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# VENI SANCTE SPIRITUS.

Titerary and Religious.

TRANSLATED FROM THE LATIN BY DAVID REFPEL.

Come, blest Spirit! Let a beam From thy glorious radiance stream. Heavenly source of light divine ! Father of the poor, appear ! Giver of good gifts, draw near 1 Light of hearts, illumine minet

Comforter the dearest, comet Make this favored breast thy home Filled, refreshed .-- If thou appear : Weary toil lies down to rest ; Sultry noon thou temperest; Driest the mourner's blinding tear.

Oh, thon Beatific Light Pierce the lurking place of night, Fill thy (aithful follower's heart ; Vain is human might or skill, Only thine almighty will Can this blessedness impart.

What is filthy, cleanse anew ; Wet the arid waste with dow ; Speak the wounded spirit whole; Bend to thine the stubborn will : Cherish what is waxing chill ; Every was dering step control.

Grant to every faithful one, Who confides in thee alone. All thy sevenfold gifts of love ; Grant a holy life to spend ; Grant salvation to the end. And eternal joys above.

## ISOLATED TEXTS.

If we consider that we may justly tear a passage from its surroundings, without taking into consideration the whole scope and bearing of the Divine Word on that particular subject, there is no distortion of docnrine, no caricature of truth, no misrepresentation of the Divine Being, which is not defended, according to this miserable and narrow principle of interpretation, by the Scriptures. It is a violent handling of the Word of God that would take some isolated passage and make some important doctrine hang upon the exact meaning of one or two words, when that very doctrine is contradicted by a score of passages of another class. Yet this absurd principle has been resorted to to such an extent that, had not the Bible been God's book and the religion of Jesus the religion of heaven, it would have been a matter of surprise if Christianity now had had any vigorous life, or indeed any life at all. The repeated shocks that religion has sustained from her professed friends and advocates is

and perhaps not a little of the atheism of the present day. Can we wonder at the desperate efforts which France has made to espouse atheism, when the stone of popish su perstitions has been held out to her for ages by an ignorant priesthood instead of the bread of pure Christianity presented by loving ambassadors of Christ? Nay, if such a creed as Calvin's were strictly true, was not every unbeliever such by God's creation or purpose ?-predestinated to the hell of infidels, and compelled to make his election sure! Was not the will of the Divine Sovereign done as perfectly by the God forsaken French atheist as the Spirit-filled English reformer? And is not God as much glorified by the apostasy of Judas as by the sanctification of John? One problem which suggests itself to the mind is this, How is it that the superstitions of popery and the savage representations of Calvinism have not del-

uged Europe with Scepticism long ago? These considerations lead us to offer one remark on the theories of future punishment, which are now being vigorously advocated. On this awful subject there are two questions which may serve as a kind of t suchstone; and the answers which are given to those questions by the objectors to the orthodox view determine on which side of the controversy they range themselves; (1) Is man the possessor of natural immortality? and (2) Does probation terminate with the departure of the soul from the body ? Those who answer Yea to the former question, and Nay to the latter, have in that reply the basis for a theory of universal restoration Those who answer No to the former and Yes to the latter question, have in their reply a justification for their belief that future punishment will end in the cessation of being. Without entering further into this subject, we wish to point out one thing which we consider as fatal to the grand vision of hope in which some indulge, that ultimately all the fallen will be restored, all the lost found. We refer to the exceedingly slender foundation which the advocates of this theory find in the Scriptures. When there are but three passages or so, and those of a doubtful meaning, which seem to point in the direction of universal salvation, we feel bound to hesitate before resting on such a fragile foundation a doctrine fraught with the greatest possible importance to human souls, not only here, but also hereafter. If we had no other reasons for objecting to this theory, ve think that the single fact we have men-

whether I was qualified. I replied there was tianity two propositions :- First, that aside from supernatural intervention, it was of all known or conceivable religions the least fitted to survive; second, that of all known or conceivable religions it is fittest to meet the wants of men." Dr. Hopkins then proceeded to enlarge upon these propositions.

# BISHOP SIMPSON'S CALL TO PREACH.

We reproduce here what Bishop Simpson, near the close of his second lecture, said conerning his call to the ministry. "Let me illustrate one form of this call by

my own experience, for occasional glimpses of that I believe you desire. Trained religiously, I had come to a young man's years before making a public profession of religion. Occasionally, prior to my conversion, thoughts of the ministry sometimes flashed across my mind; but it was only a flash. After my conversion I was earnest for the welfare of others, and worked in various ways to promote the interests of the Church and humanity. The conviction grew upon me that I must preach. I tried to put the thought away, because I feared I could never succeed. I saw the greatness of the work, and the reproach and poverty, the privation and suffering, connected with the itinerant ministry. Two special difficulties were in my way: First, I had no gift of speech. All through my studies my fellow-students told me I could learn, but I could never be a speaker. In discussing professions they thought the law was out of the question for me, because I could never successfully plead a cause. My voice was poor. I had always shunned declamation whenever it was possible to avoid it. I had an unconquerable aversion to reciting other men's words; and whenever I attempted to declaim, it was pronounced a failure. My associates believed, and I firmly believed I could never make a speaker. So when I felt the conviction that I must preach, the thought of the impossibility of preaching successfully made me question the real ty of the call. At my work, and in my studiesfor I spent three years in preparing for the profession of medicine,-I was frequently in mental agony. I think I should have resolutely rejected the idea, only that it seemed indissolubly connected . ith my own salvation. I longed for some one who could tell me my duty. I fasted and prayed for divine direction, but I found no rest until reading in the Bible a passage seemed written especially for Trust in the Lord with all thine h and lean not unto thy own understanding. In all thy ways acknowledge him; and he shall direct thy paths.' I accepted it, and resolved to do whatever God by his providence should indicate by opening the way. I never lisped to a friend the slightest intimation of my mental agony, but began to take a more earnest nart in Church services. One Sabhath, I felt a strong impression that I ought to speak to the people at night in prayer-meeting, as we had no preaching. But I said to mysell: How shall I; my friends will think ma foolsh, for they know I cannot speak with interest. Especially I droaded the opinion of an uncle, who had been to me as a father, and who had superintended my education. While I was discussing this matter with myself, my uncle came into the room, and after a moment's hesitancy, said to me; 'Don't you think you could speak to the people to night ?' I was surprised and startled, and asked him if he thought I ought to? He said : 'Yes; he thought I might do good.' That night, by some strange coincidence, the house was crowded, and I made my first religious address to a public congregation. It was not written ; it was not very well premeditated ; it was the simple and earnest outgushing of a sincere and honest heart. "I was soon pressed to preach ; but evaded all conversation on the subject as far as possible. My mother was a widow, I was her only son, and the only child remaining at home. It seemed impossible to leave her. I feared it might almost break her heart to propose it. But I saw the Church would probably call me, and as I had promised God to follow his openings, I one day, with great embarrassment, introduced the subject to my mother. After I had told her my mental struggles, and what I believed God required. I pansed. I shall never forget how she turned to me with a smile on her countenance and her eyes suffused with tears, as she said My son, I have been looking for this hour ever since you were born.' She then told me how she and my dying father, who left me an mant, consecrated me to God, and prayed that if it were his will I might become a munister. And yet that mother had never dropped a word or intimation in my nearing that she ever desired me to be a preacher. She believed so fully in a divine call, that she thought it wrong to bias the youthful mind with even a suggestion, so much as attered in vocal prayer. That conversation settled my mind. What a blessing is a saluted mother! I can even now feel her hand upon my head and the intonations of her voice in prayer. I was requested shortly after to preach a trial sermon, but refused. The 

recting, or even permitting, such a sermon; that I did not desire a license to preach; but had only promised God to obey the order of the Church, should it license me; and that I should never try to preach until I was so authorized. So I was licensed, not without grave deliberation and discussion, both as to whether I would ever make a preacher, or whether my health afforded any reasonable indication that I would ever be of service to the Church. I entered the pulpit immediately. Through divine mercy, some souls were awakened and converted; and, by the grace of God, I have continued to this day."

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# THE GENEVA AWARD FUND.

Several million dollars of the sum awarded at Geneva to the losers through the depredation of Confederate cruisers have not yet been distributed. Congress is now considering the proper disposition of this fund, and it may not be amiss to recall the circumstances under which the award was made.

When the arbitrators met at Geneva, the American "case" included several distinct claims. Besides the losses of owners of vessels which were actually destroyed, there were claims by insurance companies for the refunding of insurances paid on such vessels, and a demand on the part of the United States for " indirect damages," on the ground of the general injury done by the Confederate cruisers to the commercial prosperity of this country-an injury which could, of course, only be guessed at. The subitrators ruled out all claims but those of the owners of the vessels; and these claims were limited to vessels destroyed by the Alabama, the Florida. the Shenandoah after her departure from Melbourne, and their tenders. On this basis \$15,500,000 was ordered to be paid by England to the United States authorities, in trust for these owners, to be distributed to them by a Court of Claims organized for the purpose. All claimants who have made out their cases before this Court have been satisfied, and still about \$6,000,000 remains undistributed, \_\_\_\_\_\_ The proper disposition of this fund ought

not to be a question for debate in the legislative body of any civilized country. Nevertheless, there is great doubt in the average ants whose cases were passed upon and ruled

to him is ever in his thoughts. Life has a no order in the Discipline of our Church dinew meaning to him ; daily duty a new dignity. There is nothing small in such a life, for its whole business is to follow God's call. The same transformation is wrought to day over the man who, like Abraham, believes God. It does not come from believing that God is, or believing in God, or on God, Ent by simply lovingly, believing God; believing what he says, and all he says, and because he says it. It makes a man a saint, if you look at him from the side of personal purity of character and life. It puts him under the holiest influence which can move a mortal man." God has said : "Without holiness no man can see the Lord," and he believes God; and having "this hope in him, purifieth him self, even as he is pure." It makes a man a hero, if you look at him from the side of his daring or endurance. He telieves God. It makes no difference to him what any man, what all men say. What are men's words against the word of God? What is mere human breath against the inspiration of the Almighty, which hath given him understand.

> ing? Here is a sense in which "all things are new to him that is in Christ Jesus," for it is all illumined by the word of God. All things tro seen in the light of his declarations. The promises of God! why, they are the very. pavel ent upon which he treads ; not things far off, visionary, unreal, but just at hand. more real to him than anything besides, than daily bread, or home, or solidest possessions His hopes, his fears are altogether other than those of the world around him .- Shristian Weekly.

# THE LITERATURE OF THE DAY.

There is evil enough of it. We know that But there is more good than bad in it. There are millions of money employed in publishing good books where there are only thousands spent in making the other kind. The devil has many printers; the Lord God has more.

In the early years of the art of printing, there was a widespread impression that it was a species of black art, the-invention of the devil and worked in his service, Yet there have been more Bibles printed than of any other book in the world. There are vast societies and institutions whose only Congressman's mind as to what eight to be object is to multiply Bibles and other good done with it. A very large number favor books, and from year to year they go on inthe division of the fund among those claim. creasing their issues, until we might fear the world itself would not be able to crutain

On the [whole, they prefer good reading to bad, and the inference is that the good predominates over the bad. Let us Meep it so. Cecil said the best way to keep chaff sut of the measure is to fill it with wheat! Let us sow the land with the best books and spoil the market for the bad .- New Yor & Observer.

# SILENT WOMEN.

The Dean of Chichester, a High Churstings, s out upon the Ritualists, denouncing "" that toppery, the effeminate passion for Silerval the pitiful millinery of this new sect, -their volored stoles and strange surplices, and imported ' birettas,' and melodramatic gestionlations,-their sing-song prayers, and their gab bled lessons ; the combined result of all which things is, to make the services of Géd'shouse, as they conduct thom, no refreshments at all, but simply a weariness of the fish and an exasperation of the spirit."

But this tomfoolery ci the Dean's brethrem is surpassed by some c2-this sisters, who aredoing penance after this manner in London .

They have left their luxurious homes, gone into a low part of the town into hired, lodgings, and positively, incredible as it may. appear, they assume the virtue of dumbness ... They rise early, long before the sun, and gointo the dark, cold street, saying no word to any person. They return soon after -ninceo'closk at night; do not even ask for E . candle, but expect it to be given to them,. and then pass, without so much as " thank. you," but with a sad smile and a dignified > bow, to their rooms. They are devout Protestants "doing a retreat" at the Home of i Nazereth occupied by the Sisters of Bethany, -Most of them, it is given out, are women of wealth and position, some of them women of a title. Early in the morning, precisely at the hour of six o'clock, they meet to perform . their devotions under the direction of the. holy Ritualist Fathers, who have been app, pointed for the service. Every moment of the day has its devotional occupation. The food is of the plainest. Talking is scarcely tolerated. For nearly fitsen hours they are at prayers or at meditations. They should, properly speaking, not leave the Home, but the Sisters of Bethany cannot take them; all in. And all this in the Protestant Chur h.of Ergland.-N. Y. Observer.

# METHODIST HYMNS.

The Chicago correspondent of the New "The new Methodist hymn-bool & came from the press barely three months rgo, and already more than one hundred thousand. copies have been sold. Such is the statement. made to meby a leading member of the committee that compliadit. It is claimed by the committee and others that it is the best hymnal which has ever been published. It would be according to the fitness of things, that the Church which is pre-emimently the singing Church shoulabave, whether they do or not, the best hymn ook. The marrellous. growth of the Methodist Church illustrates. more strikingly than any ther, one fact, the power of Christian song ; fo ef, all the human agencies employed by the thurch, their singing has by the Divine Spin been made the most effective in increasing heir numbers and power. To how meny waviors in the hour of danger, whether they have fought with carnal or spiritual weapons, have hymns given the victory t and to how many souls, in their hour of discouragement or despair, have they brought comfort and hope? Christ prepared himself for the agony in Gethsemane by singing a hymn. Paul and Silas, though accurged and blooding and in prison, found solace and strength in Christian cong. The ardor kindled by singing hymns gave to the soldiers of William the Congneror the victory at Hastings, and to the soldiers of Gustavus Adelphus' the victory at Lutgen. Do we make as much of the service of Christian song as we ought to ? "

one of the strongest proofs that we can gather from history that man is naturally a religious being-that the sense of sin and danger and the longing after reconciliation and peace are so deeply rooted in his soul, that he will accept a creed which in certain of its features is revolting and unreasonable rather than be without anything that promises him forgiveness and life.

