of view.

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The Episcopal Methodist Church of the

United States has repeatedly enlarged and revised its authorised Hymn book; and is just now publishing a new revision. The hymn-book used in the Methodist New Connexion in England and Canada contains a number of popular hymns not in the old Wesleyan Hymn-book, and some from published a revised and enlarged edition of their hymn-book; which embraces a number of modern hymns which were not in their old hymn-book. The hymn-book used in all the congregations of the Methodist Church of Canada, with a few exceptions, has had no addition or revision since the supplement was added in 1810. All defects of expression, and many hymns which never proved to be practically suitable for public worship, have been retained; and all the best modern hymns are of course excluded. This places our book, which once was the best hymn-book in the world, at a disadvantage, when compared with some more recent hymn-books. Beyond question, it contains many of the best Christian hymns that the world has ever seen, rich in scriptural truth and Christian experience. But it leaves out a number of inspiring and beautiful hymns, that have won their way to the hearts of the people of God of every denomination; and it retains many that do not increase the value of the book as a collection of spiritual songs.

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. Owing to the difficulty and expense of getting a committee so widely separated together, no meeting of the committee has been held since the General Conference; but we have reason to know that members of the committee, both in the East and in the West, have given a good deal of labor and attention to the work; and will come to the meeting of the committee with their ideas and suggestions in a definite shape.

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. We may assume that it is the duty of the authorities of the Church to provide the people of our congregations with the best possible collection of hymns, suitable for use in united worship. Every conductor of public worship and special religious services knows that the interest and success of such services very much depends upon the use of appropriate hymns. A hymn may be sound in its theology, and correct in its versification, and yet be like a wet blanket on the flame of devotional feeling; just as a sermon may be sound, and yet so dull; or unseasonable, as to vince, a few facts, recontly given by Mr. Poter produce no appreciable effect. But the O'Leary on examination before the Com- reasons already given clearly show to all im-

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 car that they have almost Mr. Morgan shows, gives to every person ceased to offend our taste, would be adopting the right to be interred in the churcha rule that we would deem unjustifiable in any other case. Then, why should we of the consent of the incumbent, and to bapincrease the expense of our hymn-book to tized persons, with certain exceptions, the the poor by retaining a number of hymns, right to be interred with the services of the that are so heavy and prosaic that they are | Church. The only Act which prohibits Nonwhich the use of the plural form of expression, as well as the thoughts contained, render suitable for singing by a congregation? Christ taught his disciples to say a hymn may be well fitted to inspire private devotion, and not be suitable for congregaalso deficient in hymns adapted to special occasions, as well as by excluding all the best modern hymns, some of which will live forever in the hearts of all true Christians. We yield to no one in our admiration of Charles Wesley's immortal hymns of Christian experience; but it would not accord with common sense to assume that the psalmody of the Christian Church was complete at Wesley's death; and that it was wise and expedient to exclude from our books of praise the beautiful hymns, rich in Christian feeling, gospel truth, and exquisite melody, with which modern Christian genius has enriched the Church. We know from practical experience that if the Church does not through her official agencies provide the people with a selection of the best of these hymns, they will be supplied through anauthorized channels, in a more indiscriminate manner. Our English brethren, though slow to introduce changes, have included a number of the modern hymns in their new hymn-book. And the M. E. Church, in its forthcoming hymn-book, will embrace not only the most popular of the modern hymns, but about one-fifth of these new hymns will be taken from American authors, which with those retained from the old book will make fully one-tenth of the whole collection of American authorship. Our own judgment is in favor of a moderately sized hymn-book, containing about 800 hymns. We think the contents of the present book may be condensed sufficiently to allow a book of 800 hymns to contain all the new hymns whose sterling value has been attested and endorsed by the verdict of the Christian public. Nearly all the objections to a new hymn-book asexperience of godliness, which has tended to sume that it implies the giving up of the hymns we have been accustomed to sing, and the supplying of their place by new hymns. This

## ANGLICAN EXCLUSIVENESS.

is a mistake. We know of no one among us

these grand old hymns that have enshrined

must postpone some further remarks on this

themselves in all Methodist hearts.

subject till a future occasion.

The battle about the right of Non-con formists to bury their dead in the national cemeteries continues to disturb England. The clergy have put forthall their strength against Charles Wesley and others not so popular. [it. A memorial against conceding this right Our English Wesleyan brethren have recently | to Non-conformists, was recently signed by 15,-000 Established Church clergymen, and over 80,000 laymen. These numbers are significant. The clergy must have been largely and thoroughly canvassed, and must have been very ready to sign. In this clerical protest the Evangelicals are as ardent and bitter as the Ritualists. They assume that it would | Cosmic Emotion for religious faith, destroys be a desecration for a Methodist or Presbyterian minister to offer prayer under the open sky in an English graveyard. It is also | food. As Mr. Smith eloquently says:significant that the clergy were so out of proportion to the lay signers. This indicates pretty clearly that the movement has for its main inspiration the exclusive claims of the anything should be done which even remotely recognized the ministerial character of any one but themselves. Mr. Osborne Morgan's motion in the House of Commons was supported by 227 out of a House of 469, leaving only a majority of 15 against it. Considering that the present House of Commons is strongly Conservative, and that the Government opposed Mr. Morgan's resolution, this is a sign of progress. Especially when it is remembered that last session the principle of this resolution was carried against the Government in the House of Lords, we may feel assured that ere long the principle will be conceded. For, when deems the assumptions of the clergy unreasonably exclusive, it is pretty strong proof that the claim of the Non-conformists

will commend itself to all impartial minds. 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 defence in a more solid phalanx, with more determined hostility to the "Dissenters." At the recent meeting of Convocation, very lowing Dissenting ministers to "desecrate" the churchyards by holding a religious service at the graves of members of their flocks. The Primate is more moderate and liberal than most of his brethren of the episcopacy. \*Indeed, the Bishop of Lincoln seemed anxions to make it clear, that the bishops did not sympathise with the liberal views of the Pri-

The clergy will yield nothing except what is extorted by mere force. The Committee of the Lower House of Convocation distinctly say in their report, that "if the Church cannot maintain her possessions and defend her rights, it would be better to allow them to be wrung from her by force which she cannot resome small shreds of what she would otherwise be despoiled, by consenting to that of which in her conscience sile disapproves."

juftice and fair play. The privilege demanded by Non-conformists is neither unreasonable nor unjust. The common law of England, as yard, irrespective of his religious opinious, or never sung, while we need more hymns, conformists from conducting a service in the churchyard is one which is directed against riotous, violent, indecent behaviour in that sacred inclosure. Such being already the burial rights of Nonconformists, is it asking Our Father;" and it cannot be denied that too much that over the grave to which they are even now entitled, a simple religious service should be performed in harmony with the tional worship. Our present hymn-book is belief held by them when living? To say that a service conducted by a minister of any other Church but the Church of England is a desecration, is a piece of intolerant offen siveness on the part of a privileged class.

## SUBSTITUTES FOR RELIGION.

of a religion. He thinks it is an obvious reproduction of the Church of Rome, with humanity in place of God, great men in place of the saints, the founder of Comtism in the place of the founder of Christianity, and even a sort of substitute for the Virgin in the shape of a womanhood typified by Clotilda de Vaux. He answers the common objection to Theism, that it is a mystery, by the reply that "a universe self-made, and without a God, is at least as great a mystery as a universe with a God; in fact the very attempt to conceive it in the mind produces a mortal vertigo, which is a bad omen for the practical effect of Cosmic emotion." He shows that the future of humanity as a race, as a motive to mould conduct, must be very feeble in its influence, compared with the motives which religion supplies; because from their simplicity the ideas of obligation to God are capable of being comprehended by the ignorant toilers in every sphere of labor, while the Comtist substitutes require a knowledge of history and considerable imagination, in order to exert any influence on character and conduct. He places in a strong and true light the feebleness of the motive derived from a con sideration of our personal influence upor those who shall live in the future, compared with the belief in a living personal God and future rewards and punishments. The denial of the existence of a Supreme Being, to whom love and reverence are due, destroys the possibility of worship. For, as Mr. Smith forcibly says, "We cannot conceive of wor ship being offered by a sane worshipper to any but a conscious being." He deems it absurd to propose the motive of interest in a united brotherhood, when the existence of the common Father of all is repudiated. The immortality of the race must be admitted to be a very poor substitute for personal immor tality, when we remember that without faith in God there is no ground for assuming an immortal destiny for the race. Science, so far as its feeble light falls on the subject, indicates the contrary. The substitution of the foundations of hope and consolation These theorists offer mere husks for soul Pressed by the hand of sorrow craving for comfort, this Dead Sea fruit crumbles into ashes, paint it with eloquence as you will." We cannot gather up even the main points clergy, who deem it something awful that in this keen criticism of the empty nothings to which modern philosophy has given imposing names. But no one can read the article without endorsing the conclusion, that the denial of the existence of God, and of a future state, is the dethronement of conscience; and society will pass, to say the least, through a dangerous interval before social science can fill the vacant throne."

# 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 so conservative a body as the House of Lords | 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. He recently preached a sermon in Westminster Abbey, to a very large audience. on the Papacy. He spoke of the history of the Popes, and dwelt upon the manner in which the assumed infallibility prevented are closing their ranks, and moving to the reform and improvement. He seemed to think it possible that some future Pope might, at the risk of his own popularity and authority, openly speak out against the destrong opposition was expressed against al- lusions with which the papacy has hedged itself in. Of this fancy - not very likely to be realized—he said: "They could imagine a man-it ought not to be an impossibility-a man of ordinary courage, common sense, and discernment, who should have the grace to perceive that the highest honor which he could confer on the highest seat of Christian hierarchy would be from that lofty eminence to speak plainly to the world the truth, the whole truth, and nothing but the truth, at least concerning himself and his office. Such a one, speaking from his chair of state, in discharge of his functions of paster and teacher of all Christians, might solemnly pronounce the truth which all the outside world truly knows, which many of sist, than attempt by compromise to save the best spirits within his own communion fully believe, that he, his predecessors and successors were, and are, and will be fallible, personally and officially; and may err-and

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. He would have risen above his station, his order and his office; he would have relieved the Roman Church from an inextricable entanglement, and restored it to life and freedom,

## 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 cortain 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. But his unswerving fidelity to the simple verities of the gospel, his faithful and searching appeals to the conscience, the wonderful freshness and power with which he has presented and enforced the old gospel, the practical results of his spoken and published sermons in the conversion of sinners, the organized machinery for An able article by Mr. Goldwin Smith church work of which he has been the inappeared in the last issue of Fraser's Magaspiring soul, and the powerful and sustained zine, on recent "Proposed Substitutes for influence by which he has for many years Religion." It is well adapted to show the drawn together the largest audience in Engweakness and hollowness of those theories of land, all lift him out of the ranks of ordinary unbelief, which their supporters allego are men, and point him out as one of the most adapted to answer the purpose of religion. successful preachers of any age. When we Mr. Smith regards Comtism as the only heard him preach in 1874, we felt that it was system of philosophy which assumes the place a kind of preaching so direct, simple and searching as to be above criticism. The work he has carried on in connection with his tabernacle, college and publications has been a surprise to all who have studied it. It is, therefore, a sad and painful event when a man so gifted and useful gives signs of breaking down in health, such as Mr Spurgeon latterly shows. No constitution could endure the strain to which he was subjected by his numerous and unremitting labors. He is at present in the South of France, where he spent most of last winter. His physical health is permanently injured. There is no probability that he will ever be fully restored to his former health. Everything indicates that his future labor is a matter of great uncertainty. Though failing, at what is an early age for England, he has accomplished a great work. He accepts the failure of health which compels him to retire from active work in the midst of great usefulness with true Christian resignation; though it must be a great trial to one whose heart is so much in the work.

The following letter from him was recently ead to his congregation :—Beloved Friends, Complete rest has restored me in a very marvellous manner. I can scarcely believe that  ${f I}$ am the same person. Surely your loving prayers have had an answer most marked and speedy. The name of the Lord be praised. If anything could conduce more than all else to restore my spirits, it would be good news from the Tabernacle, and by the thoughtfulness of Mr. Murrell I have had two telegrams, which have made my heart overflow with joy. The words. 'Enthusiastic meetings; Monday largest prayer meeting ever held in Tabernacle,' set me in a glow of gratitute to God. I have been for a walk in this delicious sunshine, but the good news made all things brighter. The officers of the Sabbath-school have also informed me of the grand gathering of children last Sabbath, and this is another delight. •God be praised that His hand is at work among you. I rest now. Your prosperity is my joy. 'Anything awry in the Lord's work is my agony; but when all goes well with the Master's cause it is well with me. Beloved, as ye have thus zealously begun, be diligent to continue, and press onward. Fetch in the poor lost ones outside. Our two evangelists are most efficient instruments in the Lord's hands; they are our own college men, they are true-hearted and full of fireback them up. Pray for them, and fetch in the people. Compel them to come in. Leave no stone unturned, for under the most mossy stone may lie the richest treasure. Our neighbors close around the Tabernacle have many of them never entered our doors; persuade

## EDUCATION IN BRITISH

COLUMBIA. We have just received the sixth annual report on the Public Schools of the Province of Per Rev. R. Rob neon, Bishop's Mills..... 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. ... The total number of children in the province, between the ages of five and sixteen, is given approximately at 2,734; and of this number 1,888 are in actual attendance at the Public Schools with more or less regularity. A very gratifying feature of the report is the great increase in the average attendance, which amounts to more than 23 per cent. It is also stated that the last five years, the increased expenditure has been less than five per cent, from year to evening. The congregations were large, and year. This indicates substantial progress, so the collections, in aid of the trust fund, liberal. far as statistics are concerned. The foregoing | The anniversary tea-moeting took place last attendance and average are exclusive of the evening. Victoria High School, which has just completed its first year of usefulness with sixty pupils enrolled, and an average attendance of forty-nine.

· During the year over which the report extends, seventy-one teachers have been cmployed, whose salaries amounted to \$36,314. 93. Some of these were pupil teachers at low salaries, and others held appointments

British Columbia, its climate, its timber and There are a good many things in it that ness will be to hasten ecclesiastical reforms and again—in faith and morals. By so doing is \$702.07. There has recently been a large cannot be defended as in accordance with that are greatly needed in the interests of he would incurinsult, obloquy, perhaps death; 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.

The value of public school property in the province is estimated at \$75,000. In 1872, this was less than \$12,000. Special grants, the report states, cover about one-half the expenditure for school improvements, the other half having been paid out of the annual educational appropriation. Forty-four schools are now public property; Court-houses are used in two districts, and in one district the school house is given free of rent. Thus there are at present only two buildings for which rent is paid. Nearly all the schools are provided with maps and black-boards; but the large ones are said to be much in need of school requisites of various kinds.

## 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. It is to be hoped that, whenever at all practicable, no time will be lost in establishing a class of this kind. All who have conducted or attended such classes testify to the benefit to be derived from them; and we are persuaded that if their adoption were to become general, a great stimulus would thus be given to Bible study, as well as to Sunday school work. There are, doubtless, difficulties in the way in most places; but, with a little exertion and determination on the part of those interested, these difficulties may be overcome: and those who have had the experience state that the results more than pay for all the trouble.

Several Normal Classes have been estabished in this city, all of which are doing good work, and all of which, we believe, are studying the "Chautauqua 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. This class has gone through the preparatory course of the Chautauqua lessons, and is now going over the same course again. About the beginning of the year, a class, which now numbers forty members, was formed in connection with the Richmond Street Methodist Church. It is conducted by Revs. George Young, F. H. Wallace; Messrs. W. H. Pearson, H. E. Clarke, and J. McGregor, who each take the class by turns. On Friday, February 17th, a class was also organized in connection with the Charles Street Presbyterian Church. This class is conducted by Rev. R. D. Fraser, and has at present a membership of twenty persons. A few weeks ago, in accordance with a recommendation passed at the Sunday-school Institute last December, the Toronto S. S. Association established a central Normal Class for the benefit of all the Sabbath-school: of the city, and more especially for the training of Normal Class conductors. This class has a large membership-about seventy persons - and meets every Friday evening in Shaftesbury Hall.

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. Mrs. Harris was the daughter of Mr. Feter Howell, of Jerseyville, well known to many of our ministers. Her funeral sermon was preached at Jerseyville last Sunday, by the President of the London Conference. We deeply sympathize with Brotler Harris in his painful bereavement.

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 them to come, and may the Lord save them! disable him from active duties for several I pray that a revival for all London may set | days yet. While crossing a street in a badly in. Oh, for a mighty wrestle for this great lighted locality, on his way to attend a reblessing! We shall see it if we can agonis- ligious service, he was accidentally knocked ingly desire it, believingly pray for it, and la. down and run over by a carriage containing boriously work for it. The Lord be with you | three persons! He received several injuries. gloriously !- Your loving paster, C. H. Spur. | happily none of them likely to be permanent; and under careful medical treatment is im-

> Amounts received by the Book-Steward to aid in re-building the Methodist churches in St. John, N. B., not previously acknowledged:--.

Frank Okver..... H. M: Manning..

We notice that the proprietors of the Lonlon 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 while the average attendance has been ad- in the Berkeley Street Methodist Church on vancing from 20 to 30 per cent. annually for | Sunday. Rev. Hugh Johnston, B. D., preached in the morning, and Rev. John Potts in the

> 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 Semas, British Columbia, is severely ill

## 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. The subscription price is a small sum to pay for a paper that costs so much time, money, and toil of hand, hears and brain. It is one of the cheapest articles one can introduce into the household. No family can afford to be without it. Its work is a civilizing, educating, evangelizing, purifying, ennobling one. It reaches mind and heart for time and eternity.

#### Creeds of Christendom.

Dr. Dorner, of Berlin, in his Year Book of Theology, thus speaks of Dr. Philip Schaff's "Creeds of Christondom:"-"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 welcomod,-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, f.ee access to the best sources of information, and a warm heart for the unity of Christ on earth, which is not yet torn asunder, in spite of so many divisions. The work, moreover, has been so prepared as to fill a perceptible void in general theological literature and in a manner which could scarcely be excelled in a first attempt of the kind. I conclude with the most sincere thanks for a work which has been claborated with so much industry, and which is so instructive in various points of view for us Germans. It is to be hoped that it will find a wide circulation in this country."

#### Editorial Salaries.

The leading editorial writers on the London Times receives 2,000 guineas per annum. The largest salaries paid in America are not quite equal to this. Connery of the New York Herald gata \$3,000; Whitelaw Reid, \$12,000; Dana, \$12,000; Hurlbert, \$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. Watterson, \$7,-500, an interest in the profits, and a seat in Congress; Sheeban, \$6,000, and Halstead probably a great deal more than any of Western rivals. Chas. Nordhoff 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 Church to feel the danger of a revival of the last, is supported by his own congregation." old system of diocesan schools. If this should happen the schools would probably bed even more secturian 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 characterises Mr. Gladstone's late scheme as one which the Holy See has condemued as intrinsically dangerous to the faith and morals of the Roman Catholics.

## Silent Progress in India.

Sir Bartle Frere, spoaking 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 doings and savings 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 ack if it is going by its decree to exclude them from ecclesistical functions; and, on the other side, if the Synod permits married priests to officiate, another half-dozen of professors and plarrers 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 or July.

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 Montefiere, as to the terrible privations which the Jewish inhabitants of Palestine are enduring, accompanied by suggestions for their relief. Sir Moses 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 monoy, 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. Lunier 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 trebled. The habitual drunkenness and delirium tremens 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 missienaries 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 mis ionaries of the American Board, has exciting a good deal of attention among re- a circulation of eleven hundred conies. The ligious bodies in Ireland. The recent ut- country around Kiota is said to be quite terances of Lord Randolph Churchill, Lord aroused on the subject of Christianity, and Emly, and others have led those Protestants | the people are eager to haar and learn. The who are not members of the Episcopal first Japane e pastor, ordained in January

# 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 Ebisus, 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 is'ands 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 strugglo 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 Saghalm 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 Buddington, D. D.; ' Paul in the Storm, and his Celestial Visitant," 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' Neigh-bor," G. F. Krotel, D. D.; "The Permanency of the Displacement in our Moral Natures," 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 them number of sermons in brief (translated), from the most eminent of living German divines; an article full of instructive advice to clergymen by Dr. Armitage, 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 toxts and themes; also a number of illustrations and similes suggestive to a clergyman, etc.

RINE MOVEMENT CONCLAVE.—The contemplated conclave 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 7.80 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 months of June

## BRIEF CHURCH ITEMS.

OTTERVILLE, - Rev. J. Elliott sends the follow ing :-Our third quarterly services were held in our Bookton 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 Otterville.

BERVIE. -- 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.

PORTAGE LA PRAIRIE.—On Monday evening, 18th ult., an entertainment, under the auspices of the members of our Church, was hold in the new hall stated to the deputies that he had received and notwithstanding that the evening was dark Parliament were present, and took part in the a telegram from Safed, intimating that great 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 applauso.

> SIMCOE.—The bazaar held in the Mechanics Hall, under the auspices of the Ladies' Aid Seciety of the Methodist Church, on Tuesdayevening 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 Reformer says :- The proceeds of the bazaar amounted to \$183, and there was a number of costly articles left over.

St. 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.

Berlin.-A public meeting was held last Wed nesday evening in the church here in the interest of the Educational Society. The News says:statistics further show that accidental deaths. | The attendance was pretty good. The Rev Mr. Williams, pastor of the church, being through bear a direct ratio in each department to the 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 spaeches were very good and the financial results far in advance of last year.

> Manitona.-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 canvas<sub>s</sub> brought the amount up to \$165. A building committee was then appointed consisting of George Moodie, James Biggs, and Robert Meiklejohn. 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.

> Brownsville,--Annivorsary 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 tex meeting. Collections-ten and social, amounted to the handsome sum of \$125, 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.

Mansonville, P. Q.—The new Methodist frescoed. The basement, which is nearly completed, will afford a spacious room for the ordinary services of the church. The entire strucbasement, which is so arranged as to enable them | sity of interest in the work. to heat any part, to the exclusion of others if required .- The Cowansville 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 cortracts have already ben let—for the joiner work and for the plastering-and it will be ready for next week. occupation about the 1st of July. 1he 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 zeal displayed by the people in purchasing this property so soon after clearing off the balance of the debt on the church is most

PRESCOTT.-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 meeting in his usual pleasant manner. The Rev. Mr. Hall, Corawall, was next called upon and proceeded to address those present on the "Pope 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 Catholio 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 todebted to Rev. J. Hager, M.A., of Kemptville, for his elequent utterances. We listened to them | Avenue Methodist Church.

as inaugural wisdom, in unison with the standard of Methodish, 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 allied 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, Wednetday 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 proceedings.

## REVIVALS.

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

GRIMSER - 1 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 ser-

vices, which had been in progress for about three weeks, has just been closed at Fairbank appointment on this circuit. The meetings were impressive 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.

CATARAQUI.-A few weeksago, special services were commenced in the Glenvale church, Kingston Township, which are now being very signally owned of God in the conversion of souls. Between forty and fifty have been forward as seekers since the comencement of the meetings. The congregations are large, and the interest is increasing. A large ingathering from that neighborhood is expect-

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 marifested 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 Llessed 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 church at this place is being nicely tinted and under a rousing sermon preached by Bro. Chancy Johnson of Scugog. The meetings have been continued for ten successive evenings, and up to a late hour, our Indian brother from Songog ture is to be heated by a furnace located in the and our own office bearers evidencing an inten-

> 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 over 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

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. Arkels 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 took the chair and proceeded to address the 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 now 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 secking.