The world has seen with surprise, and the most thoughtful portion of the Church with unutterable sorrow, many of the results of this narrow principlo of interpretation. Take some of the most monstrous developments of the Romish Church ! You can trace them up to a word here and there, to an isolated passage here and there - a passage torn, perhaps from its context, and consequently misinterpreted. And yet, in the case of one or two dogmas, the result has been that to thou sands, if not millions, the doctrine so proved has been held up as the pivot on which cternal life or eternal death must turn. The power of the keys-an awful power, were it real, to be held by any human priesthoodrests upon a misinterpretation of Matthew xvi. 19. The supremacy of the Pontiff-a spiritual supremaey over all kings and all consciences-is traced to Matthew xvi. 18. The lofty position, as Queen of Heaven, to which the mother of Jesus has been elevated, has no greater justification than that almost commonplace passage, "Blessed art thou among women.

In the Reformed, as well as the corrupt Church, we have seen doctrines the most incredible and monstrous based on a few words repeated a few times in the Epistles; although the whole scope of the Scriptures, together with the best instincts of the human heart and the clearest decisions of the enlightened mind, have uttered their 'unwavering protests againstt bem. Such are the theories of Selection and reprobation. The New Testament unquestionably teaches a certain kind of election : a few isolated texts rent from their surroundings sound like election abso-Inte and unconditional : so-although the ontire drift of the Divine Word is against it, together with the clearest conclusions of philosophy-a theory of Divine Sovereignty has been shaped (which, as taught by Calvin, hangs together with frightful consistency) by which the holy, loving, righteous Father is presented to us in forms more horrible than we can find words adequately to express :---although, thank God, the disciples of the great Calvin are now becoming ashamed of preaching that strange mixture of Christianity and Fatalism, which is more likely to make inflitels than loving followers of Christ Jesus.

tioned is sufficient to darken the hope and doom the system of those who hold out salvation to all both in this world and the world which is to come.-Rev. W. Middleton in London Methodist.

# "SURVIVAL OF THE FITTEST." President Mark Hopkins, D.D., addressing

meeting of the American Board of Missions in Milwaukee, on the 3rd ult., remarked--... The survival of the fittest " is supposed by modern scienco to be a law that regulates. without supernatural intervention, the prevalence, and even the existence, of the different species of plants and animals on the earth. But how ? The survival of the attest! Fittest for what ? Fittest to survive ? Does it simply mean that those will survive that are fittest to survive ? Or does it mean that those will survive that are fittest for the ends of sensitive life, and especially of man ?. If it mean the first, it may be a law, but it amounts to nothing. Of course those will survive that are, all things considered, fittest to survive. But if it mean that, without the intervention of intelligent will, those will survive that are fittest to meet the wants of man, then it is not a law. The reverse is often true. Left to itself, it is not generally true that that which is fittest to meet the wants of man is fittest to survive. When Solomon went by the field of the slothful, and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, that was according to the law of the survival of the fittest. The thorns were fittest to survive as compared with the vines, and the strongest nettles as compared with other nettles. As compared with wheat, thistles are fittest to survive, and cockle as compared with barley. It may indeed be plausibly said that the things best fitted for the use of man are least fitted to survive. The finest fruits need the most care." Of all grains wheat is best fitted for food, and probably least fitted to survive. No one knows where it is indigenous, and, left to itself, it would soon perish from the earth. It has a natural tendency to survive owing to its environments, but that needs to be supplemented by the intelligence and the toil of man. To us it would seem that that which is fittest for the use of man should be fittest to survive. But in this, nature seems to be at cross-purposes with herself; and thus do we find. wrought into her very constitution, and proclaimed by science, the elements of that primeval curse, 'In the sweat of thy face shalt thou eat bread.' It is thus that the law applies in nature. And precisely thus does Some of the little fruits, of this procedure | it apply to the different religious of the world. some of the fitte fitte in procedure it apply to the different religions of the world, authorities of and he who spake is determined by the reading they choose. tions.

out by the Geneva arbitrators. Another Halifax award. A few are found who insist manufacture of infidel works? that the \$6,000,000 should be returned to Look at the periodicals of the day. The England.

the disgrace will be ineffaceable should any simply a trustee of this fund, and morally bound to apply it in strict accordance with the award under which it was paid. This to its own use would be stealing, and to pay it to any other claimants than those recognized by the arbitrators would be a breach of trust. If there are no more valid claims, in the class allowed by the award, the money cannot too soon be returned to England. Notwithstanding the moral aberrations of the present Congress, it is to be hoped that it has sufficient moral sense to see this, and to act accordingly. National dishonesty is not less but more beinous than individual dishonesty .- N. Y. Examiner and Chronicle.

HOW BELIEF TRANSFORMS MEN. 6 a. (19)

Abraham was the head of a wandering tribe, with probably only such small ambitions as were common to his station: a man of parer life, of higher parpose, perhaps, than his neighbor chiefs, and yet with nothing very marked to distinguish him from them. God calls this, man, instructs him, leads him, and as he hears, believes, obeys, he becomes quite another man.

In this is the whole source of Abraham's greatness. It was not in his natural gifts that he was distinguished above all other men of his day; others may have been as intelligent and as forceful as he. Nor was it in his great opportunities that he excelled. There is nothing very wonderfal in his history, if you take away from it his faith and its influence on his life. He wandered farther than many of the men of his day; but they were all wanderers. He fought his petty battles; so did they. But the one thing which raised him above them all, the thing which makes us know that there was such a man at all, is only this, that he believed God. Now, his journeyings with family and flock are no mere vulgar wanderings after fat feeding-places for his sheep and cows, but a sacred pilgrimage from the land of the Chaldees to the land of Cansan; a march of faith wtn the Lord for his leader, and the land of promise for his destination, and an unknown

them. Has the devil such societies at hi class urges that it be paid into the United command? Is there a building like the States Treasury, as an offset to the unjust Bible House in this land, devoted to the

monthly magazines are widely circulated, This latter position is the only one that and their regular anhaosibers are numbered. ought to be entertained. It is a national dis. by hundreds of thousands. And they are grace that any other should be made, and for the most part, indeed almost without exception, on the side of virtue and truth. other be adopted. The United States is They go into the household, and every page of them may be read aloud without fear of iniury to most delicate sensibility. There is a lower class of periodicals that we and our the Government pledged itself to do when it | readers never see and rarely hear of, with a accepted the sum. To appropriate the money large constituency, doubtless, but not large compared with the millions of readers that the elegant monthly reaches and delights. The amount of money employed in the production of one number of those magazines is enormous. A single illustrated article in one of them has cost the publishers \$5,000. Yet so vast is the domand that it pays to publish them.

And we have not yet come to the chief supply of the literature of the day. It is the newspaper. One hundred millions of newspaper pages every morning, three hundred millions in a year in this one city only | And this but a part of the daily contribution to the literature of the day by one city. Then there is the weekly press ! An estimate of its extent is impossible for want of data. But the mind is embarrassed by the vastness of the number of volumes that the newspapers of this city would make, if reduced to that form. And they are more extensively read than they would be if the same matter were put into books.

Greatly as we lament that the tone of the newspaper press is not more elevated, and that so much space is given to the record of vice and crime, we may rejoice, as we do, that these papers are on the side of good morals, advocates of virtue, and defenders of religion. Alas, what a poor fist some of them make of it! But how short-lived would be the career and how swift the doom of any newspaper that should publicly teach immorality or pander to the vices of the age, Here is the great agency for evil in the literature of the day. Here, if anywhere, the devil will get his own; and use them to rain

souls. To put a good newspaper into a family is to visit that house with a lasting benediction. That is a hint, by the way, to every reader, who is able to give to others what he himself knows to be a blessing to him and his house. This rapid review ought to give us a more cheering opinion of the amount of good reading given to the people. This is a readauthorities of the church said, if I did not generation for his sure successors. So he ing people. And the character of the people

ing felte particulare en elle d'André el trategio de Categoria,

There is an apprehension of one of the greatest strikes in the coal trade Britain has known taking place. Because of the depression that provails in the trade in South and West Yorkshiro and North Derbyshire, the masters recently decided to reduce wages, and already at many collieries notice has been given. The officials of the South and West Yorkshire Miners' Associations have recommended unity of action in resisting the reduction, and at a monster gathering proposed to be held in the holidays will advise the mon to strike rather than submit. If such a course be taken newards of one hundred thousand men will be thrown idle.

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The Christian Evidence Society have been so much encouraged by the success which attended the delivery of their lectures in, Paris that they intend to issue the French. lectures at a nominal price for almost grataitous distribution. But as their funds will not allow of the requisite outlay, they have issued a request for special contributions towards this object. Extracts from latters on the lectures, and further information may be obtained of the secrataries, 2, Dake Screet, Adelphi, W.C., who will gladly reverve dong

# THE CHRISTIAN GUARDIAN.

# 18

# The Family Treasury.

## Aberglaube.

1 new of a noble lady Who has never lifted her veil ; Her hand, on the aching temples, Is imder, and cool, and pale

Hor mimont is black and crimson, Her voice, which is seldom loud, Is drowned by a lover's whisper, But not by a surging crowd ;

And her speech, which is heard within us, Sonndeth as if from far. And she calloth the things that are not To rebuke the things that are.

Therefore her word is the pillar Of whatever standeth on earth. And if agght on earth be precious, Her sentence gives it worth.

She is vory staid in her going. As if she knew that hasto Would soatter the manna, hidden For wayfarers to taste.

Yot whitherecover we hasten, We find her waiting there ; And she wolks where the ways are foulest. As if she trod upon sir.

I have told of her speech and her going ; Of her deeds there is this to tell. She lifteth up to heaven, She casteth down to hell.

On earth she layeth foundations, And others build thereupon ; When they set the headstone with shoutings She is far away and gone.

For her road is with them that labor, Her rest lewith them that grieve ; Her name is Faith, while you serve her : When you lose her. Make Believe. -Oornhill Magazins,

#### A Wife's Influence.

The reader may be reminded of I Cor. vil. 14 and I Peter iii. 1, in reading the following. The will of Commodore Vanderbilt has given rise to long litigation-a son (Cornelius) and a daughter contesting it on account of alleged "undue influence." We quote from the New York Swa, Nov. 2:

A deeply-veiled and slight-built woman walked into the Surrogate's court yesterday morning on the arm of William H. Vanderbilt. Fow recognized her as the well-known authoress, Augusta J. Evans. When Mr. Clinton escorted her to the witness stand, and, in accordance with his request, her yeil black. She testified as follows:

" What is your name? " "Augusta Evans Wilson."

"You are known to the public as Augusta J. Evans, the authoress, but your husband's name is Wilson ? "

"Yes, sir. My husband sits behind you." "Were you acquainted with Mrs. Commodore Vanderbilt?"

"I have known Mrs. Commodore Vanderbilt about twenty-two years. I became acquainted with Commodore Vanderbilt through his wife. I visited them in 1875. I had soveral conversations with him in 1875-one a very long one, during a drive in Contral Park. He dreve me in a buggy with a pair of horses he desired me to see. After drivshowing me the villa, he spoke of his children. . . . He said, also, that the greatest had been derived from his second marriage : that his wife had, since her entrance in his family, been the pacificate and special mediator between Cornelius J. and himself, and when he had refused to receive letters from Cornelius, and returned them unread. Corneshe had done so. ometimes standing behind his chair, and ead him portions of his son intentions, ad that she had specially mediabout pore harmonious relations, but he had ter had done more to draw him to religion that he had watched her consistent Christian homelife day by day, and that while he was very fond of Dr. Deems, and admired him, and liked to see him around, his wife's beau tiful consistency of character had influenced bim far more in favor of religion than any sermons to which he had ever listened. He said that in the course of his long life and career, that involved the knowledge of a great variety of character, he had found her the and that she had commanded from him a did."

"We can tell, when we take church collections, who take the Church papers. They are those that give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And this is true of every Presbyterian church in the land; and we only wonder that pastors and elders do not know it, or, if they do, that they do not make greater efforts in behalf of their Church papers, in the interest of piety, loyalty, and progress in all that is good !"

#### The Edible Bird-Nesis.

Some of the choicest delicacies of the Chinese kitchen are prepared from the so-calledible bird's nest, the nest of the Salangane, and more than 8,000,000 of these nests are annually imported to China, representing a value of about £300,000. The nest, which is the size of one quarter of a common hen's egg, consists of a gum like, white or brownish, more or less transparent mass, a salivary secretion of the bird itself, mixed with sea-feam, and, when dissolved in het soup, this mass imparts to the dish a peculiar flavor, which a refined Chinaman cannot withstand. What makes this article so expensive, one pound generally fetching from \$40 to \$50, or more than twice its weight in silver, is the danger connected with its production. The bird 18 found in farther India and the islands of the Malay Archipelagoes, but its principal breeding-places are the high, perpendicular cliffs along the coast of Java. Here it builds its nests in dark caverns, which it occupies in common with huge bats, and the caverns are generally so situated that the surf closes the entrance whenever it strikes the rocks. The gatherers form a peculiar corporation. They are all natives, and none but he who was born into the corporation can be admitted as a member. They worship a goddess-Loro-and inaugurate the harvest time with frightful carousals and sacrifices. The Hollanders, who do not feel satisfied with taxing the harvest, have several times attempted to take possession of the field, but those Europeans who have entered the caverns have never come out. "Loro has taken them," says the natives.