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

## RELIGIOUS INTELLIGENCE.

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

Ir 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 Ractor of Little Hereford, near

Tenbury, South Wales. THE ravisers of the Authorised Version of the New Testament met recently again in the anteroom to the Jerusalem Chamber, and sat for seven bours. 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 doem 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 the 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 hy-

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. Whedon, 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

-Mr. Horatio C. King has withdrawn from the charge of the publishing department of the Christian Union, to devote himself to The Orpheus, of which he has become co-editor and proprietor. -The marriage of Princess Charlotte of Prussia. granddaughter of Queen Victoria, to the Prince of Saxe-Meiningen, was celebrated at Berlin dn 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,

ation 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 paster and his wife with a sum of money in addition to other valuable presents, as tokens of appreciation and

as an expression of their regard and appreci-

-A large number of the friends of Mr. and Mrs. William Sturgeon, of Newboro', assembled at their residence recently, and during the evening presented Mrs. 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 organist 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 waited 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 -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. -Alderman Lieut. Colonel Richard Lippincott

Denison, an old and esteemed citizen of Toronto, died, after a few days' illness, at his residence in this city, on Sunday afternoon. He was the son of the late Colonei George T. Denison, of Bellevue, and was born on the 13th June, 1814, near the vidage of Weston. Ald rinan Denison was President of the York Pioneers and United Canadian Association. He had been identified with the militia since 1837, and took a very acive interest in everything relating to minitary natters. He represented St., Stephen's Ward in the City Council.

## CURRENT NEWS.

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

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

-A colliery explosion occurred on Friday near Glasgow.

The Quebec Legislature was adjourned on

—An effort is being made to secure the adjournment of Congress by the 20th of June. -The Spamsh military contingent for 1878 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 Oscidental Railway near North Nation Mills. -Yellow fever prevails extensively at Rie 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. Schliemann having obtained a new firman from the Porte, is about to resume his excerations at Hissarlık 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 last season.

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

Signore Carioli 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 workingmen to

-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 Mon treal last Sunday night. Two mên 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 Univers--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 travel -In the Spanish Cortes on Saturday the Fig. ance Minister introduced the Budget, showing a deficit of about \$1,600,000, which, however, is expected to be balanced by the sale of State pro-

perty. -The Nova Scotian 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 eightinch 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 Protection. ist 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 discountenance this tendency, and Sir Harry Parkes finds it difficult to fight the battle singlehanded.

-The Duke of Marlborough, First Viceroy. 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 bone 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 baiarce, 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 ahares of five-eighths per cent., and to carry fer and 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 roken up by a still larger mob. Mr. Bradlaugh was beaten, and several persons were slightly injured. Mr. and Mrs. Gladstone were attacked s they were going to church on Sunday, and and to take rotage in a friend's house; and Prince Teck was insulted by a growd who mistook him for the Russian Ambassador.

# SERMON.

BY REV. T. DEWITT TALMAGE. DL AVERED IN THE BROOKLYN TAREBNACLE.

EPOSTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

SWORN TESTIMONY.

We are witnesses.—Acts iii., 15.

In the days of George Stephenson, the perfector of the locomotive engine, the scientists oved conclusively that a rail-train could never be driven by steam power successfully and without peril; but the rushing express trains from Liverpool to Edinburgh, and from Edin-burgh to London, have made all the nation witnesses of the splendid achievement. Machinists and navigators proved conclusively that a steamer could never cross the Atlantic Ocean; but no sconer had they successfully proved the impossibility of such an undertaking than the work was done, and the passengers on the Cunard, and the Inman, and the National, and the White Star lines are witnesses. There went up a guffaw of wise laughter at Professor Morse's proposition to make the lightning of heaven his errand-boy, and it was proved conclusively that the thing could never be done; but now all the news of the wide world by Associated Press, put in your hands every morning and night, has made all nations witnesses. In the time of Christ, it was proved conclusively that it was impossible for him to rise from the dead. It was shown logically that when a man was dead he was dead, and the heart and the liver and the lungs having ceased to perform their offices, the limbs would be rigid beyond all power of friction or arousal. They showed it to be an absolute absurdity that the dead Christshould ever get up alive but no concern had they proved get up alive; but no sooner had they proved this than the dead Christ arose, and the disciples felt of him, heard his voice, and talked with him, and they took the witness-stand to prove to be true what the wiseacres of the day had proved to be impossible; the record of the experiment and of the testimony in the text:
"Him hath God raised from the dead, whereof we are witnesses.'

Now, let me play the exeptic for a moment. There is no God, for I have never seen him with my physical eyesight. Your Bible is a pack of ontradictions. There never was a miracle, Lazarus was not raised from the dead, and the water was never turned into wine. Your religion is an imposition on the credulity of the ages. There is an aged man moving in the pew as though he would like to respond. Here are hundreds of people with faces a little flushed at these announcements, and all through this house there is a suppressed feeling which would like to speak out in behalf of the truth of our glorious Christianity, as in the days of the text, orying out, "We are witnesses!" The fact is, that if this world is ever brought to God, it will not be through argument, but through testimony. You might over the whole earth with apologies for Christianity and learned treatises in defence of religion—you would not convert a soul. Lectures on the harmony between science and religion are beautiful mental discipline, but have never saved a soul, and never will save a soul. Put a man of the world and a man of the church against each other, and the man of the world will in all probability get the triumph. There are a thousand things in our religion that seem illogical to the world, and always will seem illogical. Our weapon in this conflict is faith, not logic: faith, not metaphysics: faith, not prefoundity: faith, not scholastic exploration. But then, in order to have faith, we must have testimony, and if five hundred men, or one thousand, or five hundred thousand men, or five million men get up and tell me that they have felt the religion of Jesus Christ a joy, a comfort, a help, an inspiration, I am bound as a fairminded man to accept their testimony.

I want to night to put before you three propositions, the truth of which I think this audience

will attest with overwhelming unanimity. The first proposition is that the religion of Christ is able to convert a soul. The Gospel may have had a hard time to conquer us. we may have fought it back, but we were whipped. You say conversion is only an imaginary thing. We know better. "We are witnesses." There never was so great a change in our heart and life on any other subject as on this. People laughed at the missionaries in Madagascar because they preached ten years without one convert; but there are 33,000 converts in Madagascar to-day. People laughed at Doctor Jadson, the Baptist missionary, because he kept on preaching in Burmah five years without a single convert; but there aro 20,000 Baptists in Burmah to-day. People laughed at Doctor Morrison, in China, for preaching there seven years without a single conversion; but there are 15,000 Christians in China to-day. People laughed at the missionaries for preaching at Tahiti fifteen years without a single conversion, and at the missionaries for preaching in Bengal seventeen years without a single conversion; yet in all those lands there are multitudes of Christians to-day. But why go so far to find evidence of the Gospel's power to save a soul. We were so proud that no "We are witnesses." We were so proud that no man could have humbled us; we were so hard that no earthly power could have melted us; you say, "it was because she was so good; she made the Lord her portion, and she had faith angels of God were all around about us, they could not overcome us; but one day, perhaps at Mothodistanzious seat, or at a Presbyterian catechetical lecture, or at a burial, or on horseback, a power seized us, and made us get down, and made us tremble, and made us kneel, and made us ory for mercy, and we tried to wrench ourselves away from the grasp, but we could not. It flung us flat, and when we arose we were as much changed as Gourgis, the heathen who went into a prayer meeting with a dagger and a gun, to disturb the meeting and destroy it, but the next day was found crying, "Oh! my great sins! Oh! my great Saviour!" and for leven years preached the Gospel of Christ to his follow-mountaincers, the last words on his dying lips being, " Free grace | Oh | it was free grace ! There is a man who was for ten years a hard drinker. The dreadful appetite had sent down its roots around the palste and the tongue, and on down until they were interlinked with the vitals of body, mind, and soul; but he has not taken any stimulants for two years. What did that? Not temperance societies. Not prohibition laws. Not moral sussion. Conversion did it. Why," said one upon whom the great change had come, "sir, I feel just as 'though I were somebody else!" There is a sea-captain who swore all the way from New York, to Havana and from Hayana to San Francisco, and when he was in port he was worse than when he was on What power was it that washed his tongue clean of profaulties, and made him a pealm-singer? Conversion. There are thoupealm-singer ! Conversion. sands of people in this house to night who are no more what they once were than a water-lily is nightshade, or a morning lark is a vulture, or day is night, and if I should demand that all those people in this house who have felt the converting power of religion should rise so far from being ashamed, they would spring to their feet with more alacrity than they ever sprang to the dance, the tears mingling with their exhibitation as they cried, "We are witnesses!" And if they tried to sing the old gospel hymn, they would break down with emotion by the time they got to the second line :

# ashamed of Jesus, that dear friend On whom my hopes of heaven depend? No! When I blush, be this my shame: That I no more revere His name."

Again I remark that " we are witnesses" of the power of the Gospel to comfort. When a man has trouble the world comes in and says: "Now get your mind off this; go out and breathe the fresh air; plunge deeper into business." What poor advice. Get your mind off of it! when everything is upturned with the bereavement and everything reminds you of what you have lost. Get your mind off of it! they might as well salvise you to stop thinking. You cannot stop thinking, and you cannot stop thinking in that direction. Take a walk in the fresh air. Why, along that very street, or that very road, she once accompanied you. Out of that grassplat she plucked flewers, or into that show-window she looked, fascinated, saying: "Come, see the pictures." Go deeper into business!
Why, she was associated with all your business ambition, and since she has gone you have no thou see a bright light beaming upon thee? ted to remit to their lawful claimants, who suffer ambition left. Oh! this is a clumsy world when it tries to comfort a broken heart. I can build it?" Lock along by the line of the cross of the Circuit Stewards, or by the Treasurers of the tipling in the popular sense is not are a Corlears engine, I can paint a Kaphae's Sen of God. Do you not see it trembling with Massionary Society, or by any secular joint stock but a sin against God and humanity.

Madonna," I can play a Beethoven's "Heroic Symphony," as easily as this world can comfort a broken heart. And yet you have been comforted. How was it done? Did Christ come to you and sav: "Get your mind off this; go out and breathe the fresh air; plunge deeper into business?" No. There was a minute when he came to you—perhaps in the watches of the night, perhaps in your place of business, perhaps along the street—and he breathed something into your soul that gave peace, rest, infinite quict, so that you could take out the photograph of the departed one and look into the eyes and the face of the dear one and say; "It is all right; she is better off; I would not call her back; Lerd, I thank thee that thou hast comforted my poor heart; I thought I should go crazy for a while, but the rough sea has become the smooth harbor; ch! how hard it was for me to give her up, and I shall never be the man that I was before; but the Lord gave and the Lord taketh away, blessed bo the name of the Lord." There are Christian parents here to-nigh who are willing to testify to the power of this gospel to comfort. Your son had just graduated from school or college and was going into business, and the Lord took him. Or your daughter had just graduated from the young ladies' seminary, and you thought she was going to be a useful woman and of long life; but the Lord took her, and you were tempted to say: "All this culture of twenty years for nothing." Or the little child came home from school with the hot fever that stopped not for the agonized prayer, or for the skilful physician, and the little child was taken. Or the babe was lifted out of sonia was taken. Of the base was intended out of your arms by some quick epidemic, and you stood wondering why God ever gave you that child at all, if so soon he was to take it away. And yet you are not repining, you are not fretful, you are not fighting against God. What has enabled you to stand all the trial? "Oh!" you say, "I took the medicine that God gave my yield soul in real it there were the tot. sick soul: in my distress I threw myself at the fect of a sympathizing God, and when I was too weak to pray, or to look up, he breathed into me a peace that I think must be the foretaste of that heaven where there is neither a tear nor a farewell, nor a grave. Come, all ye who have been out to the grave to weep there—come, all ye comforted souls, get up off your knees. Is there power in this gospel to soothe the heart? Is there power in this religion to quiet the worst

paroxysm of grief? Tell me. There comes up an answer from comforted widowhood, and orphanage, and childlessness, saying: "Aye, aye, wa are witnesses!" Again: I remark that we are witnesses of the fact that religion has power to give composure in the last moment. I never shall forget the first time I confronted death. We went across the corn-fields in the country. I was led by my father's hand, and we came to the farm-house where the bereavement had come, and we saw the crowd of wagons and carriages; but there was one carriage that especially attracted my boyish attention, and it had black plumes. I said: "What's that? what's that? Why those black tassels at the top?" and after it was explained to me, and I was lifted up to look upon the bright face of an aged Christian woman, who three days before had departed in triumph, the whole scene made an impression I never for-got. In our sermons and in our lay exhortations we are very apt, when we want to bring illustrations of dying triumph, to go back to some dis-tinguished personage—to a John Knox, or a Harriet Newell. Such illustrations are of no use to me to-night. I want you for witnesses. I want to know if you have enver seen anything to make you believe that the religion of Christ can the Society I supplemented such returns as give composure in the final hour? Now, in the give composure in the final hour? Now, in the courts, attorney, jury, and judge will never admit the Minutes of the Annual Conferences. But the mere hearsay. They demand that the witness figures thus obtained could not be made to agree must have seen with his own eyes, or heard with his own ears; and so I am critical in my examinstion of you to-night, and I want to know whether you have seen or heard anything that makes you believe that the religion of Christ gives composure in the final hour? "Oh! yee,' you say, "I saw my father and mother depart." There was a great difference in their death-beds. Standing by the one we felt more veneration. By the other, there was more tenderness. Before the one, you bowed perhaps in swe. In the other case, you felt as if you would like to go along with her. How did they feel in that last hour? How did they seem to act? Were they very much freightened? Did they take hold of very much reigneed ? Did they take hold of this world with both hands as though they did not want to give it up! "Oh! no," you say, "no, I remember as though it were jesterday; she had a kind word for us all, and there were a few mementoes distributed among the children, and then she told us how kind we must be to our father Tressurer, showing exactly what moneys they in his loneliness, and then she kissed us good-by have received and disbursed, and the balance on and went asleep as calmly as a child in a cradle." hand. The entire income of the Society is given What made her so composed? Natural courage? pp. 11-21, amounting to \$9,353 36. The entire "No," you say, "mother was very nervous; when the carriage inclined to one side of the road, she would cry out; she was always rather weakly.' What then gave her composure? Was it because she did not care much for you, and the pang of parting was not great? "Oh!" you say, "she showered upon us a wealth of affection, no mother ever loved her children more than mother loved us; she showed it by the way she nursed us when we were sick, and she toiled for us until her strength gave out." What, then, was it that gave her composure in the last hour? Do not hide it. Be frank and let me know. "Oh!"

that she would go straight to glory, and that we should all meet her at last at the foot of the · Here are people who say: "I saw a throne." Christian brother die, and he triumphed." And some one else: "I saw a Christian sister die, and she triumphed." Some one else will say: saw a Christian daughter die, and she tri-umphed." Come, all ye who have soon the last moments of a Christian, and give testimony in this cause on trial. Uncover your heads, take off your glove, put your hand on the old family Bible from which they used to read the promises, and take an oath in the presence of this audience and in the presence of high beaven that you will tell the truth, the whole truth, and nothing but the truth. With what you have seen with your own eyes, and from what you have heard with your own ears, is there power in this gospel to give calmness and triumph in the last exigency? The response comes from all sides, from young, and old, and middle aged: "We are witnesses!" You see, my friends, I have not put before you to-night an abstraction, or a chimera, or any thing like guess-work. I present you affidavits of the best men and women living and dead. Two witnesses in court will establish a fact. Here are not two witnesses, but thou-

sands of witnesses-on earth millions of witnesses, and in heaven a great multitude of witnesses that no man can number, testifying that there is power in this religion to convert the soul, to give comfort in troulle, and to afford composure in the last hour. If ten men should come to you when you are sick with appulling sickness and say they had the same sickness and took a centain medicine and it cured them, you would probably take it. Now, suppose ter other men should come up and say, believe there is anything in that medicine." "Well," I say, "have you ever tried it?"
"No, I never tried it, but I don't believe there is anything in it." Of course you discredit their testimony. The skeptic may come and say, "There is no power in your religion." "Have you ever tried it?" "No, no." "Then, avaunt!" Let tried it?" "No, no." "Then, avaunt!" Let me take the testimony of the millions of souls that have been converted to God, and comforted in trial, and solaced in the last hour. will take their testimony as they cry, "We are witnesses!" May God Almighty, by his Spirit, make you act in a common-sense way on these facts which have been proved to-night beyond

all controvertibility. It seems to me as if all solemn considerations converged now to push

you, my hearer, into the kingdom of God.

is different from any hour you over saw. Why? There are sixty minutes in this hour. The clocks and watches indicate no peculiarity in this hour. Oh! it is such an hour as you never saw before. Every swing of the pendulum above the mantel, every tick of the watch over your heart is charged with destiny. You are being saved or lost this moment. A few days ago Professor Henry, of Washington, discovered a new star, the tidings sped by submarine telegraph, and all the observatories of Europe are watching for that new star. Oh! hearer, looking out through the darkness of thy soul to-night, canst

all tenderness and beaming with all hope? It is the Star of Bethlehem.

"Deep borror then my vitalsfroze,
Death-struck I ceased the tide to stem
When suddenly a star arose,
It was the Star of Bethlehem."

Oh! hearer, get your eye on it. Christ is in this house to-night to save the people. It is easier for you now to become a Christian than it s to stay away from Christ and heaven. When Madame Sontag began her musical career she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had already began to decline through her dissipation. Years passed on, and one day Madame Stontag, in her lory, was riding through the streets of Berlin when she saw a little child leading a blind woman, and she said: "Come here, my little child. Come here. Who is that you are leading by the hand?" And the little child replied: "That's my mother; that's Amelia Steininger. She used to be a great singer, but she lost her voice, and she cried so much show it that the later here weight!" much about it that she lost her eyesight."
"Give my love to her," said Madame Sontag, " and tell her an old acquaintance will call on her this afternoon." The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman, and it was said that Madame Sontag sang that night as she had never sung before. And she took a skilled oculist, who in vain tried to give eyesight to the poor blind wo-man. Until the day of Amelia Steininger's death Madame Sentag took care of her, and her daughter after her. That was what the queen of song did for her enemy. But, ch! hearer, a more thrilling story to-night. Blind, immortal, poor, and lost, thou who, when the world and Christ were rivals for thy heart, didst hiss the Lord away—Christ comes to night to give thee while we were yet enemics Christ died for us.
With more than a Sontag's generosity he comes
this night to meet your need. With more than a Sontag's music he comes to plead for thy deliverance. Oh! Christ, break in upon us to night, with pardon, and life, and heaven.

"For sinners, Lord, Thou camest to plead, And I'm a sinner vile indeed; Lord, I believe Thy grace is free, Oh! magnify that grace in me,"

# Correspondence.

THE EDUCATIONAL REPORT.

DEAR SIR,-Will you allow me to make a few notes in reply to the critic of the above document in your last number? The responsibility of the form and accuracy of the Report rests with the Secretary. In the financial part, however, he can give nothing but the materials authoritatively placed in his hands by the General Treasurers. These were the cash account reproduced on page 23 and the reports of the Conference Treasurers These last differ materially in form and fulness From the London, Toronto, New Brunswick, and Newfoundland Conferences, the reports contained a statement of amount from each distiict, amount of district expenses, and expenses of examiners. Accompanying these were lists of subscribers from various circuits, sometimes carefully prepared, sometimes written with pencil on a mere fragment of paper. From Nova Scotia there

were no lists whatever.

The Treasurer of the Montreal Conference the Rev. W. Scott, presented a full report of circuits as well as districts carefully prepared and ready for the printer. In the first report of with the returns made to the General Treasurers by the Conference Treasurers, and the General Treasurers justly objected to the publication in our Report of figures for which they were not responsible. They can see at the time of the transaction that the money received agrees with the amount required by the accompanying report, but they cannot control the figures printed months afterwards in the Minutes of six Confer-ences. If the members of our Annual Conferences wish fuller reports, they must make them through the proper officers, viz., to the financial treasurer of the District, he to the Conference treasurer of the fund and he to the General Treasurer. We dare not make reports, we can only publish them when authoritatively made. The next criticism of our friend arises from a misconception of page 23. This is not a state-ment of the income and expenditure of the Society, but the cash account of the General hand. The entire income of the Society is given pp. 11-21, amounting to \$8,353 36. The entire expenditure during the year, on page 22, \$9,314. The expenses of districts for deputations and of examiners are paid not by the General Treasurers, but by each Conference treasurer, hence do not appear in the cash account of the General Treasurers. Add these two items, amounting to \$901.95, to the disbursements of cash on page 23, and you have the total expenditure as given on page 22, allowing for a typo-

graphical error of seven for four. If "Amicus" asks why this supernumerary p.23 was added to confuse what was already clear and complete, I can only say that the publication of this document is usual with all institutions handling money. This account is the Treasurer's safeguard. It is audited. Each item must hav its voucher. To be worth anything, this account must be published verbatim et literatim as found in the books, justified by the vouchers, and certified by the auditors.

The expenses of the Newfoundland Conference are faithfully given as charged. The Conference Treasurer transmitted the full amount less one postage, even the expense of a draft being avoided. I believe, by giving an order on the Missionary Society. The circuits and Conferences where no subscribers appear have reported none. The Report says, "We commence the year without debt. To the best of our knowledge this was true. The only item we were aware of, was the Bool Steward's account for reports; to meet this, there was a balance of \$33, very nearly, if not quite sufficient.

Lastly, the tabular exhibit of our educational wirk which 'Amicus' wishes, was prepared three years ago. It was published in the first report, p. 10, and may be repeated after the next Gen-eral Conference if thought desirable. I need only say that there is a variety of judgment as to

its utility.
In conclusion, Mr. Editor, if you will ask "Amicus" to send me his name he shall have my cheertul vote and influence, if I have either, to place him in the post of honor without emolument of Secretary of this Society. And I shall hope that his spare time and strength may be adequate to the preparation of more perspicaous reports than have been those of your humble servant,

#### N. Burwash. SUPERANNUATED MINISTERS' FUND.

Over the signatures of the Treasurers of this fund, statements have from time to time recently appeared in the Guardian, which it must have en very painful for them to make, and which ought to cause penitential pain in those whose definquencies lay the foundation for them.

From the Guardian of Feb. 27th we learn that from only 172 out of 549 circuits (the latter not including mission districts) have any remittances for the current year been received! Thus the superintendents of more than two-thirds of the circuits are shown to have neglected duties strictly enjoined by the Discipline, to which they have solemnly plighted yows of obedience. B that Discipline they are required to take "sub-scriptions and donations in the classes," and among the lay friends of the Church, as also collections in all our congregations during the months of December and November. Moneys thus obtained are "to be remitted to the Treas urer on or before the first day of December."

It follows that one or both the duties thus en joined have been discharged by not quite one third of those who are pledged to their performance. It would not relieve, but rather aggravate the case, to suppose that subscriptions and collections were made at the times specified, and so long detained by those who ought to remit them. It does not accord strictly with right views for any man to devote to his own use, ever for a few mont's, funds with which he is entrus

company, would soon elicit strong expressions of rebuke, if nothing further.

Were existing regulations strictly carried out, even then no small inconvenience would accrue to both ministerial and widowed claimants on the fund. A minister, in the last year of active work, or a widow in the year of her bereavement, receives the last circuit payment at the May quarterly meeting. As a claimant on the Super-annuated Fund, nothing is received until the fol-lowing January. Eight months thus clapse be-fore even an instalment of the annuity is received, and the balance is not forthcoming until July, after the meeting of all the Conferences. And yet during that first year arrangements have to be made for rental, house-furnishing, &c.

But the wrong inflicted by the neglect to which this communication refers is intensified by the fact that the fund fails to meet the entire claims, small as they are, compared with Circuit incomes while in the active work. A case is withn my own knowledge where the deficiencies of a claimant for the last two years were respectively \$144 and \$192. Or take the case of a widow whose husband had spent thirty years in the work. Her deficiencies last year would be \$96, out of a claim of \$238.

Facts like these ought surely to arouse the at-

tention of all concerned, and lead to more prompt, energetic, and conscientious action. It is gratifying, on looking over the publication of remittances, to notice that a goodly number of ministers have forwarded their own annual subscriptions, although not strictly due until the May District Meetings. This indicates a brotherly thoughtfulness which stands in strong contrast with the delinquencies of others. . JUSTITIA.

#### WHAT BECOMES OF OUR NEW MEM-BERS?

Mr. Editor :- It is very gratifying to read, in the columns of the GUARDIAN, from time to time, the glowing accounts of "gracious revivals" Last year we read, with much joy and satisfac-tion, of the conversion of six hand-ed in one of our frontier towns, and the most of them united with our church. We also read the account of a won-dorful work of Divine grace and power in one of our back villages, where, it was said that over our back villages, where, it was said that over five hundred were converted to God, and then out of them united with our church. And so it went on, all along the line, in front and in rear; on stations, circuits and missions. We were led to expect a very large increase at the end of the year. There was an increase, but the increase did not correspond with the reports in the GULE-DIAN from week to week during the season of holding special services.