## A Charming Incident.

In the City of Brotherly Love some kindly souls built, years ago, a hospital for little was raised, she displayed a face of singular children. There the sick and deformed little placidity, and a composure almost amounting ones are taken out of their wretched homes to demurchess. She was dressed in dcep and nursed with the tenderest and most skilfal care. There is a great shady yard about the building, and wide porches, to which, in warm days, the little cots are moved, that the poor babies may feel the sun and breathe the pure air. One winter's day, a year ago, there was a meeting of the directors,-grave, middle-aged men, -- who inspected the wards, etc., in a grave and middle-aged way. But as they were passing out through the garden,-covered then with snow,-one of them looked up and saw a row of pale faced little convalescents, in their check bibs, peering down through the porch railings. How solemn and woe-begone the little men looked! One grave old director stopped, deliberately made a snow-ball, and threw it at them. There was a gasp of asing through the Park and up Harlem lane, he | tonishment, and then a little pipe of a cheer; took me asound to show me a villa which he and at it they went, pelting down scraps of said he had given to Miss Hawley on account snow icicles, while the visitors, one and all, be certain to be advancing their fortunes. of the engagement which he said existed be. juned in the fun. Such shouts and screams They have forgotten that misdirected labor ween her and his son George, deceased. In of laughter had never been heard there is but waste of activity. The person who efore. The nurses carried sick babies in the windows, and they, too, laughed and comfort, and happiness, and place of his life clapped their hands. It was a pretty sight, and a passer by, touched by it, told the little incident in a paper which travels all over the country. In a week or Everybody knows some one in his circle of two came a letter from a lady in New Eug- friends who, though always active, has this land, who " had money to give away, and would like to give it to so worthy a charity"; lius J. prevailed u-on Mrs. Vanderbilt to and another from a poor mother in the far read them, or repet their contents, and that West, whose one little child was just dead, and who wished, instead of building to her memory a memorial window or stately monu-Cornelius's leters before he was aware of her n ent, to endow a bed in this hospital. So the managers found themselves aided in ated between them, and endeavored to bring their good work; and there is a bed marked, "In memory of little Mary," where there will told for that she did not know Cornelius. I always be some poor child, saved from want, remember specially when he said the beauti and possibly from death. But they will al consistency of his wife's Christian charace never know that they owe it to the snowball which the genial-hearted, director throw. than all the churches he had ever been in or following his momentary kindly impulse. all the sermons that ever had been delivered; "The echo of the little word I speak," says

speaker said "Amen," he saw his prayer ished into thin air. It was wonderful. Awe answered. Both fell on their knees, and to- fell on the feeble minds of the credulous comgether thanked the Lord, who is a hearer of pany. It was no longer] possible to doubt. prayer, and who never leaves nor forsakes his servants .- Christian Era.

#### The Two German Scholars,

There are so many parallels between George Henry Lewis and Bayard Taylor that their deaths, only a few days apart, can scarcely fail to be a remarkable circumstance. Lewis was generally regarded, and probably was the best German scholar of Great Britain. Taylor was, no doubt, the best German scholar of America. Both had made long and deep studies for a biography of Goethe. Lewis had published his years before his death, and it was esteemed, on the whole, the best, as it was the most popular, of his works. Taylor was still preparing his life of Goethe (much of it had been written) up to the hour of his decease, and had expected it to be the intellectual crown of his life. Both were exceedingly conspicuous for the extent and variety of their attainments. Both were accomplished linguists, though the American had command of many more languages than the English. Both had shone in many departments of literary art, Lewis inclining, latterly, to science, and Taylor to pure letters. -N. Y. Tribune.

# Depth of American Lakes.

There is a mystery about the American lakes. Lake Erie is only 60 to 70 feet deep. But Lake Ontario is 592 feet deep, 230 feet below the tide level of the ocean, or as low as most parts of the Gulf of St. Lawrence ; and the bottom of Lake Huron, Michigan and Superior, although the surface is much higher, and all from their vast depths on a level with the bottom of Ontario. Now, as a discharge through the River Detroit, after allowing for the probable portion carried off by evaporation, does not appear by any means equal to the quantity of water which the three upper lakes receive, it has been conjectured that a subterranean river may run from Lake Superior, by the Huron, to Lake Ontario. This conjecture is not impossible, and accounts for the singular fact that herring and salmon are caught in all the lakes communicating with the St. Lawrence, but no other. As the Falls of Niagara must have always existed, it would puzzle the naturalist to say how these fish got into the upper lakes, without some subterranean river; moreover, any periodical obstruction of the river would furnish a not improbable solution of the mysterious flux and reflux of the lakes.

#### Activity not Energy.

There are some men whose failure to succeed in life is a problem to others, as well as to themselves. They are industrious, prudent and economical ; yet, after a long life of striving, old age finds them still poor. They complain of ill-luck. They say that fate is always against them. But the fact is they miscarry, because they have mistaken mere activity for energy. Confounding two things essentially different, they have supposed that, if they were always busy, they would would succeed is like a marksman firing at target; if his shots miss the mark they are a waste of powder. So in the great game of life, what a man does must be made to count, or might almost as well have been left undonewant of energy. The distemper, if we may call it such, exhibits itself in various ways. In some cases the man has morely an executive capacity, when he should have a directive one. In other words, he makes a capital clerk of himself when he ought to do the thinking of the business. In other cases, what is done is not done either at the right time or in the right way. Energy, correctly understood, is activity proportioned to the end. A Saucy Dog in the Pulpit. When Spurgeon was still almost a lad, says the London Echo, he was sent down to preach for an aged Baptist minister in the country. On his arrival, the old man looked at him as the Jewish proverb, "goes faster than I to if he expected the world to come to an end by the mere force of the boy's impudence; and, instead of giving the accustomed greeting, walked up and down muttoring load enough to be heard, "Tut, tut, is it come to this | boys for pulpits! children to preach ! ed to himself, but not loud enough to be next morning he chose for his first lesson the surprise, he exclaimed, to the astonishment wrong there. Some hoary heads cap't be surprise, " Oh, I see, Solomon's right after all, for rudeness even to a lad who preaches for you is not the way of righteousness." The old man was capable of bearing a joke even from the pulpit, and, when the sermon was over, ran up the stairs and, slapping the boy preacher on the back, exclaimed with delight, " Thee'rt the sauciest dog that ever barked in a pulpit !"

Had they not seen and heard, for these visitants from the other world conversed in their own celestial voices, and described the pleasares they enjoyed in that land where the wicked cease from troubling.

In the midst of these delightful interviews one of the spirits lovingly placed her outstretched hand upon the head of an unbeliever, who was suddenly inspired with a fond desire to embrace the vision thus coming within reach. In the frenzy of his excitement he threw his arms around the spirit, and a solid armful of flesh, blood and bones was the result of his capture. Despite the struggles of the prisoner, he held on until the humbug was fully exposed.

## Hearts Overworked.

No organ in the heart is so liable to be overworked as the heart. When every other part of the body sleeps, it keeps on its perpetual motion. Every increased effort or action demands from the heart more force. A man runs to catch a train, and his heart beats audibly. He drinks wine, and the blood rushes through its reservoir faster than ever was intended by nature. His pulse rises after each course at dinner. A telegram arrives, and his heart knocks at his side. And when any one of these "excitements" is over.

he is conscious of a correspoding despression -a sinking or emptiness, as it is called. The healthy action of all the members of our frame depends upon the supply of blood received from the central fountain. When the heart's action is arrested, the stomach, which requires from it a large supply of blood, becomes enfeebled. The brain, also, waiting for the blood, is inactive. The heart is a very willing member, but if it be made to fetch and carry incessantly-if it be "put upon," as the unselfish member of a family often is, it undergoes a disorganization which is equivalent to its rupture. And, this disorganization begins too often nowadays in the hearts of very young children. Parents know that if their sons are to succeed at any of those competitive examinations which have now become so exigent, high pressure is employed. Hence young persons are stimulated to overwork by rewards and punishments The sight of a clever boy who is being trained for competition is truly a sad one. The precocious, coached-up children are never well Their mental excitoment keeps up a flush, which, like the excitement caused by strong drink in older children, looks like health, but has no relation to it; in a word, the interperance of education is overstraining and breaking their young hearts. If in the schoolroom, some hearts be broken from mental strain, in the playground and in the gymnasium others succumb to physical strain. "It is no object of mine," says Dr. Richardson,

" to underrate the advantages of physical exercise for the young; but I can scarcely overrate the danger of those fierce competitive excreises which the world in general seems determined to applaud. I had the opportunity ones in my life of living near a rower. He was a patient of mine, suffering from the very form of induced heart disease of which I am now speaking, and he gave me ample means of studying the conditions of many of those whom he trained both for running and

# Good Mords for the Poung BY COUSIN HERBERT.

# The Children.

The children ! ah the children ! Your innocent, joyous ones; Your daughters, with souls of surshine ; Your buoyant and laughing sons.

Look long in their happy faces, Drink love from their sparkling eyes, For the wonderful charm of childhood, How soon it withers and dies!

A few fast-vanishing summers. A season or twain of frost, And you suddenly ask, bewildered. "What is it my heart hath lost?"

Perchance you see by the hearthstone Some Juno, stately and proud, Or a Hebe, whose softly ambushed eyes Flash out from the golden cloud

Of lavish and beautiful troaces That, wantonly floating, stray O'er the white of a throat and besom - More fair than blossoms in May.

And perchance you mark their brothers-Young heroes who spurn the sod With the fervor of antique knighthood, And the air of a Grecian god.

But where, ab, where are the children, Your household fairies of vore? Alack! they are dond, and their grace has fied

For ever and evermore!

#### The Funniest General in all the World.

Ever so long ago there lived and fought in fermany a mighty general, and he was awfully funny. I think he was about the fun. niest general in all the world.

He was very fat and very clever, and, like all fat, clever people, he loved little children. The fatter he grew, the more clever he crew, and when he had a dozen or so of children or more about his knees, he wasn't much of a general, as generals go,-not much of a fighting general, I mean.

But we must give the name and date of this general, and so crack the historical nutshell, before we can set before our readers the sweetmeat of our story. This we will do in a single paragraph, and we shall have all the rest of the space to tell you about the agreeable general, and the funny things that he did.

Procopius, or Procope, the famous fat general, was a Bohemian, and became comman\* der of the Hussites, who were almost an army of giants, in 1424. He won many victories with his terrible army, and caused the princes of Moravia, Austria and Saxony to suo for terms at his feet. The fame of his great deeds and wonderful victories filled all Europe for eleven years, when he was killed in battle m 1434. Now, the historical nut-shell is cracked, and we will have some account of the funny fat man who loved the children.

In the summer of 1432, good-natured Procopius and his tall army came marching through the hot mountain passes into Saxony, and encamped in a very lovely valley on the banks of the Saale, and invested the old walled town of Naumburg. It was cherry-time,-a lovely time of year to lay siege to the tough old town,-and the valley was full of cherry-trees, which was calulated to make fat Procope and the tall beseigers,

#### [JANUARY 15, 1879.

grows jolly and mellow, and his heart gets warm, and his sternness all melts away like a glacier in the spring sunshine. Send the children of the town out of the gates to him. Tell them to cling about his knees, and climb up into his lap, and when he begins to pity them, and grow fond of them, tell them to beg mercy for us, and the foodless peer of Naumburg."

That quiet summer alternoon, the gates of Naumburg swung open, and a long procession of little boys and girls issued forth, and wended their way through the astonished Hussites to the gay pavilion of Procopius. We fancy we can see them now, and an old German picture we have seen helps our fancy. This odd picture represents the old pedagogne following behind with a bundle of books under one arm, and a brisk switch in the other hand, with which latter implemen the was refreshing the memories of some of the little boys in the rear, by a wise application in the usual way.

When Procope saw them coming he seemed mighty pleased, and with large eyes and puffing lips he waddled out to meet them. The little girls seized him around his fanny legs, and hugged him tight, and the little boys all began to say:

"O, good Procope, .we've come to you to protect us."

What could Procopius do? He tried to be hard, but it was impossible. So he sat down under a big cherry-tree near by, and the boys and girls in a few minutes were running all over him like goats over a mountain. His heart was besieged, and a breach was soon made in its weakest place.

He put his hand on one little boy's hair and kissed another little girl, who looked so pretty and innocent that he could not help it. And his great arms clasped a half a dozen children at once, and his heart grew warm and mellow, and he found that he could resist no longer. So the clever fat general suddenly cried out:

"It's no use. I can't see the children suffer, you know. I guess I shall have to surrender."

Then he ordered the Hussites to bring him baskets of cherries, and he and the children had a cherry feast, and great was the happiness on the banks of the Snale, near the foodless town of Naumburg.

The children returned to the city at night, and each one hugged and kissed Procopius as they parted, and said in a low, sweet voice : "Spare, for our sakes, the town of Naumburg."

The moon hung over the Saale in the golden air, and in the late hours dipped behind the far mountains. The sun rose fair, and the watchmen looked down from the grim walls of Naumburg on the long valley; but Procopius and the Hussites were gone, and a happier day never was seen in the town.

For four hundred years the Saxons have loved to recall this delightful event of history, and have celebrated it by the "Kinderfest," or " Children's Fete," or, as it is often called, 'The Cherry Feast of Naumburg." This festival corresponds to our Fourth of July, and occurs on the 28th of July, and a right glad day it is to the children of Saxony. And would you see how long the happy influence of a single good deed may last? why then, who were very fond of the good things in when you go to Germany, drop down to the the world, contented and happy. So, while | Saale in summer time, and eat some cherries with the children at the Children's Fete, in honor of the funniest general in all the world. -St. Nicholas.

## Bebgious Papers.

The Presbyterian offers a significant testi mony on the value of religious papers:

"Some people spend their last days in stupid wonder as to why their children have all left the Presbyterian Church. We can answer: they never had a Church paper, and know no more of the Church in which they were born, in its spirit, progress, and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolences are presented. Of the people who contributo to the pastor's salary, two-thirds of it steps thither. comes from those who read the Church papers. If any one has any inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will, as gracefully as we can, but truthfully, retract. Of those most loyal to the pastor and his projects for good, through a series of five years, the proportion will not be school it is as great. And when you come to Church in its varied branches, those who do food and lodging." A start the part por not take the Church papers give comparatively nothing."

beaven or hell."

# Before They Call I Will Answer.

A Dutch preacher one evening held a meeting in a strange city. While he was preaching, and enforcing upon the hearts of babies to preach !" Mr. Spurgeon too matterhis hearers the doctrine of the cross, a policeofficer came into the room and forbade him heard, "You shall pay for this, old boy." So to go on. He even commanded him to leave purest and noblest woman that he ever saw, the city. As he was a stranger in the place, sixteenth chapter of Proverbs, and read until and the night was dark, he wandered around he came to the verse, "A hoary head is a reverence that no other human being ever the gates. He was not, however, without crown of glory." Looking up with an air of consolation; for he remembered him who hath said, "Lo, I am with you always, even of the orthodox congregation, "Solomon's unto the end of the world." "Though I walk through the valley of the shadow of civil to a boy who comes to preach for them. death, I will fear no evil, for then art with Rudeness gives no crown of glory." Then reme; thy rod and thy staff they comfort me." | turning to the book, he added with dramatic He had long been in the school of Christ, and had learned to watch for the elightest intimations of his will. While he was thus wandering around, suddenly he saw a light in the distance.

> " See," he said to himself, " perhaps the Lord has provided me a shelter there," and in the simplicity of faith he directed his

> On arriving, he heard a voice in the house; and as he drew nearer he discovered that a man was praying. Joyful, he hoped that he had found here the home of a brother. He stood still for a moment, and heard these words poured forth from an earnest heart :

"Lord Jesus, they have driven thy persecuted servant out of the city, and he is perlessened. Of his best workers in Sabbath. haps wandering at this moment in a strange place, of which he knows nothing. O may giving to carry on the missionary work of the he find my home, that he may receive here | rious cabinet and all needful preparations to

#### Spirit Catching.

A smart man in Boston caught a "spirit " few days ago, but it proved to have corsets on, and the ribs underneath were as sound as a fiddle. A family of spiritualists were astonishing the community by their communications from the world of spirits, professing to bring into actual sight the spirits of departed friends. In a dimly lighted room, in the midst of a favored few, with the mystematerialize the souls of those who should be The preacher, having heard these words, called into sight, the sitting commenced. One bright child faces waiting for the coming of

rowing. I found occasion, certainly, to admire the physique to which his trained men were brought; the strength of muscle they attained; the force of their heart; but the

admiration was qualified by the stern fact of the results." But, indeed, it is not by overwork so much as by worry and anxiety that our hearts are disorganized. "Laborious mental exercise is healthy, unless it be made anxious by necessary or unnecessary difficulties. Regular mental labor is best carried on by introducing into it some variety." Business and professional men wear out their hearts by acquiring habits of express-train haste, which a little attention to method would ronder unnecessary .- Chambers' Jour-

# Children in Heaven.

nal.

Heaven is the children's home. " Of such s the kingdom of heaven." They go out of this world by millions every year. A mighty procession of redeemed little ones is ever moving onward into eternity, as though borne along by a river of tears. They leave behind them tear-dimmed eyes, and hungry hearts, and empty arms, and silent chambers, and desolate homes. They come to us like messengers of God, with musical prattice, and winsome helplessness, and lie upon our hearts for a while, until every tendril of affection has wined around them and bound them to us; then they are torn away and taken from us. This experience is as old as the race. From the beginning God began to draw parent hcarts, and to people and brighten heaven, by taking innocent little children to himself. No man can number the vast multitude of little ones God has gathered out of all ages and generations. What a beautiful throng t Even heaven would seem lonely now without them. and the angels would wander disconsolately over the fields of Eden, if the countless hosts of glorified children should be suddenly removed.

Christian parents have a rich inheritance in the memories of their sainted children, and in the living treasures laid up in heaven. Years ago," says Dr. W. M. Taylor, "when I was leaving my Liverpool home to falfil an engagement in the city of Glasgow, the last sight on which my eyes rested was that of my little daughter at the window in her grandmother's arms. As the carriage drove me away, she waved her hand in fond and laughing glee, and many a time during my railway ride the pleasant vision came up before my memory, and filled my heart with joy. I never sawher again! The next morning a tolegram stunned me with the tidings of her death ; and now that earthly glimpse of her has been idealized and glorified, and it seems to me as if God had set her in the window of heaven to beckon me neward to my eternal home. I would not give that memory for all the gold of earth. I would not part with the inspiration that it stirs within me for all that the world could bestow." Even so has God made the everlasting home more attractive to all the bereaved whose children have gone up into its beautiful courts. The windows of our Father's house are full of glided into the house, and as soon as the after another came, was seen, and then van-, the loved ones from the earth -Ex.

bart of the army besieged the town, the rest went cherrying, and a very comfortable time they had.

But the Saxons who were shut up in Naumburg were resolute and stubborn, and refused to yield. The golden moon that hung over the Saale on the still nights when June perfumed the vale with roses, waned, and halved, quartered and rounded again; but the Saxons gave no signs of coming to terms with the fat general. And Procepius, although generally so clever and good natured, began, we are very, very sorry to say, to lose his patience and temper.

It was far past midsummer. The roses were falling, and the cherries were rotting, and Irucopo himself was getting soar. So one morning he put on his high-heeled boots. and seemed to be unusually out of sorts, and sent a terrible message to the good people of Naumburg that, if they did not surrender the town before the end of the week, all of the people in it should at last be put to the sword.

Oh, then there was distress in Naumburg. Yet the sturdy old Saxon lords refused to surrender the town.

But at last the store of food in the house was nearly gone, and strong walls grow weak when the people have no bread. The women began to be hungry, and the children to cry for food.

What was to be done? They called a council, but the council could do nothing. The besiegers were strong without, and the corn was gone within, and their lives were forfeited if they opened the gates to the enemy.

There came to the council an old German school-master, and when the lords and chief men could offer nothing, he begged leave to say a few words to them.

"Procope," said he, bowing very low, so that his queue stuck out like a horn behind, "is very fat."

"That will not help our leanness," said the lords.

"And clover, fat men like children," said the pedagogue, looking very wise. "That does not help our case," said the

lords. "A man who loves a child will not harm

the parent," said the old pedagogue. "But the Hussites did not love our chil-

dren." "Every man has a tender place in his heart," said the wise podagogue. "Get at that, and one is safe."

"But how does that apply to us?" asked the lords.

"Listen," said the pedagogue, looking still more wise, and bringing the tip of one finger over into the palm of the other hand, in | capacity for 'aching.'" The meeting was a very knowing way. "Procope loves chil, one of the most spirited of that eminently d.en, and when they are around him, he missionary church.-The Evangelist.

#### Bad Wages.

"I have left my place, mother," said a poor boy when he returned from his work. "Why have you left?" said the mother.

Was your master unkind to you?" "No, mother, he was kind enough," said

the boy. "Didn't you like the work?" asked the

mother. "It was the wages I didn't like," said the boy solemnly; " my master wanted me to sin, and the wages of sin is deatn."

His master had expected him to lie about the goods, and deceive and cheat the customers; but the boy said,

"No, sir, I can't do such things ; I will leave your service first."

And he did leave it, and he was right, too. Such boys will make mothers' hearts glad. and will find that the Lord takes care of those who trust in him, and will not work for-Satan, nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin, but the rough sea makes the sailor, the hot furnace makes the gold, the strongest faith comes from the hardest trials, ' and they who suffer for Christ's and conscience's sake shall be blessed here and crowned with joy here-

after.

Aching Hearts.

At the monthly missionary meeting, held on a recent evening in Dr. Crosby's Church, in Fourth Avenue, New York, Ralph Wells closed his remarks with this little incident: "Forty years ago," said Mr. Wells, "when I was a schoolboy in Boston, close by our school was the Asylum for the Blind, of which Laura Bridgman was an inmate. ' One day when the noble preceptor was trying to teach her, little Laura spelled out on his fingers the question, 'What is the soul ?' He answered her in the same mute language : The soul is that which thinks and feels and hopes.' And she spelled back, while a look of rare intelligence passed over her expressive features: 'And aches sol'" "Oh," said Mr. Wells, "I often think of itthe soul is that which 'aches so,' and which will continue to ache so if it does not have the gospel; the thought of little Laura's quick apprehension of the soul's capacity for 'aching' often comes to me, and quickens me to work to reach these souls and send the gospel to them. We have entrusted to us, as Christians, the only means of cure that is possible for the millions of souls that have this

#### JANUARY

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JANUARY 15, 1879.]	and when the second	THE CHRISTIA	IN GUARDIAN.		10
Our Sunday School Mork.	Books at the Methodist Book Room.	Books at the Methodist Book Room.	Books at the Methodist Book Room.	Books at the Methodist Book Room.	Insurance.
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8. Every plan against God is sure to come to naught, if only God's people are faithful.

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We have again to renew our request that where the ministers cannot possibly canvass their circuits for renewals and new subscribers, they will be kind enough to get some suitable person to do it. While every person is at liberty to show the paper to a neighbor, and get him to subscribe, the general agency for each circuit is in the hands of the ministers, and we depend chiefly on them to see that the claims of the GUARDIAN are pre--sented to the people.

THE PLEA OF HARD TIMES.

It may be that a good many will plead hard times and lessened incomes, as a reason for doing without a religious paper. But would it not be better to do without some physical confort than to deprive the mind and heart of necessary food? A little boy had two zents given him by a friend, one for his missionary box and one for himself. He lost one of them, and concluded that it was the missionary cent that was lost. There are a great many children of larger growth who, if they lose some part of their income, also conclude that it is the money which was to be devoted to religion or literature that has been lost.

A COMMON MISTAKE OF AGENTS.

Many of our friends feel an unwarranted diffidence in asking people to subscribe for the GUARDIAN, because they incorrectly regard it as if it were the same as asking them | vons of the Ontario boundary, and of the difor a donation for some Church fund; and as if the applicant was brought under a special

renders necessary a greater effort than ordinary to secure the renewal of all old subscribers. We may suggest that in very hard cases one dollar might be sent for half a year: rather than discontinue. There never was a period in the history of the world when a religious newspaper was somuch a necessity as now.

Christian Guardiau TORONTO, WEDNESDAY, JAN. 15, 1879.

THE OUTLOOK.

#### Bismarck has framed a Bill providing penalties for members of the Reichstag who exceed the bound of propriety. It is said to destroy all freedom in debate and leave any member at the morey of the majority. It has caused great excitement and is severely condemned by the Liberal and Moderate press. Some suppose Rismarck's object is to

have a dissolution and a new election through its defeat. The Afghan campaign promises to close soon. Since the first attempt of the Ameer's troops to oppose the British alvance, very little opposition has been offered' Many of the leading chiefs have already inbmitted and it is now reported that Yakoob Khan is willing to come to a settlement. The Ameer has not met with the encouragement from Russia that he possibly expected. Despite all that has been said about Russia's aggessive motives, she has treated Shere Ali as a visiting Prince only, and has refused to mediate on his behalf. The Afghan power is dissolved and before long this affair will be-

# come history.

The English Revision Committee has comploted its second revision of the New Testament, which completes the work on that part of the Scriptures. The result of their labors will be looked for with great curiosity and by some with considerable anxiety. Few tasks have greater attendant difficulties than that performed by this committee. The work of translation is not easy under any circumstances, and when there are over a score to be satisfied it is evident that the difficulties are increased. Not only will there be a divergence of opinion on rhetorical, grammatical and philological questions, but the more serious question as to the doctrinal meaning renders the translation of the Scriptures a difficult and serious work. The ne cessity, however, for a new translation is pretty generally admitted. The discovery of early MSS.; the results of scientific investigation; the ambiguity caused by the use of words now obsolete ; and the erroneous transations of some passages, caused by misconcoption or projudice, are some of the reasons for a revision.

The fourth session of the Ontario Logislative Assembly was opened by the Lieut. Governor on Thursday, 9th inst. The speech does not present a very heavy outline of work, but doubtloss other measures will crop up as the session proceeds. The quesvision of the public debts and assots, have been settled during the recess. These were matters of great importance to the Province, and they have been decided in favor of the contention of the Ontario Government. Reference is made to the commercial depression; to the growing trade with Europe in live stock and dairy products; to the appollimont of the Governor-General; and to the successful exhibit of Ontario at the Paris Exhibition, which has already increased some exportations. Attention is called to the subjects of municipal assossment, local exemptions, and sanitary laws. Measures will be introduced to improve the proceedings at election trials and the adjustment of the voters' lists; to extend the right of voting for school trustees; to simplify the laws relating to juries; and to assist municipalities, by the purchase of their debentures, to continue the work of draining. Commercial stringency and distress in Great Britain continue to prevail. British banks generally possessed the unlimited confidence of the public. But the recent bank failures have not only crippled and embarrassed those directly connected with these institutions, but have also created a general distrust that threatens to seriously embarrass many banks, and greatly increase the commercial depression. A telegram to the Mail says that many depositors are withdrawing their money from these institutions. and such is the distrust entertained with respect to all securities, save Consols and United States bonds, that depositors-and especially those having comparatively small sums at their disposal-instead of re-investing their money are converting it into coin and hoarding it away. Numerous reports are in circulation forecasting further failures of banking houses, and there is a great degree of feverish excitement in financial circles, not only in London, but in Liverpool, Manchester, Glasgow and Edinburgh. The outlook is considered, even by those who have hitherto taken an opposite view of affairs, as being almost unprecedentedly gloomy. A general run upon joint stock banks is thought

THE CHRISTIAN GUARDIAN.

These sinister agencies spring from the Re- | better things. It is the people and the pubfermation, which opened the sluice gates of lic officials of the country who have failedscepticism, till godless governments have arisen wherein the Author and Redeemer of the world is ignored. There is considerable audacity in the Pope attributing the Euro-

#### DISLOYAL AND DISCREDIT-ABLE.

It may be frankly admitted that the results of the adoption of the Dunkin Act, in the counties where it has been carried, have not been all that the friends of temperance had reason to expect. Though we are convinced that even its imperfect enforcement has greatly lessened the quantity of strong drink consumed. With regard to the testimonies to the contrary, it must be borne in mind that there is a large proportion of the community who are intensely anxious to bring reproach on the Act; and they are by no means scrupulous as to the means which they employ to accomplish this object. Untruthful statements have been made respecting the quantity of liquor sold. Men have been made drunk on purpose to show that the Dunkin Act would not prevent intemperance. Just as sinners slander and stigmatize religion and religious people, because they condemn their cherished iniquities. so the topers and liquor-sellers hate the Dunkin Act and bitterly disparage it, because the trinciple of prohibition which it embodies is a condemnation of their habits and business. They are against the law, because the law is he says: "It would be obviously fighting against their demoralizing business and its sad results.

If the law has not been successful in suppressing the illegal sale of liquor, let us inquire why is this the case? What are the causes that have prevented this desirable result? Is it because the law is a bad law, the enforcement of which would be a public injury? Centainly not; the suppression of the sale and drinking of intoxicating liquors is a very desirable thing, as this would prevent the numerous evils which are caused by the use of such Equors. The violation of the law proves nothing against the character and desirability of the law, no more than the thefts and murders which constantly occur prove that the laws against these crimes are bad laws. The failure of the Dunkin Act is not the fault of the law; but of those whose business it is to execute it. The very officials, whose bounden duty it was to systain and enforce the law, have in many instances disgracefully pandered to the liquor interest; and by breaking the law themselves, encouraged others to violate it. The less said about the veracity of witnesses for the defence the better. In other cases, those whose duty it was to administer justice were extremely ready to give weight to every quibbling objection that was brought forward to shelter the violater of the law. Mon to whom

quires, and attempting oven the lives of kings. thiness of many from whom we had expected not the Dunkin Act. The very men who are heard complaining of the inefficiency of the law, have by their time-serving recreancy contributed to render it ineffective.