Now what became of the young converts? Where do they go to? We would not dare to question the reports of revivals as they appear in the organ of the church, and we would not presume to doubt the accuracy of the returns as they are presented to the Conference. And yet we must ask the question what becomes of all the reported conversions and accessions to our church? Some of the members of course, die and go to heaven-some emigrate-and some leave our ranks, and either unite with other churches, or "fall away." But these considerations will not account for the difference between reports of increase dvring the year and the final returns as found in the Minutes of Conference.

We do not pretend to insinuate that the in-crease in the tax on the membership in support of the "Children's Fund," has anything to do with inaccurate. returns It would be uncharitable and wicked to do, and it might not be correct. But there is a cause.

WHAT BECOMES OF THE REPORTED INCREASE IN THE CONTRIBUTIONS TO THE MISSIONARY FUND ? According to the reports in the GUARDIAN during the winter season, the Missionary Deputations are faithful and successful in the work assigned them at the Financial District Meetings, The members of the Deputation are becoming more eloquent every year, and their zealous and successful appeals are increasingly and more liberally responded to than at any previous year. The charches are usually filled to their utmost capacity, and they were also filled last year to overflowing, but this year, they held more, and next year the audiences will be larger still. But the churches, of course, are being cularged, as we learn from the accounts of "Re-openings." The collections and subscriptions are much larger than they ever were before. But the money does not come in, instance the appeal from the General Treasurers in the Guantian of the 20th inst. Now the increase in the funds of the Society at the end of the year does not correspond with the glowing reports from stations, circuits and missions, as they appear in the Guandan during the season of holding missionary meetings. We do not blame you, Mr. Editor, for I presume you insert reports as they are sent to your office. And if you make any changes in those reports, you

condense and curtail them. We heard one of the leading orators of our church say, a few years ago, at a public mission ary meeting, "that the debt of the Society was a mere bagatelle, that it could be easily wiped out in one year." But it is not wiped out yet. And we do not know but the debt is increasing from year to year. And should it go on in this way, what will the end be? We believe the debt might be wiped out in one year. What is to hinder? With such an eloquent and zealous agency, and with such a host of sucressful collectors, young and old, and the collectors deserve much praise, and with a liberal people to appeal to, the can be met, and our Missionary Organization can and will be supported. It is very impelitie to tell the people, in order to induce them to subscribe "that they have from now until next May to pay their subscriptions." The Treasurers of the Society have to pay interest on borrowed money, and that interest comes out of the general fund. The friends of the Society, when the subject is understood by them, are as willing to pay early in the winter, as they are in the spring of the vear. Indeed money is usually more plenty in the fall of the year and early winter than it is in the month of May. Scrutaror.

#### TIPLING MEMBERS IN THE CHURCH OF GOD.

DEAR SIR,-Will you allow me the privilege of advancing a few thoughts on the above subject, through the columns of the "old Guardian?" While the present tidal wave of prohibition is rolling ever our Dominion it has brought up some very painful facts to the surface, in connexion with tipling professors of religion. That there are thousands of tiplers in the Church of God, will not be denied. And that the influence they exert on others, to the ruin of their souls, will be admitted by many. That a large number of these are living in a back-slidden state, while a very small percentage of them are living in the en joyment of vital godliness is to the sincere Christian a very painful thought. This being the case would it not be well if some more strenuous measures were adopted at the coming Synods and Conferences to give such tiplers to know that they must either cease their dram-drinking usages or be debarred the privileges of members in good standing. It is high time that the members of the Methodist Church were brought to feel that connexion with us means something more than a name. That it means "having the form, and seeking the power of godliness,' only "doing no harm but avoiding evil of every kind." Not drinking "spirituous liquors except in cases of extreme necessity." That we have many of these persons in our Church who are knowingly violating these rules is as clear as the noonday sun. To use every proper means to save them from this snare of the enemy is the duty of every Christian, and especially of the minister of the Gospel, but when all means fail and they show themselves hopelessly incurable, then, painful as it may be, to remove them from Church, would be a mercy to themselves, a warn

I don't wish to say that some of these mon are kept in the Church from year to year for the sake of the money they contribute, or on account of their social standing, but I do say that the injury they do the cause of religion is infinitely more ruinous than their money or social standing will ever atone for. After nearly forty-nine years connexion with the Methodist Church, I give it as my most solemn conviction that we would be better numerically, much purer, much wealthier, and more powerful for God in saving souls, and pushing on the victories of the cross, if these dram-drinking members were either cured of this moral evil, or removed from the Church, for tipling in the popular sense is not an infirmity,

ing to others, and a blessing to Methodism.

den who are not only expected to be governed by the same rates as private members, but who by reason of the responsible office they sustain, are expected to be men of "solid piety," and who "love Methodist dectrine and discipline," representative men, men on whom the minister can lean in times of emergency, men to whem our Conterence have opened the doors to the legislative halls of our Church, such ought to be men of clean hands and pure hearts, and truthfullips. But are all such officers of our Church free from this God-dishonoring, soul-destroying sin? Even here are found many who knowingly violate the discipline of the Church by drinking to excess I'ake two or three cases to illustrate many. One of these men said in my hearing to his minister, he would drink when, and as he pleased, regard-less of his minister or discipline. Another, at a temperance meeting, when called upon for a speech, came forward and prefaced his speech by saying: "They knew he was a tipler and had een the worse for liquor, but he was not to blame, as his minister knew about it, and did not eprove him for it." One more of these men while his minister was working hard day and night for the passing of the Dunkin Act, took the platform at one of the meetings, and in his speech exhorted the congregation "all to rally to the polls and vote against the Act." I ask in the name of the discipline of the Methodist Church, how can any superintendent put and keep such men in office and not feel that they have violated their ordina

Now that lay representation is the order of the day would it not be well for our General Conference at its next meeting to enact some law prohibiting such men from representing districts at the annual meeting of the missionary board, or having a seat or a voice in the General Conference, for no man who is a tipler ought to be allowed to make laws for the Church of a holy,

pure and just God.

I have no doubt but there are thousands in our Church, who are men of deep piety, sound judg-ment, lovers of Methodism, sound temperance ment, lovers of meandaism, sound temperance men, who would repudiate the idea of such tiplers legislating for our Church. Why it is these objectionable men are put and kept in office is known to God, and if such has occurred through mpure and earthly motives, that day will declare it when each ambassador of Christ shall give an account to his sovereign for all his official

Hoping, Mr. Editor, that the day is not far distant when that part of the general rules of our Church—the "not drinking spirituous liquor: unless in cases of extreme necessity"—will be so enforced that we will be cured of this plague spot of our Zion, I am sincerely, H. Reid.

### A TRIP TO PARRY SOUND.

#### I .- THE JOURNEY.

Looking over the last page of the Christian Guardian some five or six months ago, I noticed an advertisement which called attention to camp-meeting about to be held at Parry Sound The camp was to continue in full swing for eight or ten days, and ministers would be taken some eighty miles on the Georgian Bay-that is to say, from Collingwood to Perry Sound without charge; and all beside who would make Parry Sound their destination any day the steamer ran (while the camp continued) would e taken for half fare.

I resolved to be one of the party of excursion ists, and, accordingly, I took the train at Allandale for Collingwood at eight o'clock p.m.—a journey of thirty miles. Allandale is a village on the western shore of Lake Simcoe, being about ten years old, having a population of five hundred, and one church, which belongs to the Methodist body, and of which your correspondent is pastor. Though situated under the shade of the primeval forest, it possesses all the sub-stantial blessings of civilized life, and a few of its luxuries to boot. Civilization is brought ight up against the howling waste. Daily from fifteen to twenty trains run into this village; and in two or three weeks five more will be added from the Hamilton line, which is about com-pleted, and which makes Allandale a terminal unction. Twenty-five trains rattling and whist-

ling into the village in one day!

In the train I found three ministerial breth ren who were on their way to the same terminus as that for which I was bound. We fraternized at once, as only Methodist itinerants know how. These brethren seemed in the merriest mood. It must puzzle, I imagine, the uninitiated to explain the invariable gaiety which characterizes the brotherhood wherever found. their earthly estate w explain. There are not many of the fraternity who cannot say or sing-

"No foot of land do I possess, No cottage in this wilderness; A poor waylaring man."

Perhaps the following will, in part, expiain this moral phenomenon:

"The men of grace have found
Giory begun below; "Celestial fruit on earthly ground
From fault and hope may grow:
Then let our songs abound,
And every tear be dry:
We're marching through Immanuel's ground
To fairer worlds on high."

We rode comfortably and cheerfully along in

our beautiful and most accommodating railway-car, and arrived in Collingwood at half-past nine

o'clock. Here we passed the night—uncomfortably enough, for the hotel could boast of but

one excellence, with a good grace, and that was bigness. In the gray morning a servant voci-ferously apprised us of the surring fact that it was already five o'clock. The Northern Belle was bound to put on steam at six, so we were tound to pack all that lay between prostrate drowsiness and a standing posture on the steamer's dock into the brief hour. I reckoned ten members of the Toronto Conference as we put out from the quay, all en route for Parry Sound. On the left stood out in bold relief and towering high the Collingwood mountain—the only elevation I had seen in Canada worthy of the name. There are real mountains, however somewhere in this broad land. I am sure the traveller would meet them if he would make a journey to the Pacific. The breakwater, with its lighthouse, lay ahead; but we soon left it behind. To the right, at a distance of three miles stretched along interminably the granite-faced coast. The Georgian Bay lay serencly still, and looked as innocent as if it had never taken precious life away, nor meant to do so. But I know better. When angry, this inland sea would put the stoutest ocean ship upon its best behaviour. After breakfast the Rev. Edwin Clement, chairman of the Collingwood District, and brother-in-law to my revered and beloved tutor, Dr. Pope, called us all to morning prayers A goodly number gathered in the cabin. The Scriptures were read, hymns were sung, and prayers were offered. This was as it should be. One family in Christ we did well thus to ecognize our unity in Him, and thus cement it And we had his blessing who with the Twelve went upon many an excursion on the "sea." The hours glided pleasantly by as the steamer glided over the calm waters. Every one's heart was light. Kind words—the language of light hearts—were on each tongue; and all eyes were open wide, taking in the ever-changing scene. A tremulous whisper of "Fire! Fire!" passed from one to another, working a mighty change in all our thoughts and feelings. For some moments there was consternation. Flame had taken hold upon the cook-house, threatening to devour it, and what not after that? Imagination setting at naught the will, in the twinkling of an eye, drew a fearful picture: ships all on fireropes turned into black smoke, timbers crackling in the inextinguishable blaze, life-boats turned apside-down by the impetuous rush for life scores with hands convulsively clutching life preservers, leaping desperate from the scorching deck; and then...... no more ship! But hap pily, and for aughe 1 km w, providentially, the ship was saved. The vigorous efforts of a few of the crew conquered the flames, and eased all hearts. Burned boards and broken glass testified to the peril in which all lives stood. steamer. I found that there were four lifehoats, registered to carry ninety-nine persons;

If these statements are true in reference to pri- | ing up these figures, it was evident that the vate members, what about those men who are number of persons on board was less than the raised to high official standing in the Church. total. When will the art of swimming be considered a necessary accomplishment for the youth of both sexes? It is a pity that this health and life preserver should be so generally underestim±ted.

When we had gone over three-fourths of our way, we encountered numerous islands of many sizes, and at unequal distances one from another. Literally, thousands of them crowd and guard the shore for many miles, and look like mighty bulwarks—some, mere barren rocks, just peeping above water; others as barron, but large enough to build a town upon; and many more, both small and large, beautifully fertile and well wooded. At this point in our progress our cautious captain mounted the hurricane deck to watch the hazardous windings of his vessel. Islands behind us, islands ahead of us, islands to our right and islands to our left—an island prospect all around. Sometimes we had to steer our way through these with the care of a conchman driving between the pillers of a gate. To talk to the helmsman then would have argued great stupidity. Our way was like that of a serpent upon a rock-we wriggled our

Christian Island is the largest, and divides the distance about equally between Colling-wood and Parry Sound. It stands out in the main waters, conspicuous in its loneliness and glory. It is an Indian reserve We could see, as we passed by, the Ojebway village nestling among the trees which lined the shore. The Methodist Church has a missionary residing in that romantic place. He is one whose life is a romance. From his own lips I had the wondrons story: In youth he was a wandering pagan, dark as any, hunting up a precarious living through "flood and field"—to-day with fishing-tackle, and to-morrow with gun. He was a notable man among three hundred who sat together in the last Conforence. Over his whole person was written in characters, read and known of all, the living epistle of his aboriginal descent. What hath God wrought? A pagan youth transmuted into a zealous and intelligent minister of the Lord Jesus Christ!—After an exceedingly de-lightful passage (dashed only by one mishap), we reached our port, and, having tashed the Northern Belle to the wooden wharf which stood at the foot of the new-made town, we merrily disembarked. Our trip measured eighty miles, and nine hours' paddling compassed it.

#### OUR NAME.

I readily admit that I am one of those who felt profoundly sorry when the word "Wesleyan" was dropped from the name of our Church. I have always felt that our present name is non-descriptive, while to other Methodist bodies in Canada it must appear exclusive. However, since our name is changed we ought to be familiar with it, and always designate our Church properly: "The Methodist Church of Canada." A couple of letters in recent issues of the GUAR-DIAN, complain that in conversation and announcements our Church is often misnamed, and that even on hand-bills and anniversary tickets, it sometimes appears pseudonymous; but this need not be a matter of surprise, for if we refer to the Discipline of our Church, it is misleading. The only place in the Discipline where our proper name occurs, is on the 9th page, where it is printed in comparatively small type, while on the cover of the book is printed, in large gilt letters, "Discipline Canada Methodist Church." And in the "Form for laying the corner-stone of a church," the declaration reads "I lay this cornerstone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Wesley-an Methodist Church." John J. Leach.

Arnprior, Feb. 25th, 1878.

[The words "Canadian Methodist Church" mly appeared on a limited number of copies.—

## CHURCH BUILDING.

MR. Engree,—Please permit me through the columns of your paper to inform the many readers of the Guandian, that we propose erecting a mission church at our Plevena (formerly Buck-shot) appointment. Our friends have felt keenly for some time past the need of a church, but owing to their low circumstances, were afraid to undertake its erection, and have been holding the services in a small log schoolhouse, which is about to give place to a new building, which we are informed is to be used exclusively for school purposes, consequently we convened a meeting of the settlers on the evening of the 11th inst., to take into consideration the matter of building a church. The meeting was well attended and all, with but one or two exceptions, were exceedingly anxious to have us engage in the enterprise at once, and were willing to give all in their power, in mate in and work, towards, its creation. So we proceeded at once to circulate a subscription and appoint a building committee, and at their request I write to give this short statement of their circumstances, and solicit aid at the hands of those more favorably circumstanced. We will need nearly two hundred dollars more than we can raise on the mission. I can truthfully say they are worthy for whom yon should do this.

Friends wishing to contribute, will please remit
to my address,

Rev. P. W. Davies,

Venuacher, Ont. P. S .- This mission is now known as the Vennachar, but formerly as the Denbigh and Abinger Mission, and belongs to the Belleville Dis-

## SELKIRK, MANITOBA.

DEAR SIR,-Permit me gratefully to acknow-

dge the reception of the following sum	a, in ni
the new mission church at Selkirk :-	•
Rev. Thomas Cleworth, Hastings	
Rsv. John Learoyd, Picton	. 200
Rev. 10. T. Roport, Canton	4.00
Miss Kongy	. 1 00
Miss Koagy Wm. Switzer, Blanshard	. 1.00
Rev. J. H. St (rr. Brainpton	. 500
Joseph Sutcliffe. G. H. Starr, Halifax, N. S.	. \$ 00
G. H. Starr, Halifax, N. S.	. 10 60
J. P. Anderson, Meaford	. 1.00
V. T. West.	. 100
A Friend John Macdonald, M. P.	1 00
John Macdonald, M. P	- 10 00·
Rev. J. McCercoil, Seaton	
Rev. S. Blanchard, Chinguacousy	. 500 . 500
John James, Newton Brook	. 6 00.
Mrs. James Mr. Coonter	100
· Mr. Jackson	100-
Rev. E. Clement, Collingwood.	5.00
Reg J Thom Normond	9.00
Rev. J. Thom, Norwood Rev. D. C. McDowell, Owen Sound	10.00
Rev. Wm. Laird, Whitby	. 100
A Friend	3 60
A Friend Rev. E. R. Young, Port Perry	1 00
By E. R. Young	14 60
Rev. E. Barrass, Hampton	4 00
Rev. W. W. Leech, Pickering	\$.00
E. D. Lewis	. 1 00
Rev. W. H. Emsley, Markham	. 2.00
Rev. James Grey, Dundas Reuben Robinson, Newmarket	. 200
Reuben Robinson, Newmarket	¥ 00
J. W. Marsden.	S 00
<u></u>	_
Total 4	2110 00

Total. The amount I ask for (\$400) is necessary to our financial safety. Further contributions will be thankfully received. WESLEY CARSON.

Ma Editor.-Please tell those kind people who sentour Sunday-school so many nice books per our missionary, Rev. Mr. Lawson, that they have my best thanks. If there are any that have not yet received a recognition of their kindness in the shape of prairie flower seeds, I would like to know their address so that we may send next season (as our seeds have all gone for this) an acknowledgment.

P. S. Send the address to our missionary Rev. T. Lawson, Pålestine, Man.

# POLLY NOROUAY

## VICTORIA COLLEGE.

This is an institution with full university powers, and the property of the Methodist Church of Canada. It was founded as a Seminary for both sexes, in 1832 and continue? in that character till 1841, when it received a charter as a college for young men. It has always ranked high amongst the educational institutions of this country, and many of our public mon in all departments of life can refer in it fear and trepidation had given place to confidence again. I amused myself in endeavoring to the Legislative aid to denominational colleges scertain what means were on board to preserve in 1867, the Methodist body has been tangaged life in the event of the destruction of the upon a project for endowing Victoria College, steamer. I found that there were four life. The scheme is to raise by voluntary subscription the sum of \$200,000, to be placed permanently at interest, the interest alone being applied to the current expenses of the college. The minimum one hundred and twenty five life-preservers, to float just as many people; and two life-buoys, to which six or eight persons might cling. Add. sum of \$100,000 was raentioned at one period;

but that was on the supposition that the Legislature would be induced to grant additional aid. All hope from that quarter, however, having expired, it only remains that the Methodist people apply themselves to the noble work of sustaining their own institution, thereby promoting the cause of religious education, amongst themselves. We understand that more than half the sum required has been secured, and that the Conference Agent, the Rev. J. H. Johnson, M.A., of Toronto, is making application to the friends of the good cause in the various towns and cities of the Province. He is now in Guelph for the purpose, and netwith-standing the "hard times" and the recent strain put upon the Methodist people by their efforts in church building, we have no doubt but that they will heartily respond to this call, and imitate their brethren in other localities who have subscribed so generously towards this project. It will never answer for the Methodist Church to allow its Col lege to go down, or what would be nearly as bad, maintain a sickly existence from the want of adequate support. Time will be given for the payment of all subscriptions, should the subscribers require, and besides the ordinary method of payment by instalments special arrangements may be made with the agent to meet peculiar circum-stances.—Guelph Mercury.

## Our Church Mork.

LUCKNOW.

This place, which for some years stood at the head of a circuit bearing its name, was at last Conference constituted a self-sustaining station. In keeping with this movement, our enterprising Parsonage Trustee Board purchased a very supe rior house, comfortable and commodious, in a most pleasant location, which, with a half-acre lot and about 24 large and thrifty fruit trees, makes a very desirable home for the minister. Since Conference about \$100 bave been expended towards little improvements, such as wood-shed, cistern, &c., which add to the comfort and convenience of the house.

Upon our arrival here we met with a warm reception and cordial welcome, which gave promise of hearty co-operation on the part of the people with their minister. Thus far our pastoral work has been peculiarly pleasant to ourselves and we

hope profitable to the people.

With the "week of prayer," we commenced a series of meetings, which continued through six weeks, resulting in the conversion of about 56 souls, and an accession of 40 to the Church, many of whom are heads of families, and the rest, a very interesting class of young people, gathered from our own congregation. We expect a few from our own congregation. We expect a few others will yet unite with the Church, besides some who belong to other neighborhoods. In these meetings we were assisted a few evenings by Rev. J. Caswell, former pastor, who still lives in the hearts of this people, also by Rev. A. Milliken, of Ashfield Circuit, and Rev. J. Walker, superanuated minister of Lucknow; but more especially by Mr. McHardy, our own most popular local preacher, who was in his place every evening throughout the meeting, doing all he could to assist us in the effort.

Our Missionary Anniversary services were all we could desire, resulting in about double the amount raised last year, and we feel sure that when the list of subscribers is completed we shall have more than double the receipts of last year. Other connexional funds are also well sustained, which is all the more satisfactory when we re-member that the financial responsibilities of home or circuit interests are more than double those of previous years.

Thankful for the past, rejoicing in the present and hopeful of the future, we will try and give ourselves to this work in faith and earnestness. R. H. WADDELL. Lucknow, Feb. 27th, 1878.

KINCARDINE.

DEAR Bro. DEWART,-It was my good fortune to be present at the anniversary services of the Princess Street Methodist Church, Kincardine, on the 24th and 25th ult., and fearing that the modesty of our friends there may prevent the readers of the Guardian from getting a correct idea of the progress of our beloved Methodism in

that rapidly growing town, I crave the privi-lege of a little space in your columns. I saw Kincardine, and the Methodist Church there, very seen after Rev. H. Christopherson was appointed to that charge, and I left with an aching heart, for the building in which our people worshipped exceeded in ugliness and dilapidation any that I ever saw. My second visit was about eleven months ago, and the beautiful new church, erected on one of the beautiful new church, erected on one of the finest sites in Ontario, had been opened and the whole debt provided for, a few weeks previously. The change was marvelleus. The people looked almost as new as the lovely temple in which almost as new as the lovely temple in which they worshipped. My last visit was on the occasion of the first anniversary of the opening.
Rev. Manly Benson preached morning and evening, admirable sermons, to splendid congregations, and I was delighted to hear that though the congregations were so large, they were very slightly in excess of the average. It was good to be there. The unction of the Spirit was in the truth, and there was a spirit of prayer that could be felt, and that is always so helpful to an ambassador of Christ when proclaiming salva-tion to a world of sinners lost. On Monday evening a tea-meeting and sacred concert were sheld, both of which were eminently successful. The concert was opened with that grand old hymn "All hail the power of Jesus' name," to the tune Coronation, sung with great spirit and heartiness by the whole congregation, led by a choir that would grace one of our best city churches, then an earnest prayer followed and the whole of the music was of a character befitting the solemn temple in which the service was held. Methodism in Kincardine is where it ought to be everywhere, in the foremost rank of our Saviour's evangelical host. The building of that lovely church with all the personal con-secration which it involved, has lifted the people up to a higher plane, their ideas are enlarged, their faith increased, and their hearts greatly warmed. That our beloved brother Christopherson is a "workman who need not be ashamed" is amply demonstrated by the monument which he will leave behind him in Kincardine, and that his zeal and talents may be employed in future in a field in every way worthy of them is the earnest prayer of hundreds who regret that the time of his departure is so near at hand. In the appointing of his successor, the Stationing Committee will have a great responsibility, and all the well-wishers of our Zion will pray that in all their deliberations, the "Great Shepherd of Israel" may preside. Yours faithfully,

MUNSTER CHURCH DEDICATION, RICH-MOND CIRCUIT.

Arrangements were made to dedicate the above named church on the 25th Nov. last, and the Rev. James Elliott, D. D., of Brockville, and Rev. W. McGill of Smith's Falls, were invited by the com-mittee to conduct the services. These good brethren were at their post according to promise, and did our heads and hearts good by logical and

evangelical sermons.