# WHAT IS RITUALISM ?

Ritualism is neither more nor less than Romanism, apart from organic connection with the Church of Rome. Its tendency is downward and Romeward. It is radically and unmistakably anti-Protestant in principle and spirit. We have been deeply impressed with the truth of this idea by reading the Abbe Martin's reply, in the last issue of the Contemporary to the articles of Mr. Gladstone and Dr. Littledale in reply to his former article "What hinders Ritualists from becoming Roman Catholics"? One is forced to admit that the Abbe, although more plausible than logical, has the best of it, especially as against Dr. Littledale. Mr. Gladstone's article really shows why Protestants do not go to the Church of Rome, rather than why Ritualists do not become Roman Catholics. But the Romish Abbe very properly demurs, that he is not arguing with true Protestants, nor even with those who take as favorable a view of the Reformation as Mr. Gladstone takes. Indeed, the Abbe Martin pays an unintentional compliment to the non-episcopal Protestant Churches when he says: " I myself should not have attempted to prove to English Protestants that the Reformation, as it was carried out in the sixteenth century, deserves the reprobation of right-minded people, if I had to address myself only to Baptists, Presbyterians, Methodists, Congregationalists, or even to adherents of the Broad or Low Church. I know too well it would be labor lost to discuss the point with any of these." And in a note the air to propose a question of this sort: What hinders Protestants, Dissenters, Broad and Low Churchmen from becoming Roman Catholics ?' With the Ritualists, the case is quite different." And it must be admitted that the Abbe proves beyond all dispute that the Ritualists, in belief, practice and spirit, have much more in common with Rome than with Protestantism ; and that there is no very strong reason why they should not go the whole way, since they have gone so far. Some quotations given from Ritualistic writers and periodicals, referring to the Reformation, are marked by all the bitterness and unfairness with which Roman Catholics refer to that great uprising

against papal despotism. It is a mistake to maintain that because Ritualists are sincere and enthusiastic in propagating their ideas they are entitled to be regarded with special favor and forbearance. That does not in the least change the endency and unscriptural character of their teaching. We give a few extracts to show those who are disposed to regard Ritualism with leniency, because of the zeal of its promoters, that its animus and teaching are ssentially Romish.

The Church Review (1075) says ; " The soalled nerosmation of the sixteenth century was in reality no reformation at all." The Church Times (1868) says :- " In sober truth, the country looked for official impartiality the English Reformation was an unmitigated have in many instances betrayed their trust disaster. It was simply a hypocritical pretence to voil an insurrection of last and avarice against religion; it corrected no evil whatever." An anonymous Ritualistic writer in Facts and Testimonics touching Ritualism, says: "On the whole, there is no reason whatever to suppose that there is any larger proportion of really God-fearing persons now than there was before the reformation of eligion was taken in hand by a conspiracy of adulterers, murderers, and thieves 1" The Church Review, in 1878, Bays :- "Now we have nothing to do with the Reformers: but one clear outcome of their handiwork is this -that metil the Catholic revival we had as a people lost our way in the matter of worship. The Mass had vanished as the control act of Christian worship," The last vestige of regard for Protestant freedom of thought has evidently died out of the hearts of those that can give uttorance to such traitorous sentiments as these, while they eat the bread of a Protestant Church. While our learned writers are discussing the reasons why the Ritualists do not go to the Church of Rome, they are moving pretty rapidly in that direction. We suggest to these gentlemon that they change the title of their articles. "Why the Ritualists go to the Church of Rome?" will be a more suitable topic. All impartial witnesses must see that Ritualism is a downward slide toward Romanism. . . . .

course of publishing a lengthy pamphlet in terests of the soul. Wherever, therefore reply to Lord Penzance, in which he administers to his brother judge a severe castigation, and expends a vast amount of acumen, eloquence, sarcasm, and strong language in refuting Lord Penzance's arguments. He accuses Lord Penzance of having, in the comments referred to, "systematically perverted and misrepresented" the arguments advanced n the superior court, "for the purpose of appearing to refute them," and "also for the ingenerous purpose of holding" him, the

Lord Chief Justice, "up to contempt and ridicule." The Lord Chief Justice accounts for "the outpouring of the wrath " of Lord | rich, or ways of sinful gratification that the Penzance, as occasioned by a wound inflicted upon his "too sensitive vanity."

Lord Penzance winds up the controversy by a keen and sarcastic letter in the Times. But while the judges are illustrating the uncertainty of the law Mr. Mackonochie goes on his way rejoicing, in open disregard of the legal tribunals of Church and State. The Christian World, from whose report we have condensed these facts, very pertinently says: 'We can only compare the scene to that which sometimes takes place in an ill-regulated household, where a tiresome, obstreperous boy, after exasperating both his parents to the last point of endurance by his evil behaviour, winds up by producing a heated and angry discussion between his father and mother, the result of which is that the delinquencies of the boy are quite forgotten in the strife of his elders."

# CHINIQUY IN AUSTRALIA.

The woll-known ox-priest Father Chiniquy is creating quite a sensation in Australia. The Sydney Weekly . Advocate mentions his preaching to a crowded congregation in one of the Wesleyan Churches; and publishes a report of his lecture on purgatory, and an account of his lecture on nunneries. As usual his denunciations of Romanism have stirred up the antagonism of the votaries of that system to persecute him in their usual fashion. The Advocate says :- The Rev. C. Chiniquy continues to draw large audiences, and the interest in his mission is unabated. On Thursday night last he lectured in the Temperanco Hall, Nowtown, on "Nunneries and Convents: their teachings and their doings." The andience filled the hall so that even standing room was scarce, while repeated bursts of applause assured the lecturer that his remarks were being received with intense approbation. On Tuesday night a large audience assembled in the Protestant Hall, Castle-

reagh-street, to hear the ex-priest lecture on "Purgatory." This Popish device was faith fully exposed, and vigorously denounced as an invention by which unscrupulous priests extort money from their superstitious flock. Considerable indignation was stirred by the announcement that two stones had been thrown at Father Chiniquy on the previous night as he was leaving Parramatta. This cowardly attack was commented upon by the Rev. G. Sutherland, who moved the following resolutions, which were unanimously adopted :

-"1. That this meeting condemns in the strongest terms the attempted violence to the valiant champion of Protostantism, Pastor Chiniquy. 2. That this meeting will regard the priests and public organs of the Church f Rome as mainly responsible for any breach

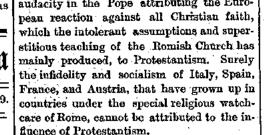
# [JANUARY 15, 1879.

men reject Christ, neglect the duty which the Divine Word enjoins, or prefer the favor and friendship of the world to the joy of salvation, they are really bartering the soul's present and eternal life for the perishing bribes of the devil. Men who would recoil with horror from the thought of a deliberate sale of themselves to the devil are really choosing his service and his wages in preference to those of Christ. When a man closes his ears to the appeals of God's Word, and hardens his heart against the drawings of the Holy Gbost because he cannot relinquish dishonest ways of getting Divine Word condemns, he is really bartering away his soul's interests for the unsatisfying husks of sin. A man may be said to sell his soul when he neglects or gives up all that constitutes his soul's true life for some sordid and earthly considerations. Yet how many are living without the salvation of God, because they will not pay the price of renouncing fleshly lusts which war against the soul ! How many are deliberately choosing the perishing bribes of sin, in preference to the satisfying and cuduring riches which Christ bestows upon those who love him !.

The Examiner and Chroniele thinks it is not good plan to let Baptist children attend a Pedo-Baptist Sunday-school, if there is a Baptist school to which they can be sent. We are not at all surprised at this: but the Examiner goes on to illustrate the great danger of such latitude by the following curious illustration: "We once stepped into a Methodist Episcopal Sunday-school at which, to our knowledge, the children of a Baptist deacon were regular attendants. The superintendent was summing up the lesson. " There are some Churches," he said, "that teach that God has chosen a certain number of people to be saved, while all the rest are to bedamned. Now ice don't believe this. We believe that all men can be saved, if they will ' -and so on, giving the impression that aly who disagree with the Methodists respecting the doctring of election are a very hard-hearted people, holding to a very merciless gospel. Was that just the right kind of instruction for the children of a Baptist deacon to be growing up under? It certainly was well calculated not to make sound Baptists of them, if that were the object in view."

What a calamity it would have been if the children of that Baptist deacon had actually received this Methodist doctrine!

ELM STREET .--- Last Wednesday an anniver-ary tea-meeting was held in the Elm Street Church in this city. Tea was served in the lecture-room by the young people of the church; after which the congregation adjourned to the large and beautiful audiencecom of the church. The chair was occupied by the pastor, the Rev. Dr. Potts. The Rev. Dr. Rose led the congregation in prayer: After the presentation of a cheering report of the financial state of the trust fand by James Jennings, Esq, and Alderman McGee, brief addresses were delivered by Revs. A Sutherland, E. H. Dewart, W. McDonagh, of Paris, and Dr. L. Taylor. An excellent musical programme was rendered by the choir, under the leadership of Mr. W. Horsley, which added much to the interest of the occasion. All felt that the enlargement of this church w a very timely work, and that much credit. was due to Dr. Potts. The Montreal Daily Witness of the 21st ult. thus refers to the Montreal Methodist Book-Room, which is under the charge of Mr. C. W. Coates .- " It is only necessary to glance in at the tastefully arranged window of this store to be satisfied that attractions of no ordinary kind are to be found within. Books in almost every department of literature, art, science and religion are to be found here, for old and young, learned and unlearned. From Toy and Story Books to delight the little ones, grading upward to the Historical, Biographical, Autobiographical and Classical, Greek Lexicons, Greek Testaments, Latin Bibles, and the Septuagint, can be purchased here. Also, a choice collection of Pictures, Albums." Chromos, Mottoes, Papetries, Christmas and New Year's Cards, &c.,-a live store." The first anniversary of the dedicationof the handsome brick Methodist church in Oakville was held last Sunday and Monday. On the Sabbath ithe Rev. J., H. Robinson, of London, preached in the morning, and the Editor of the CHRIS-TIAN GUARDIAN in the evening, to large and attentive congregations. A successful, teameeting was held in the church on Monday. evening. After partaking of an excellent tea provided by the ladies of the congregation, the audience was addressed by the abovenamed gentlemen and others. The crection of this commodious church in Oakville has evidently given a new impulse to our cause in , that town. Bro. McAllister, the pastor, is commencing special services for the promotion of a revival of the work of God.



obligation to a person who subscribes. It is put in the same category with other spplications for money, and avoided accordingly. This is not a correct view of the case. The paper is not published as a morey-making speculation, for the advantage of those who publish it. Each subscriber ge# good value for his money. If a minitor asks any members of his congregation to subscribe, it is because he believes the saper will do them good, and not because it wifers a favour on him. They have a right to feel obliged to him for his interest n their welfare, and efforts to benefit there. It is a mistake also to ask any one to subscribe, in a way that anticipates a reseal, or half apologizes for It. The peop are often very much influenced by the 'sy in which the matter is presented to tiom.

#### HOW TO DO IT.

It only requires a practical display of zeal and interest on the part of the friends of the GGARDIAN. There is not a circuit of 250 members but with a fair effort can sond us ten of an increase. Let the ministers bring the matter before their congregations. Let the leaders see to it, that no family represented in their classes is left without the paper. If any are too poor to take it, the wealthy members of the Church should take steps to supply such persons. Many Christian ladies, who now do very little Christian work, might be a means of blessing others. by inducing some families who now take no religious paper to take the GUARDIAN.

RENEW YOUR SUBSCRIPTION.

The GUARDIAN has been for several years conducted on the principle of cash in advance. The great majority of subscriptions expire at the close of the year. There is, therefore, no time to be lost in renewing your subscription for 1879. Either hand the two dollars to your minister, or send it direct to the Book-Steward, without delay. Remember, the Book-Steward offers a copy of the popular new music book, " THE WAVE OF SUNDAY SCHOOL SONG," to each old subscriber who renews his subscription for 1879, as well as to each new subscriber who sends his subscription for one year in advance. Deeply anxious as we are to get new subscribers, we are still more anxious not to lose any of the old subscribers, to whom it has been our privilege to speak from week to week in the past. Brothren, save us from this painful experience.

## ONE WORD MORE.

Nearly every subscription that comes to hand requests that the "Wave" be sent on. This handsome and useful premium given to every subscriber, new and old, will be the means of introducing some of the most popular religious melodies of the day into the

to be now almost inevitable. All prophecies that Pope Leo XIII. would turn out liberal and make important reforms have turned out sad failures, just as did similar prophecies respecting Pius IX. The recent encyclical issued by the Pope is so directly antagonistic to modern progress that the Italie newspaper regards the encyclical as an appeal to all Catholics to organise a crusade against modern institutions, and with that object to participate in political elections. The Pope inveighs against Socialism, Communism, and Nihilism, which militate no longer secretly but openly against the Civil State, rupturing the matrimonial tie, ignoring homes of our people. We may rea und our the rights of property, claiming everything, brothron that the general scaraty of money however legally inherited or honestly ac. deal about the recreancy and want of trustwor. Lord Chief Justice, who took the nuusual linquishing the higher and more essential in-

shamefully. We have heard of the judge going from the tavern, where he was violating the law, by illegally purchasing and drinking liquor himself, to try the liquor-seller for selling contrary to the law. In other cases. the license inspectors, to whom the people looked to see that the law was enforced against those who violated it, were themselves notorious drinkers, in full sympathy with the whichy party, and bitter opponents of the law! In another case, the warden of the county was one of the first to violate the law after it had been passed ! And yet, men who call themselves Christians and patriots wink at all these things; and because they might lose a few dollars in trade, slink back from giving any moral support to the true men who are trying to enforce the law. Let no one think this is putting it too strongly. Not so. As indicating the demoralization which the liquor business has wrought out among us, we may state that we were shown last week a copy of a lettor, addressed to the wife of the chairman of the committee for enforcing the Dunkin Act at Newmarket, threatening to burn down their house if they pressed the law against the liquor-sellers. Still worse, we have been informed that, in the Christian County of York, where the Dunkin Act is the law, after the municipal elections on the 6th inst., one of the candidates-we grieve to say Methodist, and a trustee of the village Church—took his friends into an unlicensed groggery and treated them to liquor !~ Tell it not in Gath | Publish it not in the streets of Askelon 1

In view of these facts, there is no propriety in denouncing the Dunkin Act, as if an Act in England. It will be remembered that the prohibiting the sale of liquor could cause notorious Mr. Mackonochie when tried before more drinking. Blame the self-interested and depraved who have selfishly combined to violate and disparage a good law. Blame the ing in disregarding the sentence pronounced politicians, who control the legislation of the upon him, he was some months ago again country, for not making it the responsible duty of loyal and patriotic officials to see that the law is vigorously executed. Blame the half-hearted and temporizing so-called "tomperance men" who, instead of loyally co-operating with those who were trying to enforce the Dunkin Act, have pandered to the liquorsellers; and by being the first and loudest in declaring that the Act was a failure, and could not be enforced, have discouraged and hindered those who were nobly working to over' Lord Penzance was very naturally a good maintain the law. Yes, blame all these, rather than the law. No law enforces itself merely by being enacted. This law should not be left to depend on private zeal. There must be also the proper agencies to enforce such a law. If a law is worth enacting, it is worth the trouble of executing. In the places where the Dunkin Act has been adopted, we of indulging in some very strong animadverhave learned scarcely anything about the char- sions upon the line of argument taken by the acter of the law but what we knew very well Lord Chief Justice. before. But we certainly have learned a good | This had not a soothing effect upon the

## JUDGES DISAGREEING.

A curious judicial quarrel has added the spice of variety to the ritualistic controversy Lord Penzance, the Dean of Arches, for illegal practices, was condemned; but persistpronounced guilty of contumacy. Mr. Mackonochie's counsel appealed from this judgment. The case was brought before Lord Chief Justice Cockburn, in the Queen's Bench Division, and he decided that Lord Penzance, in passing the sentence for " contumacy," had exceeded his powers, and that therefore, so far as this judgment was concorned. Mr. Mackonochie was not to be interfered with or hindered in his malpractices in any way whatdeal annoyed at the roversal of his judgment ; and immediately after the last long vacation. having to deal in his court with the case of another troublesome Ritualist, Mr. Edwards. his lordship seized the opportunity of disputing the grounds upon which his judgment had been reversed by the superior court, and

of the peace, or any attempt at personal violence. 3. That we pledge our honor to defend to the utmost our respected friend, defender of the rights of society, and advocate of the true religion of Christ."

# SELLING THE SOUL.

The idea of seling"the soul to the devil, for some present power or gratification, is one that has appeared in the literature of different countries and places. Those who are acquainted with the works of the Spanish poet Calderon or the Faustus of Marlowe are aware that long before the German poet Goethe had written his elaborate dramatic poem on the legend of Dr. Faustus selling himself to the devil, in payment for knowledge and power bestowed on him by Satan, the same thought had been wrought out in numerous dramatic poems, by poets who had no correspondence with each other, and who in some cases could not have drawn their inspiration from common sources. The range of thought in these productions is widely different, and the motives which impelled, or the price paid by the evil one, are gross and sensual, or refined according to the culture and charactor of the writers. In some, sensual gratification is prominent. In others, knowledge of mysteries and power over nature prevail. But the main idea in all is that for some present desirable advantage the future interests of the soul are bartered. Some traces of this notion lingers among ignorant and superstitious people still.

Is not this actual and commercial sale of the soul to the devil the simple crystalizing into a visible and earthly form of a sad truth of human experience, with which we are all familiar in the spiritual history of men? Without a deliberate bargain or a specified price, there is evidence that thousands barter their spiritual and eternal interests for the visible and temporal. When the greater fnture good of our higher nature is deliberately surrendered for some present transient gratification, this is practically solling the soul to the evil one. We do not indeed believe that it is necessary or possible to pay a literal price to God for salvation; but the Scriptures clearly teach us that there must be a surrender and renunciation of sinfal lasts and unholy practices, before we can know the blessedness of God's favor. Our Saviour says: "No man can serve two masters. Ye cannot serve God and Mammon." He announces as the condition of true discipleship : "Whoseever will come after me, let him deny himself, and take up his cross, and follow me." All along the pathway of life there are times when a deliberate choice must be made between things that are incompatible. There are certain courses of action, certain kinds of enjoyment that cannot be chosen without re-

The Trustees of the . Toronto General ilospital have issued a circular to pastors representing the desirability of instituting the old custom of "Hospital Sunday," that is setting apart the collection of one Sunday in the year for the benefit of the Hospital. In return, churches will have at their disposal four free admissions for every gift of \$50, and proportionally for smaller amounts.

Rev. A. Parent, Oka, acknowledges the roceipt of a number of articles of wearing apparel consisting of boots and shoes, caps, nrint. &c., from a friend in Ontario. This is a very acceptable gift to the Indians at this season of the year, and anything in the shape of clothes or provisions will be thankfully received. Parcels may be sent to Mr. Parent at Vaudreuil, Quebec, and money to him at Oka.

## ACKNOWLEDGMENT.

Allow me to acknowledge the further remittance Allow me to acknowledge the further remittance of one dollar, for our French mission in Sher-brooke, from the Rev. I. Wheatly, New Glasgow, and to kindly remind the many friends of Jesus that we are anxiously waiting for their help, in order to enable us to start a French school in this city. The house is here, the missionary waiting and golden grain ungathered. Let your warm, Christian hearts and open hands respond. Sherbrooke, Que, JAMES KINER

[ANUARY 15, 1879.]

# NOTES AND GLEANINGS.

Coal and Gold in Africa. The Glassow Herald quotes a letter from a member of the Free Church Mission at Livingstonia, which states that three seams of coal have been discovered on the western shore of Lake Nyassa. The spot is about a mile from the shore, ten miles south of Florence Bay, and has an elevation of about 400ft. The thickest seam was seven feet. Traces of quantity to repay working.

#### An Ancient City.

The ancient city of Damascus, for so many ages the centre of a brisk market, caused by the arrival and departure of long trains in the East, has, by the opening of the Suez canal, had its trade almost wholly diverted, and soon promises to be in ruins. Reports say rents have declined 50 per cent.; many houses are vacant, while crowds of beggars haunt every avenue and road. This, too, of a city which eighteen months ago boasted of having no beggars in it; and, of a truth, they were rarer than in any city of the East.

#### Have Foreign Missions Done Any Good P

At a woman's missionary meeting held recently in London, the Rev. Mr. Inglis, for twenty five years a missionary in the New Hebrides, said : " When I went to Anoityum. there was not a widow to be found on the island, there was not even a name in the language for widow, the reason being that the law doomed every woman on the death of her husband to be strangled, and her dead body to be thrown into the sea with his. Now not only has this horrible practice entirely disappeared under the Christianizing influence of the missionaries, but the whole of this island and another have become Chaistian."

#### The Church of England and Romanism.

The more recent fruits of High-Churchism in England, in the direction of Romanism, have been especially suggestive. The Whitehall Review estimates that in the perversions to Romanism among the upper classes of England are a duke, 2 marquises, 5 earls, 15 barons and lords, taking no account of courtesy titles; 7 baronets, 3 knights, a general, an admiral, 10 members of Parliament, 4 queen's counsellors, 4 professors, 168 benchicent alergymen, of whom 67 have become priests or entered the Jesuit order, and 190 gentlemen, sons of peers, fellows, etc., of whom 51 have become priests or Jesuita; of the country. also 5 duchesses, 38 pecresses, wives of |-The Report of the thirteenth annual meeting baronets and knights, etc., and 39 other ladies of position.

## Deaths in the Royal Family.

Her Majesty has had born to her no less than 26 grandchildren, out of whom she has lost five. According to "Lodge's Peerage" the list of these deaths is as follows :- 1st, Prince Francis Frederick Sigismund, son of the Imperial Prince and Princess of Germany, died June, 1865, aged 2 years; 2nd, Prince Frederick William Augustus Victor Leopold Louis, son of the Princess Alice and of the Grand Duke of Hesse, accidentally killed by a fall in May, 1873, aged 21 years; 3rd, Prince Frederick Christian Augustus Leopold Edward Harold, son of the Princess Helena and Prince Christian, died May, 1876,

# LITERARY NOTICES.

The Methodist Quarterly Review for January has been received from the Methodist Book Concern, New York. It contains articles on the following subjects: Wesley and Modern Philosophy, by Bishop Gilbert Haven-Christian Life and Practice in the Early Christian Church, by the Rev. W. H. Withrow, M.A.-Schliemann's Discoveries at Mycenne and Tiryns, by Prof. H. M. Baird-Plagiarism and the Law of Quotation, by Rev. H. J. Fox, D.D.-The Parish of Wesley, by alluvial gold were also observed, but it is Rev. E. Q. Fuller, D.D.-Present Aspects of doubtful whether the metal is in sufficient | Scotch Theology, by H. R. Carroll, Esq.-The Zandavesta, by Rov. J. M. Mitchell, LL.D.-There is also the usual summary of literary and

religious intelligence, brief notices of new books, and a biographical sketch of the editor of the Review by Bishop Haven. This number contains a fine steel portrait of the Rev. Dr. Whe-don, who has been for over twenty years editor of this Review.

-The International Review (A. S. Barnes & Co., New York) makes its appearance as a monthly. It aims at keeping fully abreast with the best European reviews. Each number will contain 112 pages, and will be furnished at fifty cents a number, or five dollars a year. The January number opens with a short posm, entitled Frustration, by Edgar Fawcett. It contains, also, able articles on Suffrage a Birthright, by Hon. G. D. Julian, a reply to Mr. Parkman's article in the North American Review, on the Failure of Democracy-The Political Future of France, by A. Talaudier, a French writer-The American Export Trade, by H. F. Morse-Morality in France, by Dr. E. DePressense-Recollections of Mazzini, by Karl Blind-In Conflict with Science, a review of Tyndall-The Literary Movement in America-Recent English Books. -Smiles and Tears; or Sketches from Real Life by Rev. E. Barrass, M.A. This is a little vol ume of narratives of persons and events wellhis itinerant life in England. The sketches are written in Mr. Barrass's clear and racy style, with which our readers are somewhat familiar. The descriptions are natural and easy and the practicallessons deduced are effectively set forth. This book is especially suitable for young people, and should find a place in Sunday-school libraries, but it will also be read with interest by many of riper years.

-Never Give Up; or Life in the Lower Provinces, by Rev. Robert Wilson, is an interesting and well-written narrative, founded upon facts and incidents coming under the notice of the author during a quarter of a century of public life as a Methodist minister.

--"The Tariff Handbook," by John Maelean contains the Canadian Customs' tariff, showing the changes that have been made in it during the last thirty years; also the British and American tariffs in full, and important extracts from European tariffs. This compilation will be useful to all interested in the financial policy

of the Sabbath-school Association has been 'received. It contains a great deal of matter which cannot fail to interest all Sabbath-school workers.

# BRIEF CHURCH ITEMS.

#### Toronto Conference.

BARRIE.-A very successful reunion was held in the Town Hall by the Methodist Church on New Year's night.

NEWCASTLE .- On New Year's Day a soiree was held in the church, and proved to be a grand success. Rev. J. S. Clarke delivered an excellent address on "Greatness." Rev. Mr. Sage (Presbyterian), of Parkhill, also spoke of the growing unity between our Church and his own. George Wilson, Esq., of Port Hope, coted as chairman. Collingwood.-The annual soires in connection with the Sabbath-school was held on the aged one week; 4th, Prince Alexander John 27th ult. The attendance was not large. After tea Rev. J. H. Starr, Rev. Dr. Aylsworth, Mr. W. Williams, B.A., Mr. G. W. Hodgetts, and Mr. H. W. Bell-Smith gave short addresses and readings, and the school children sang several appropriate pieces. RUGBY MISSION .- A most successful tea-meeting was held on the 30th ult., at which the whole church debt was cleared off in Hawkestone. On the evening of the 31st Dec. a social was held at Brother: George Lock's. About 150 people sat down to tea... The proceeds were large ; the programme interesting. A watchnight service was held at the close of the social. CHERRY VALLET .- The tea-meeting at this place, in the Mothodist ohurch, on New Year's night, was a very successful affair. The attendance was large, and the proceedings throughout were of an interesting character. Several interesting addresses were delivered. A pleasant feature of the gathering was the presentation of a valuable outter and buffalo robe by the young men carried out, and this arrangement it is that of the congregation to the pastor, Rev. S. J. Shorey. Appropriate music was furnished by the choir. BROOKLIN .-- The annual tea meeting was held Christmas Day, and, notwithstanding the inclemency of the weather, there was a good attendance. The choir of the church did good service, and Revs. Messrs. Burt (Episcopalian), Maybee (Methodist Episcopal), and Dafoe (Bible Christian) addressed the assembly, all of whom were well pleased with the service. The anniversary sermons were preached on the preceding Sabbath by Rev. E. Barrass, M.A. The net proceeds were \$55. MARMORA .-- On New Year's Day a most enjoy. able festival was held. After tea-which was served in the Town-hall-all retired to the Methodist church, where the Rev. Robert Brooking, of Alderville, delivered a lecture on the Manners and Customs of the Ashantees," from personal observation during a residence in that country. The proceeds were \$100. Two of a similar nature were held in Rawdon during the month of December, which were also very successful. WINNIPEG .- A very pleasant evening was spent by the children and friends of Grace and Zion Church Sunday-schools, in the Temperance-hall, on 24th ult. There were two trees reaching to the coiling, loaded down with offerings from Santa Claus. Short addresses were given by Messars. S. G. Biggs, J. B. Ferguson, Revs. Morrow, Bell, McDonald and German, interspersed by singing of Christmas songs by the children. Every scholar in each school received a present of some kind, some of them valuable gifts. Presents were also given to some of the teachers by their classes and friends. Miss Ingraham, the organist of Zion Church, received a valuable set of furs, as a token of the good-will of her friends in Zion Church and Sunday-school. BELLEVILLE FIRST .- On Monday evening, Dec. 30th, Mrs. Nathan Jones was presented by her Bible-class with a valuable testimonial. It con-