In consequence of the Leavy rain, the morning service was us t largely attended, and although the house was well filled in the afternoon and exeming, it was thought expedient to defer the formal dedito was thought expedient to deter the normal acquation of the building until a me time in the winter. Accordingly the 27th of January was fixed as the day when the more special dedicatory services would be held. The day with its beautiful atwould be field. And day, well its peaterm at-mosphere, and show sufficient to make good sleighing, brought wast crowds to all the services.' Rev. G. G. Huxtable of North Cower, preached in the morning and eftermoon with the Holy Ghost sent down from heaven. We all felt it good to be there while our gifted trother spoke to us at 10.30 of God as a Spirit, and the worship he demands, and at 2.30 on the Cross of Christ, and what it is to glory in it. Bro. Huxtable's sermons will not soon be forgotten. The writer preached in the evening. The church was dedicated to the service of God according to the prescribed ritual immediately after the morning prescribed ritual immediately after the morning

The cash proceeds of these two opening vervices were as follows: First Sabbath collection and Monday evening tea, \$187; second ditto, \$137—total, \$324, leaving but a small balance of debt on the building. The entire cost of church and sheds is \$2,700.

The Rev. E. A. Stafford of the Dominion Church, Ottawa, not being able to preach for us on the Sabbath, as expected, delighted and profited us on Monday night, with his instructive and spicy lecture on "Character." John Rochester, M. P. also contributed largely to the pleasure of the occasion by performing the duties

The newly formed Munster choir, led by Mr. Thomas Bucanan, with Miss Maggie Trimbl as organist, did their part well, lending much and valued interest to the meeting by the creditably rendered pieces with which they favored the

The new brick church which we have thus given up to God, is a beautiful and commodious structure, reflecting credit alike on the workmen who reared it, the committee who directed its erection and the liberality of those who contributed the means. Its extreme length is 54 feet, width 36 feet, with a ceiling 18 feet. It is sur-mounted by one of the most beautiful towers and spires—of 97 feet—I have seen on any country church anywhere. Its furniture and trimmings throughout are elegant and substantial, and the frescoeing in the rear of the pulpit is admired by all. "Thy way, O God, is in the sanctuary," is the motto crowning the Composite architecture represented by the artist. Being the central church on the circuit, it is attended by a large congregation. May many a soul be born to glory here. Wm. Rankin Dyrk.

INGERSOLL-KING STREET.

Our missionary services were held on Sabbath and Monday, 17th and 18th Feb. The Rev. L. N. Beaudry, of Montreal, preached on Sabbath morning and evening to good congregations. The sermons were faithful expositions of the divine word and were eloquent as appeals to

work and live for Christ.

The missionary meeting is said to have been one if the best ever held in the church. The deputation, consisting of Rev. Messrs. Stringfellow, Graham and Beaudry, did nobly in their advocacy of the claims of the mission work of the Church, and the audience responded with a liberal inscription. We are hopeful of an advance

upon last year's receipts.

Bro. Beandry lectured on Tuesday evening, 19th Feb., and after listening to his putting of the claims of the work amongst the French in Montreal, over \$230 were subscribed towards building a church in connection with the French Canadian work in that city. Our people were delighted with the visit of Bro. Beaudry and hope they have caught some of his warm glow-

ing Christian spirit. May he be abundantly successful in his great work.

We are now engaged in conducting special religious services with, humanly speaking, in-

creasing indications of spiritual progress. Our cry is "O Lord, revive thy work." JOHN KAY.

MANITOBA.

DEAR MR. EDITOR,—I am glad to be able to say that through the good hand of God upon us we are still able to report progress in this field of labor. Bro. German was appealed to for preaching by the people of Morris, a place 40 miles up the Red River, which is destined to be perhaps a large town before many years, as it is surrounded by a large tract of beautiful farming country which is being rapidly settled. In accordance with the appeal, regular preaching has been es-tablished there; though owing to the distance and the amount of other work to do we cannot

with the amount of other work to do we cannot go as often as we would like.

With praiseworthy energy, though few in number and just starting life in the place, the people determined on having a church, and urged Bro. G. to start a subscription list for that purpose; which he did, part of two day's canvass resulting in \$165 promised for the building. A building committee was appointed at a public meeting or Thursday, the 22nd inst, consisting of Geo, Moodie, James Beggs, and Robert Meiklejohn. Final arrangements will be made this week as to the purchase of material, and as soon as spring opens the work will be proceeded with, and it is expected the church will be ready for occupation by August next. The church will be frame and clapboard, at least 25x35 feet, and will cost \$500 or more, in money, besides the work which will be freely given in by the people. It is very im-portant that this church should be built at this time, as from the situation of the place it must become the head of a circuit as soon as the Missionary Society can send a man. The people are not only anxious to have a church but also a minister; and if one were sent at next Confor-ence I think there would be no difficulty in getting his board and horse-keep from the mission; as the people are willing, and many who this mon preached in them, as far as known. Here is abundant work for one man, and more than he can do well. Our Episcopal brethren are also talking of putting up a church, and for this purpose appealing to the friends in Ontario for help. And we might take this opportunity of saying if any of the members of our Church have anything o give we hope they will send it to Rev. J. F. German, Winnipeg. Any help given at the pros-ent time will be most welcome, as the settlement is new, and not fairly started yet; and such help

will be money well invested. Winnipeg, Feb. 26th, 1878.

SABBATH SCHOOL ASSOCIATION—AN-NUAL MEETING, COUNTY OF DURHAM

Yours &c.

Jone W. Bear.

This meeting was held in St. Paul's Church, Bowmanville, on Tuesday and Wednesday, Fab. 26th and 27th. The attendance was not so large as it should have been, considering the importance of the object, and favourable state of the veather. On this account many expressed themselves as being greatly disappointed. The Local Committee had made extensive arrangements for a large gathering, and the selection of speakers and topics were very appropriate, but, as is too often the case some whose names were announced, failed to put in an appearance, which was an occasion of much inconvenience to the was an occasion of much inconvenience to the business committee.' Rev. John Shaw was re-elected President, but as an interesting engagement prevented him being present at the two last sessions, one of the Vice-Presidents, H. O'Hara, Esq. supplied his place. Rev. E. Barrass was chairman of the business committee. To these bretbren, and the Rev. J. G. Laird, W. Millard, M. T. Deane, J. Little, A. Drummond, and Messrs, J. Gray, S. Lelsen, and J. Huches, were Messrs. J. Gray, S. Lelean, and J. Hughes, were assigned the most prominent places in the sessions. Essays were read or addresses spoken on "Present Position of Sabbath-School Work;" "Present Position of Sadowul-Scaool Work;
"How shall teachers best prepare themselves for their important work." "How can we best promote the principles of Total Abstinence in our Sabbath-schools." "S. S. Bible-classes,—who should be in thems, who should conduct them, and how shall the interest of the members be sustained." "The S. S. Asso iation of Canada, and our relation to it." "Mistakes in Sunday-school Teaching." "The Sabbath-school, its place and purpose." "The S. S. needs the best taient in the Church." Sabbath-school Finances." "Our Encouragements what are there?" The "Our Encouragements, what are they?" The mass-meeting of the children on the afternoon of the second day was of the most enthusiastic kind. The singing of the children was delightful, and reflected great credit on Mr. T. Yellowless and the choir by whom they had been trained. Such gatherings should be more frequent as they tend to five a needful stimulus to those who are en-gaged in the important work of leading the young in the right way. There is every probability that this County Association will become one of the most efficient in existence, as the Secretary Mr J. A. Mantgomery has succeeded in getting com-nunications from all the Sabbath-schools in the

An illustration of the truth that if the mills of God grind slowly they grind sure is found in the fact that eighty-nine descendants of the Huguenots banished from France by the revocation of the Edict of Nantes, returned to that country in 1870 as officers in school teacher, and the hands that bore her the German arms. "With what measure to body to the grave and lowered it slowly to its inthe German army. "With what measure ye mete it shall be measured unto you again." day-school teachers.

scenty, and the prospect is more cheering than

🗱 kas ever 1 een.

The Righteons Dead.

REBECCA HEARST.

Miss Rebecca Hearst, fifth daughter of Williamand Margaret Hearst, was born in Arran, September 17th, 1858. She died in Tara, Feb-ruary 10th, 1878. Her end was peace. She was converted in special religious services con-ducted in Arkwright, by the Rev. G. M. Brown, about five years ago. Her subsequent religious ife was steadily progressive in its upward tendency. Having obtained the necessary qualifications, she devoted herself to the work of teaching. But her term of labor was brief. About a year ago symptoms of consumption developed themselves, and her loved employment had to be discontinued. She lingered in weakness and suffering through weary months, sustained and comforted by the presence and power of her almighty Saviour. Dearparents, brothers and sisters, with many other warmly attached friends and acquaintances, are pledged in heart

to meet her beyond death's chilling river. Her funeral sermon was preached in the Tarachurch, on Sabbath, February 17th, to a large and deeply affected congregation from Psalm xc. 14. N. S. Burwash.

MARY PORTER,

Beloved wife of Mr. William Tronsdale, of the Township of Portland, was born at Elginburgh, September 2nd, 1851, and departed this life in great peace December 17th, 1877.

She was the youngest daughter of the late Mr. George Porter of the Township of Kingston and doubtless a child of many prayers. She was married to her new sorrowing husband, December 24th, 1874, and proved a dutiful and

affectionate wife.

Of her early life we know little, yet from our gleanings it is certain that she was naturally of aretiring disposition, and was early the subject of religious impressions. As far as we can learn her life was always exemplary, with but this exception, she did not come out decidedly for Christ until a few months before God took her. Like the young man who came to Jesus, of whom it is recorded, "Then Jesus beholding him, loved him, and said unto him, 'One thing thou lackest,'" she seemed to be lacking but in one particular. Thank God the lack was

supplied, freely, fully, abundantly supplied. Her disease, lingering and exceedingly painful in its character, was borne with patience and resignation, still, at times, she would gladly have velcomed death as a relief from her sufferings. At last, however, the end came, and the prisoner

May husband and friends so live as to meet J. C. G. her in heaven.

JAMES GRIMES Was born in Milbourneport, Somersetshire, England, Feb. 3rd, 1821, and died at Bayham, Elgin County Ont. August 21st, 1877. He was converted to Godon a coasting vessel near Newfoundland, In September, 1849, during an extensive revival of religion among seamen; he being a seaman by profession at that time. He then joined the Wesleyen Methodist Church in that Island. Subsequently he married Catharine Buckland, his now bereaved widow, in the Island of Jersey English Channel. Ho fell from Christian stead fastness, but, under the labors of the Rev. James Harris, at Houghton, Vienna Circuit, was restored to the Saviour, and with his wife, a devoted Christian woman,—re-united with the Wesleyan Methodist Church. He remained in church fellowship until his death. His illness lasted only six days, death resulting from inter nal injuries. He suffered the most excruciating pains, which he bore with remarkable Christian patience and fortitude. He was greatly supported by the presence and grace of our Lord Jesus Christ in the hours of his extreme weak-ness and death's silent but swift march. His last days were spent in prayer, in praise, and in speaking about Christ and his abounding grace to him while passing "through the valley of the shadow of death." He "rejoiced in bope of the glory of God," and died in great peace. Quotations might be given of his triumphant exclamations but space forbids.

His testimony of God's grace to him and supporting presence, made a strong impression for good on the minds of the many people who came to the house to sympathize and help. His funeral sermon was listened to by a large concourse of people.

WM. T. TURNER.

PERCY AND MABEL LEMON.

On Nov. 9th last we laid in the same grave all that was mortal of Percy and Mabel, only children of George and Mary Lemon of Wyndham. Percy, who was nearly nine years of age, lay for several weeks under the power and effects of diphtheria. Mabel, aged seven years, lived only a few short days after taking the disease, and passed away to the skies a few hours after her brother. Poth children showed a knowledge of the truth and of the way of salvation, unusual at their age; both loved the Saviour and looked for a home in heaven. Mabel professed to ex-perience a change of heart at special services held by Rev. W. Savage the previous winter, and inher sweet child-like way lived a life of love and trust. Was it some premouition that led her on the Sunday previous to her death, while still in health, to send her prize-tickets for learning verses back to the Sunday-school with the words, "I don't think I'll ever go again." Was it some winged messenger that bore to her the tidings of her brother's death, as she lay at a friend's house, so that after kneeling twice at her bedside in silent prayer, she ceased to ask about him? We cannot tell; for we do not know how near the verge of heaven these little ones live. Percy's faith never failed him. For a long time he had spoken of himself as a member of the Church, and often wished to rise at class-meeting to express his love for the Saviour. During his sickness he desired to get better for his mother's sake, who at the time was very ill; but he was fully resigned to the divine will. His hope of heaven was very bright and full. His heart never wavered. Little snatches of hymns would often come breathing from his parched lips. His parting with loved ones was very affecting. Calling them one by one to his bedside, he hade them "good-bye," saying to each, "Meet me in heaven." And so he calmly and patiently awaited his summons. The funeral was a most touching occasion to all engaged in it, none the less so from Mabel being buried without the poor sick mother having seen her during her illness, or even knowing of her death. The children were lovely and pleasant in their lives, and in death they were not divided. O! for hosts of little ones, living and dying, to be sacred treasures unto the Lord!