# THE CHRISTIAN GUARDIAN.

was a magnificent tray containing a suitable inecription. It was richly deserved, as Mrs. Jones personal friend to each member of her class. Mrs. Jones' Improvement-class gave a public literary entertainment on New Year's evening. The pastor of the church acted as chairman. The attendance was large. The sermons preached on the closing Sabbath of the old year were appropriate to the day, and listened to by large congregations. The watchnight service was largely attended, and a season of deep spiritual interest. On the 5th inst. the Rev. Mr. Willoughby's morning sermon was specially for nations. the young. In the afternoon a large congregation attended the Covenant and Bacrament service, conducted by the pastor, assisted by Rev. Mr. Lambly. There have been several conversions of late, especially among the young people. Revival services are to begin with next Sabbath,

and there is a general expectation of "times of refreshing." Union noon-day and evening servises were well attended last week. All the noon meetings were in Bridge Street Church. PICTON DISTRICT.--- A large number of success ful tea; meetings and socials have been held dur, ing the last few weeks .---- Milford Church realized about \$50 from its bazaar and tea, at which Mrs. Salton, wife of the pastor, was made the recipient of an address and present. South Bay's Christmas-tree brought in \$35.---The Christmas festival at Bloomfield was such a suc cess that it was repeated to a larger audience on New Year's eve. A very large number of presents were provided. The minister, Rev. C. V. Lake, was not forgotten, to whom a splendid library lamp and a purse of money were presented. Mrs. Lake also received a beautiful silver cake basket. Net proceeds of both gath erings \$61,----The New Year's entertainment at Cressy was largely attended. Prof. Wright, of Albert College, gave an account of his travels known to the author during the early years of in Europe, and Rev. D. Perry and others gave acceptable addresses. About \$38 was realized. ----The Wellington missionary sermons were preached on the 29th ult. by Revs. J. Learoyd and Dr. McDonald. The meetings during the following week were large and successful. The S. S. anniversary sermons were preached on the 22nd ult. by Rov. S. J. Shorey. The festival on Christmas-eve passed off pleasantly. The report shows an attendance of 100 scholars during

# the year.

London Conference. BLENHEIM.-Rev. W. Henderson writes :-Some \$200 have been raised for the Sabbathschools on the Blenheim Circuit at the festivals and Christmas-tree entertainments recently held. BURLINGTON .- We are pleased to learn from Bro. Brownell that he has closed a successful series of special services, during the progress of which between thirty and forty were converted to God.

WOODSTOCK .- The Ladies' Aid Society gave a concert on the 7th inst. Singing by the Tandy Brothers, Mrs. Caldwell of Hamilton, and by local talent. Prof. Harrison gave a well-rendered reading.

SFARTA .--- An oyster social was held on New Year's night, under the auspices of the Ladies' Aid Society. The articles remaining unsold from the bazzar were disposed of for good prices. Readings and music followed. The ladies realized about \$160, which will go to the Parsonage Fund.

ACTON.-The Christmas-tree and social entertainment given in behalf of the Sunday-school on Christmas-eve, was well attended. The Christmas-tree was well loaded with gifts, from a handsome communion service presented to the church, by its pastor and his wife, down to little toys, &c., for the children. Every one who attended the entertainment went home satisfied. MOOREVIELD -The appiversary services held in

The Rev. J. McCartney, of Parkhill (Sarnia Dis. trict); was at the latter, and delivered an elois not only an intelligent instructor, but she is a quent address. At a Sab'ath-school entertainment in Thorndale on the 1st inst. the Rev. Mr. Staples, junior pastor of the Thorndale Circuit, delivered an address, which is spoken of in flattering terms .- The Sabbath-school anniversary and Christmas-tree at New Brighton was in every way a success .---- Rev. T. B. Leith has just closed a four weeks' meeting at Hamilton Road. Over thirty have been converted, a large number of whom have united with our Church. A pleasing feature of the meeting was the hearty assistance given by Christians of all denomi-

#### Montreal Conference.

MONTBEAL, WEST END .- Rev. J. B. Saundere, pastor. A revival is in progress in this church which is growing in interest and attendance. WATERLOO.-Rev. J. Wilson, pastor. Over 300 scholars and their friends were entertained at the S. S. festival on New Year's eve.

MALLORTTOWN .--- The annual Christmas-tree in connection with the Methodist Sabbath-school here was held on Christmas night, and was the most successful entertainment ever known in Mallorytown.

BIANSTEID .- The Covenant Service was an occasion of extraordinary interest. An unusually large number entered into the covenant, and several doing so for the first time. Special serrices will be commenced immediately.

MANSONVILLE .- Key. N. Smith, pastor. Much interest and pleasure were associated with the distribution of gifts from the Christmas-tree. Under the tree was found a valuable gift for the pastor, in the share of a fine new sleigh.

CARLETON PLACE .- The recent services held at Appleton have been signally owned of God, and made the means of great good to that vicin<sup>\*</sup> ity. Believers have been greatly revived and strengthened in the faith of the gospel, while forty youthful hearts have begun to lead a new life, and are now walking in the fear of God and the comfort of the Holy Ghost.

LACHUTE .-- On New Year's morning & S. S. festival was held. A very enjoyable time was spent. A telegram was sent to Rev. D. Winter, a former pastor, wishing himself and family the compliments of the season. The Sabbath evening congregation is steadily increasing at Lower Lachute. A new factory, employing fifty hands, is just being opened, the proprietor and foreman of which attend the Methodist Church.

ARNERIOR .--- On the 6th December a concert was given in the Town Hall, Amprior, in aid of the building fund of the Methodist Church in that place. The undertaking was a success in every particular. The hall was filled, and about \$40 was realized. The programme was rendered by the choir of the church, assisted by a few others belonging to Amprior and Appleton. Many pronounced it the best concert that had been given in Amprior for a long time.

COOKSHIRE .- The social given by Mrs. Armitage, on New Year's eve, was a very pleasant gathering. Readings, an excellent selection of music, a clever dialogue, tea and refreshments, and a few diverting games filled up the time till the company broke up wishing each other "a happy New Year." Rev. Mr. Crothers, of Sawyerville, preached the annual missionary sermons on Sunday, 29th ult., and the annual missionary meeting was held on Monday evening, when Revs. Mr. Porter, of Lennoxville, Crothers, and Austin delivered addresses.

EAST CLIFTON .- The Christmas-tree that was held on the evening of Friday, 27th ult., was well attended, and was a complete success. The evening was fine, the church handsomely decorated with evergreens, and suitable mottoes.

# **RELIGIOUS INTELLIGENCE.**

FROM five to ten thousand dollars are contributed yearly by the Friendly Island converts to the Wesleyan Missionary Society.

THE penny-a-week subscription started two years ago by the Yorkville Congregational Church, to reduce their debt, now amounts to nearly \$400. This fact is suggestive.

A corv of the Catechism issued in French by Calvin soon after his arrival in Geneva has recently been found in the National Library of France.

Ir is stated as a fact, that among ten thousand Fijians there is not a house without family worship. The United Presbyterian pertinently says this is more than can be said of any ten thousand Christians of America.

It is established beyond question, that fally twenty thousand Israelites have been converted in London, through the labors of the London Society for Promoting Christianity among the Jaws, established in 1800.

The Baptists of Scotland number 8,163, worshipping in eighty-one churches. They are associated in a union which has already erected fourteen chapels, with sittings for 10,000 persons, at a cost of £59,435.

THE Dean of Peterborough announces that steps will shortly be taken, not only to protect the grave of Queen Catherine of Aragon in Pe terborough Cathedral, but to erest some monument to the memory of the true wife of Henry VIII.

In 1876 there were 876 Baptists in the State of Delaware, and there are now 1,815, an increase of 837. Two new churches have been formed, one at New Castle and one at Milford, and a number of Home Mission circles have been established.

THE religious interest in Fall River, Mass., is described as very powerful and unusual. The interest is confined to no class, but takes hold of all. Hundreds of both sexes have been converted, mostly adults. Conversions have occurred everywhere-on the streets, in offices, shops, banks,

stores and mills. Ar a recent Missionary Conference at Yankton, Dakots, connected with the missions of the American and Presbyterian Boards, 227 Indians were present from abroad, the majority coming 200 miles, and as many of the Yankton Indians. Some of the questions discussed by Indian ministers and laymon were " How to promote revivels," and " How to honor the marriage relation."

Tue Church of the United Brethren in Christ. which claims to have its origin in the older Moravian Church of Germany, and which is Methodist in doctrine and polity, reports this year 45 Annual Conferences, 152,281 members, 2,152 preachers, 2,093 meeting-houses and 3,060 Sunday-schools, with 153,150 scholars. The missions collections amounted to \$33,886, and the total of contributions was \$618,616.

REV. DR. THOBURN writes from Calcutta under date of Nov. 7: "We have blessings here in Calcutta. We have much trial to endure here, but God leads us on. I go to the country to-morrow to baptize five Hindus. Miss Layton is a very valuable addition to our work in Calcutta. Conference is a great trial to us here. I shall have to travel either 800 miles by soa or 2,000 by rail in order to get to Conference at Madras."

THE statistics of the Shanghai Missions of the Methodist Episcopal Church, South, at their late annual meeting, show 4 American missiona ries, 10 native preachers, and one colporteur. Their work is divided into six districts, in charge of three presiding elders. There are 10 Sundayschools, 172 scholars, and 18 teachers. They sold 4,309 volumes, and donated 301 volumes

and 1,200 sheet tracts. New York City has not so many churches as Two trees were splendidly ornamented and well many suppose. The whole list foots up only 375, points.

# FROM THE MISSION ROOMS.

The treasurers acknowledge win \_\_\_\_\_anks the receipt of the following :---Consecon, per Chairman. Nagara District, per Conference Treasurer..... Port Dover, Feeterville, Foterfule, Fotest per Chairman ...... Palmerston, per Conference Treasurer ...... Listowe Toronto, Berkeley St., per Rev. W. H. Poole. and 508 03 147 00 25 00 "Keeping a Covenant, "per J. Maodonald, Esq..... Interest Reduction of Debt...... DONATIONS ON ANNUTY.

lover of Missions in the West..... Francis Jackson, Weston..... - \$1,000 00

# CURRENT NEWS.

tria.

-Severe storms have occurred in France. -France has renounced her treaty with Ans.

-Great disquietude is reported in England regarding banking credit.

-The Canada Permissive Act was carried in York County, N.B., by a vote of 1,226 to 214." -The Veterinary School at Karkoff, and the University at Kieff, Russia, have been closed on

account of the students' riots. -Rumors are prevalent that Yakoob Khan is

preparing to follow his father to the Russian troatier. -Russian journals admit that Shere Ali has

entered Russian territory, but do not think that he was accompanied by his troops.

-When Gen. Stewart having occupied Candahar all will have been done that can be accomplished this winter.

-Gen. Roberts has visited Khost and was saluted by the Afghan garrison. The maranding tribes are giving considerable trouble, however. -W. R. Meredith, Q.C., M.P.P., has been elected leader of the Opposition in the Ontario Assembly.

-Gen. Grant's visit to Ireland is said to have aroused party and religious feeling to an alarming extent.

-An explosion in a coal mine at Pittson, Pa., injured two men and did considerable damage to the mine.

Gen. Roberts has attacked the hostile tribes, and in the engagement killed 300 and captured a large quantity of stores.

-The library of Birmingham was burned on Saturday. It contained the most complete Shakespearian collection in the world.

-The Japanese are afraid that Russia is about to annex one of the largest islands belonging to their Empire.

-The Powers have decided to insist on the evacuation of Eastern Romelia within the time stipulated in the Berlin Treaty.

-The Covernment of Brazil has decided to abolish all monastic institutions and to apply their property to the redomption of the national debt.

--A disease which some physicians call the old-fashioned black tongue," is raging at Martinsburg, N. Y. Quite a large number of deaths have occurred.

-Thursday was the anniversary of the death of King Victor Emanuel, and a large number of! people visited his tomb and deposited wreaths thereon.

-A court-martial has been ordered by the German authorities into the cause of the collision between the German ironclade in the British channel on the Sist of May last.

-The strike of guards on the Midland Railway, England, is considered as ended, the men having returned to work at several important

Charles Albert, son of the Prince and Princess of Wales, died in April, 1871, aged one day: 5th, the Princess Marie of Hesse, aged 4 years.

# Estate of Napoleon III.

The Civil Tribunal of the Scine commonced recently the hearing of the suit for some time past pending, brought by the heirs of Napoleon III. against the Government to recover property belonging to the private domain of the late Emperor. After the revolution of September, 1870, the Provisional Government sequestrated the private property of the Emperor, and charged a commission with the liquidation of the old civil list. M. Rouber represented the imperial family, and in 1873 a convention was drawn up, and was ratified by a decree of the President of the Republic and the Ministers. It was, however, never forms the ground of the present action. The contest concerns principally the collection known as the Chinese Museum, now at the Palace of Fontainebleau, and which is claimed by the Empress as her personal property; the Emperor's cabinet of arms, formerly at Pierrefonds, and now in the Louvre; articles manufactured at Sevres, the Gobelins, and at Beauvais, establishments supported by the civil list; and furniture belonging to the private domain, valued at \$2,300,000, subject to certain deductions. The convention accepted by the Government was subsequently repudiated by the Assembly, and in 1875 the then Minister of Public Works offered in place of the first settlement a sum of \$895,000. . The representatives of the Imperial family refused to submit to that arbitrary estimate, and brought the present action to enforce the execution of the original arrangement. M. Grandperret now opens the case on behalf of the Empress Eugenie and the Imperial Prince.

# "PERSONAL,

Rev. C. Hamilton, Bervie, some weeks ago was presented with whip and set of harness valued at \$30.

At a social held in Appleton lately the friends presented each of their ministers, Revs. W.S. Jamieson, B.A., and F. A. Read, with a valuable fur overcoat, as a token of their appreciation of the untiring and successful efforts of both in their pastoral pastoral work. Several members of other Churches joined in the presentation, which must have increased the satisfaction afforded the recipients by the gifts.

We learn from the Cleveland Leader that a "welcome home" was given, to Mr. Chester Massey and Miss L. Massey, on their return home after eighteen months' absence abroad, in the parlors of the First M. E. Church. The gathering was large and very pleasant.

We regret to learn that Rev. D. E. Gee. of Aurora, is still unable to attend to his pulpit work. Bro. Gee was prostrated by a nervous affection immediately after the opening of the new church in October, and he has not yet been able to occupy the pulpit.