SUSAN L. WILLIAMS.

The subject of this brief obituary note was the beloved wife of Dr. J. Arthur Williams, Recording Steward of the King Street Methodist Church

of Ingersoll.

Her sudden death has cast a gloom over the whole place, and her unexpected departure is universally regretted where she was known. She was well as usual on Sabbath, 10th of February 10th of Febru ruary. On Monday she was taken with violent suffering, which was followed by collapse so severe that all the efforts of three physicians to restore the vital energies were unavailing, and in about twenty-four hours from the commencement of the attack, she passed from the toils and troubles of this life to her reward.

She was a good woman, of superior mental owers and rich intellectual endowments, and was possessed of that Christian culture which made her very influential in all departments of church work, as also in that of general Christian benevolence. She was an acknowledged con-necting link between our own and the other churches, and manifested in many ways her skill in promoting a friendly reciprocity between them. She was born in Ingereoll and, with the exception of a very short period, was all her life -thirty-nine years-a resident of this town. She was, therefore, well known in this community, and that she was highly esteemed, has been shown by every possible mark of respect which

could be given.

She was for some years a teacher in the public school, and at the hour of her funeral the schools were dismissed out of respect for her memory She was a faithful and hard-working Sabbath termediate home, were those of her fellow Sun-

The concourse which agreembled at her funeral was one of the largest ever seen in Ingersoll. All the churches in town were represented at the memorial service on Sabbath morning, when the funeral sermon was preached, and the schoolroom was literally crowded at the S. S. memorial services in the afternoon, which were

specially interesting and impressive. These ontward evidences of respect are very gratifying to her surviving friends, but their greatest comfort is in the scriptural assurance that she has gone to be forever with the Lord. Her loss will be felt very much in the church, where she was an active working member; in the Christian women's work in the town, but especially in the family and home, where her presence was a light most precious.

The bereaved ones are assured of the sympathy of the entire community. May the God of all grace sanctify this loss to them so that by a course of constant love and faithful service they may meet again in the land of life and love.

She was converted about twelve years ago, during the progress of a series of meetings conducted principally by the lamented Rev. Wm. Winans.

She possessed a well balanced mind, a mature judgment, and an implicit faith in the wisdom and goodness of God. Her piety was of that type which made her a careful student of the Bible her daily counsellor. The throne of grace was a familiar retreat, and the paths of practical righteousness much frequented ways. She murmured not when the summons came, although its suddenness surprised her somewhat. She knew the place of Christian safety and saying "Thy will be done," she calmly reclined on the bosom of omnipotence and all was well.

May those who sorrowfully mourn her sudden removal have grace given to follow in the path which leads to the land wheresorrow is unknown. - JOHN KAY.

LUCY ANN BELL.

The subject of this brief notice was born in the County of Wexford, Ireland, in 1823, came with her parents, Mr. and Mrs. Taylor, to Canada in 1820. Being blessed with pious parents she received Christian instruction early in life. Through the instrumentality of the M. N. C. Church, under the preaching of the Rev. Mr. Bell (her husband's butler) she was convinced of the necessity of seeking the salvation of her soul; Casting herself upon Christ she realized what is meant by the "remission of sins." In due time she united with the Church of her choice and continued a faithful member of the same until admitted into the Church triumphant. Many of our brethren in the ministry will not soon forget the kind hospitalities of the family. For years Sister Bell was called to pass through affliction's furnace, but being justified by faith she had "peace with God through our Lord Jesus Christ," and steadfastly and firmly trusting in God drew from him

"That sweet repose which None but they who feel it know." The writer, while conversing with her in reference to her prospects beyond this life, found her able to say "she loved the Lord and was

Sometwo years ago the enemy death visited her home and took away her beautiful daughter Charlotte (adopted). The hour of this young person's departure will long be remembered by those present as one of the happiest death-bed scenes over witnessed in Delta. She said before passing away "I am sweetly trusting in A few days before Sister Bell's death she

was able to sing with a clear voice and much feeling, "In the Christian's home in glory,

"In the Christian's home in glory,
There remains a land of rest,
There my Saviour's gone before me,
To fulfil my soul's request.
There is rest for the weary,
There is rest for you!
On the other side of Jordan,
in the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."

"There is a fountain filled with blood, Drawn from Immanuel's veins,
- And sinners plunged beneath that flood,
Lose all their guilty stains."

Never did her Christian graces shine more brightly than during her long illness. For years the Lord was preparing her the mansion

Her now sorrowing husband and friends spared no expense or pains to help the sufferer. As the old year was dying and we were ready to say farewell, 1877, with all thy joys and sorrows, and with all thy opportunities of doing good till we meet thee at judgment. The father, busband, son, and daughter were called to say to her good-bye to meet no more on earth. It is our prayer that the father, husband and children may so live that on the great coronation day there may be a happy re-union.

A large number of sympathizers paid the last token of respect to the remains of the deceased The occasion was improved by Rev. John Webster from Sol Songs, 4. 16.

"O may I triumph so, When all my warfare is past. And dying, find my latest fee Under my feet at .ast."

G. W.

Special Notices.

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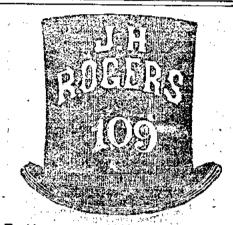
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### Connexional Actices.

80 RBOROUGH CIRCUIT. A shout tea-meeting in connection with the above circuit, will be held in the hall at Malvern, on Tauraday, March 14th. Tet serves from 4 till 6 o'clock, after which addrosses will be delivered by Boys. John Potts, P. D. Will and several resident ministers. Music by the choir of Sherbourne St. Church. Toronto. Proceeds of the meeting to liquidate the debt on the parsonage.

### SUPERANNUATION FUND.

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The Treasurers thankfully acknowledge the	following
Millionk	#0 00
Millbonk	. No. ou
Glanford, 3rd result	T2 00
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Rev. William Torrance	10 00
Camington	25 00
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Windsor	33 00
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Rev. William Hall	10 00
Raxwell	
Rev. John Hodgson	10 00
Transfer dead and annual to	
Hantingdon, 2nd romit	
Hanover	10 00
Avening, 2nd remit	4 (40
Bervie	25 00
Key, Isaac Craue	אַט נע
· Harmony	16 50
South Monaghan	13 00
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Rev. James Killes	10 00
We are encouraged, (yet not more than one o	of the cir-
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making reported, i.e., by a univer that the training making repeated and increased remittances. 2nd, by kindly expressions of the lay friends—one, an intelligent and respectable magistrate, writes as follows.—"I think our ministers, or many of them, are slack in raising money for this fund; it is really soo bad that the fund is so feely supported by the incembership of our Church, while the ministers themselves contribute so largely. I know if our preceders would lay this matter fairly before their congregations you would not be wanting in funds to pay all claimants in full." 3rd, a minister remitting, says: "This is 20 per cent, in advance of last year, though not what is required. I have done the best I could at the best time for the fund."

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Beef, fore quarter			***	***	8 00 4 00
Mutton, per 100 lb	6			***	5 00 6 50
Chickens, per pau	·	***		***	0 80 - 0 45
Ducks, per brace	***	***	***	***	0 50 $-$ 0 70
Geese, each	***	***	***	-	0 55 — 0 65
Turkeys			***	-	0 70 - 1 20
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Butter, large rolls	***	•••	***	***	0 10 — 0 13
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Eggs, packed		***	+45	***	· 0 10 — 0 00
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HOUR OF CLOSING MAILS FROM TORONTO P.O.

Births, Marriages and Deaths.

Notices of Births, Marriages and Deaths, to insure insertion must be accompanied by 25 Cents each—sent to the Book-Steward.

EIETH. On the 17th uit, at the Methodist parsonage. Wyom-ng, Ont., the wife of the Rev. William J. Ford, of a

MARRIED. On the 12th ult., by the Rev. G. H. Squire, M.A., at the residence of the brile's lather. Mr. Stephen Tugwell to Miss Margaret Anna, eldet caughter of Captain Thos. Polley, of Stella, Amherst Isle.

On the 20th ult, by the Rev. J. A. Jewell, B.A., at the home of the bridegroom, Stephen Dunn, of Verniam, to Miss Hannah Woodcock, of Verniam.

On the 27th ult, by the Rev. J. Anderson, in the Methodist Church, Passley, Rev. Almon P. Lycus, Methodist Minister, Eden Grove Urreut, to Enga R., third daughter of S. P. Rowe, Esq., Passley.

On the 6th inst. by the Rev. T. S. Howard, at the residence of the bride's parents, Robert Askin, Esq., to Miss Mary Jane Gable, both of Trafalgar, county of Halton.

On the 6th inst., by Rev. J. A. Jewell, B.A., at the Mothe-list personage. Bobcaygeon. William Elliott to Enzabeth, youngest daughter of John Heron, Esq., all of Vernam. On the 6th inst., by Rev. J. A. Jewell, B.A., at the residence of the bride's rather, Hobraygeon, Frances Elizaboth Hill to John Edward Cameron, Verulans, On the 6th inst., by Rev. J. A. Jawell, B.A., Herbert A. Cairnduff, of Harvey, brother of Rev. W. H. Cairnduff to Miss Mary Ann Wilson, of Harvey.

DIED.

On Sunday, the 17th ult., in Stirling, Margaret, relict of the late Rev. John Black, Methodist minister, aged On the 4th inst., at Springfield, Mrs. Eather Johnston wife of Charles Johnston. Her end was 1 eace.

Miscellaneous.

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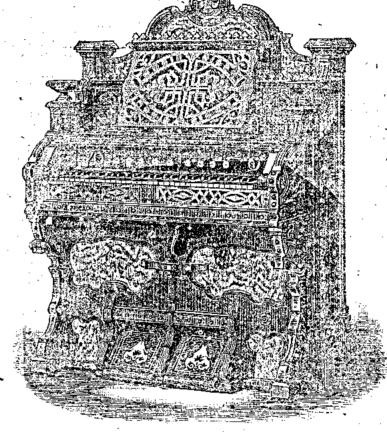
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Monning Hymn (from St. Ambrose)—M. Richey Mc-Knight, B.A. THE KING'S MESSENGER (illustrated). ROMANCE OF MISSIONS—ST. BONIPACE, THE APOSTLE OF GERMANY—W. H. Withrow, M.A. ODD CHARACTERS-By a City Missionary.

ISRAEL IN ZION. SHAKESPEARE ON CONSCIENCE-Joseph Cook. AN IDLE WOLD. THE DEACON'S SIN-Mrs. H. B. Stowe.

AN INDICTMENT OF BONAPARTE-Prof. Goldwin Smith. THE TROUBLING OF THE WATERS-R. EVERS. AMONG THE KAFFIRS-Miss M. R. Johnson. THE ASTOR LIBRARY (Blustrated). THE REVISION OF THE ENGLISH BIBLE-Joseph Pull-

THE INVISIBLE KING AND KINGDOM-John Manly. CURRENT TOPICS AND EVENTS—Lord Dufferin at Mon treal—The War Cloud—The Fall of Turkey— Pius IX. RELIGIOUS AND MISSIONARY INTELLIGENCE.

Book Notices — Hamlin's "Among the Turks" -Coues' & Allen's "North American Rodentia" -Hayden's "Colorado and Wyoming," etc. Music—The Sepulchre in the Gardon.—S. P. Rose. The April number will contain four illustrated articles:-Over the Alleghanies-The

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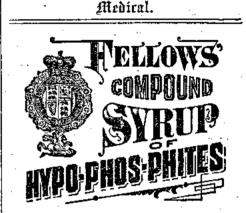
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