Moorefield Methodist Church on Sabbath, Dec. 29th, were quite successful. ' The Rev. E. B. Ryckman, President of London Conference. preached three eloquent and impressive sermons, to the great pleasure and profit of large congregations. The tea-meeting on Monday, 30th December, was also a success, all things considered. The audience was addressed by the Rev. J. R. Gundy, of Harriston, and the Rev. E. B. Ryckman, President of the Conference. THAMESVILLE .- A correspondent says :- " We have just closed the second series of special ser-

vices on this circuit during the present Conference year, both of which were very successful, and resulted in goodly accessions to our membership. The Christmas-tree entertainment in connection with the Sabbath-school was a great success; one of the most pleasing things in connection with it being the presentation of a beantiful new cutter, accompanied by an address, to the Rev.

D. Winter, superintendent of the circuit." WALTON .- A correspondent says :- A success ful tea meeting was held here on New Year's Day. After a good tea, prepared by the ladies of the congregation, the chair was taken by Bro. Hill, of Seaforth, and very appropriate and excellent addresses were delivered by Revs. W. Hayhurst, D. Rogers, J. Caswell, and McNaugh. ton (Presbyterian). The sum of \$55 was realized, which provides for the entire debt on our church here. The Seaforth choir rendered good service.

HAGEBSVILLE CIRCUIT .- Rev. G. Brown writes Our missionary services on this circuit have just been held, and have proved to be very successful. The Rev. D. G. Sutherland, B. D., of Simcoe, preached appropriate and impressive sermons on the Subbath, remaining also for the meetings, and with the Revs. B. Clement, of Waterford: R. Burns, of Caynga; C. Deacon, of Jarvis, and my esteemed colleague, Brother W. F. Campbell, we had an excellent staff of brothren. The members and friends turned out to the meetings in full force, and responded nobly,--in some instances doubling last year's amounts-so that we shall be greatly in advance of last year, in addition to the 121 per cent. towards the debt.

LONDON DISTRICT .- The "week of prayer was observed by our people in the city by union services, the first of which was held in the Dundas Street Church, Rev. Dr. Sanderson presiding .- At the Wednesday evening service in Queen's Avenue Rev, Alexander Hardie, M.A., of Stanstead College, delivered an address.-A very successful tea-meeting was recently held at St. John's, London South Circuit. Addresses were delivered by Rev. J. H. Robinson and Rev. J. Philp, M.A., of London; \$80 was realizedwhich entirely frees the church of debt .-- The Christmas-tree entertainment at Pall Mall passed off on the 1st inst. with great cclat.-Anniversaries and tea-meetings are being held on the various circuits in the district with financial success. Mount Brydges Circuit held one at the Whiting's appointment on the 8th inst.; also sisted of a plated tea-service of superior quality | West's appointment, Ailsa Craig Circuit, another and handsome design. One of the seven pieces on same date, at which nearly \$100 was realized. I tained at supper.

loaded with gifts for the Sunday-school children and others. The exercises consisted in Sundayday-school and Christmas songs, rocitations and Scripture dialogues. Rev. Mr. Crothers, of Sawyerville, was present, and added much to the interest of the entertainment by a well chosen address at the close. A collection amounting to seven dollars was taken up for the benefit of the school.

LENNOXVILLE .- The anniversary festival and Christmas-tree of the Lennoxville, Spring Road and Huntingville Methodist Babbath-schools was a most gratifying success. The entertainment was given in the basement of the church at Lennoxville, which was crowded to the doors. Over one hundred were present. The platform contained two Christmas-trees handsomely decorated, and hung with a splendid array of presents. The pillars, windows, and walls were tastefully decorated with evergreens. After a full programme, consisting of recitations, dialogues, and music by the pupils, and an excellent reading and speech by the Rev. Mr. Kines, had been rendered, the rich fruitage of the trees was distributed by the Rev. Mr. Porter and the teachers. We are glad to learn that the collection was liberal.

RANDVILLE. - The Sunday-school held their annual eelebration and Christmas-tree on Christmas-eve, and spent a very pleasant evening. The different classes that took part in the exercises did credit to\_themselves and to their teachers ; and on the whole it was both interest ing and profitable." Mrs. Hurd's class, the youngest in the school, has committed 1,560 verses from the Bible to memory the past year. All connected with the school are very much engaged in the good work, and the school is prospering. The teachers and scholars of the school presented their superintendent, Mr. S. N. Hurd, with a copy of select notes on the lessons for 1879, and also a copy of Whedon's Commentary on the Gospels Matthew and Mark, making a very acceptable present. The Bible-class presented their teacher, Mr. Joseph Boyd, with a Bible dictionary. Miss Swail's class presented her with a handsome Bible.

KINGSTON.-Rev. W. Galbraith, pastor. The choir of the Sydenham Street Church recently gave a concert for the entertainment of the patients of the Rockwood Asylum. The choir numbered eighteen, and was under the direction of Mr. B. Bailey, leader. On arriving in a large sleigh at the Asylum, they were received by the superintendent and steward, and found the patients seated in the hall, and appearing to anticipate the feast of music with eagerness. The programme was an excellent one, consisting of choruses by the full choir, a trib, several solos by young lady members of the choir, a song by Mr. Heath, organist of Queen Street Church, and a recitation by Mr. James V. Anglin. Mrs. Wm. Skinner and Miss Shaw presided at the harmonium. Hearty applause, from patients and visitors, greeted each performance. One of the visitors, greeted each performance. patients was invited forward, and sang a song which excited the risibilities of his fellow patients. After the programme had been con-

belonging to the following denominations : Protestant Episcopal, 73; Catholio, 54; Methodist Episcopal, 50; Presbyterian, 41; Baptist, 31; Jews, 25; Lutheran, 21; Dutch Reformed, 20; African Methodist Episcopal, 9; United Presbyterian, 7; Congregational, 6; Reformed Presbyterian, 5; Universalist, 4; Unitarian, 4; Friends, 3; Miscellaneous, 21. Among the last, one True Dutch Reformed, one Swedenborgian and one Greek Catholic.

CHANCELLOR HAVEN, during his late visit to Great Britain, took pains to ascertain the inside workings of Wealeyan Methodism, and from his observations it is his belief that the Methodiats of England have, on the average, as much prop. erty as the Methodists of America. The past quarter of a century has witnessed a great alvancement in this respect ; that they have fully as large a proportion of wealthy people as the Methodists of any part of America. This has not been the general view of American Methodist visitors, except to concede that their wealthy members gave more liberally than the same number of persons in the American Church. THE Protestant population of Holland numbers now about 2,000,000, against 1,200,000 Catholics and Janseniets. There are five organized Protestant Caurches: 1. The National Church, called the Reformed Datch, which embraces

several Scotch, English, Presbyterian and French parishes. 2. The Reformed Liberal Church. 3. The Lutheran Church, subdivided into the Evang-lical Lutheran Church and the restored Lutheran Church (that is to say, the confessional). 4. The Mennonite Society, or Baptist ; and 5, The Remonstrants. All the Churches except the second receive a sabeidy from the Government. The National Church receives 8,000, 000 france and the Catholics 1,500,000 france.

THE Rev. Dr. Rule has returned from his visit to the Churches in Spain. It is understood that he preached in Spanish to Spaniards. This must have been a great pleasure to the venerable gentleman. For many years, long years ago, he preached regularly in that language at Gibraltar. It is interesting to know that in addition to the good work being done by the Wealeyans, evangelisation in Spain is now carried on by the Spanish Society of that name at six central stations, viz., Seville, Granada, Cadiz, Huelva,

Cordova, and Madrid. These stations are supplied by resident missionaries, besides whom there are travelling missionaries to outlying districts. Several nuclei of Churches have already been formed.

PRESIDING over a meeting of the Church Pastoral Aid Society, held at Wimborne, the Earl of Shaftesbury referred to the number of persons who by Ritualistic teaching had become perverts to Rome. He did not care so much for them, as for those who remained behind. He believed that neither the present nor any future House of Commons would pass any measure to enforce ecclesiastical authority. They might, however, rely upon it that there was a great movement in the country, even amongst the Conservatives, to get rid of the Establishment altogether, and allow the different parties in the Church to setpatients. After the programme had been con-the their fends among themselves. The teaching explained the Viceroy's proclamation and stated. cluded, the members of the cheir were enter-disseminated from the Church of England pul-that the British had no disagreement with the pits was far from Protestant,

-Eleven battalions of Turkish troops have been ordered to hold themselves in readiness to occupy Adrianople as soon as the definitive treaty with Russia has been signed.

-A Berlin correspondent says that Bismarok and the Emperor William are favorably considering a project for inviting the European sover. eigns to Berlin to concert a common action against the Socialists.

-A Vienna despatch states that the Russo-Turkish Convention is not yet signed, but the negotiations are progressing favorably. Russia has cancelled her claim to 500,000 france for clearing the channel of the Danube. -It is reported that the Provincial Chambers of Russia have petitioned for constitutional rights, and they assert that at present they are power. less to contend with the dangers which arise from the spread of Nihilism.

-The Russian ambassador has accepted all the articles of the definitive treaty of peace as agreed to by the Porte, but the clause relative to Russia's supervision over the execution of the Treaty of Berlin is only accepted ad referendum? -The fines imposed for the violation of the Dunkin Act in West York now amount to \$2,099. This sum has nearly all been paid. After paying all expenses there is \$1,233.12 now at the credit of the various municipalities in tha Riding.

-The Encyclical of the Pope appears to the Italjan Government to restore to the Church a degree of liberty which would enable her too officiously toemploy her influence. L'Italie says the Encyc lical letter is the commencement of a crusade against modern institutions.

-A Berlin desperch says the negotiations, relative to the prevention of collisions at sea have resulted in the proparation of a code of regnlations approved by Great Britain, Germany, France, the United States, Italy, Belgium, Spain, and Portugal. . . . . . . .

-The Pope has addressed a very important letter to the Bishops of the Roman Catholic Church, in which he explains all that he has done since his elevation to the pontifical chair, and what remains to be done. The letter will be published shortly and is expected to cause a sensation.

-A Berlin correspondent says there is great excitement concerning the bill which Bismarck has proposed to the Federal Conncil, giving the Reichstag power to punish its own members for improper utterances. The extreme penalties-are deprivation of eligibility for a seat in the House and the handing of the offender over tothe civil courts.

-The plague at Astrachan has caused a panicand troops have been stationed around the infected district, so that communication with MOGcow has been out off. Great anxiety prevails. throughout Russia. The death rate up to the present is estimated at ten per cent. of the population.

The British troops at Poshawar and Kuramy have settled down for a couple of months. A Durbar has been held by General Browne at. Jelielabad at which all the influential persons in the vicinity were present. Major Cavagnari people of Afghanistan.

# 22

# THÈ CHRISTIAN GUARDIAN.

#### [JANUARY 15, 1879.]

Mrs. F., who has been in "labors more abun was made the recipient of a china tes a t and some crystal ware, presented by the young persons who compose her class. They certainly appreciate class-meeting (wonder why certainly appreciate class-meeting (wonder a so much is said against class-meeting). A new oburch is much needed, and the erection of one would be a "crowning mercy." A Loves of Zion.

## TORONTO CIRCUIT.

The missionary meetings in connection with the Methodist Church of Canada on the Jarvis Circuit were held on Sabbath, the 15th ult., and the four following evenings. Unusual interest was manifested by our Methodist friends in this important department of church work. Pracimportant department of church work. Prac-tical and powerful discourses were preached on the Sabbath by Rev'ds Alex. Futherland, of Toronto, and Benj. Clement, of Waterford. Elo-quent addresses were delivered at the week-

quant addresses were delivered at the week-evening meetings by the above-named gentle-inen, and also by Rev'ds Dr. McDonald, of Japan, and D. G. Sutherland, B.D., of Simcoe. Chief Sawyer's addresses were characteristic; and provoked frequent applause and laughter. The presence of the Chippewa troupe of Indian vocalists at the Jarvis missionary meeting added granthy to the interest of the transfer greatly to the interest of the occasion. Their service of song was highly appreciated, and will be long remombered with gratitude by the people of Jarvis.

ple of Jarvis. The financial proceeds of these services were gratifying in the highest degree, and indicate the extraordinary liberality of the Methodist people on this delightful field of labor. The entire amount raised on the circuit for missionary pur-poses reaches the noble sum of \$769. Towards this amount Jarvis contributed \$422, Nanticoke \$145, Cheapside \$116, and Jennings \$87. The above-named amount will be largely automated above named amount will be largely augmented when the collectors have completed their work, and will probably reach the sum of \$900, which will be nearly \$200 in advance of the contributions from the circuit last year. May the liber-ality of this people be amply rewarded by the Great Head of the Church. -R.W. Wordsworth.

#### ORANGEVILLE.

We have received the following from Orangeville:---

Here we are moving on quietly, but think Here we are moving on quietly, but think we are making some progress, notwithstanding the hard times. This is applicable both to spir-itual and temporal things. Our Sabbath-school antiversary was a marked success, in some re-spects superior to any of the past. Sabbath-school sermons were preached by the pastor on the 29th ult, and the children very readily re-sponded to questions from the pulpit in presence of a large congregation. Our school muder the of a large congregation. Our school, under the superintendence of Bro. Jas. Berry, is large and osperous, numbering over two hundred, and the report of the secretary shows an increase of ifteen in the average attendance for the past year. The selection of music and training of the children to sing by Mr. V. P. Hant, afforded great pleasure to the large audience collected in the town hall on the evening of New Year's day. Steps are being taken for improving the church, which we hope to see done before the anniversary in the month of February. The religious interest is evidently increasing, as evinced by interest is evidently increasing, as evident by our Sabbath and week-evening prayer-meetings, watchnight and covenant services. Our minis-ter, Rev. J. Hunt, is giving entire satisfaction, and we think the Conterence did a wise and, for us, a good thing in sending a minister of broad and long experience to guide our shattered bark. What we want, and will add, what we are looking for, is the baptism of the floly Ghost.

# Temperance.

#### Evils of the Liquor Traffic.

The evils connected with the liquor traffic become more patent every day. While medical men are more and more clearly denying the value of alcohol as a support or even a wholesome stimulant, self-indalgence in this respect appears to be on the increase in all classes. It is not only the staggering drunkard of St. Giles, but the muddled patrician of St. James, who is a reproach te our civilization. No lover of his country can take pride to think how so many of the working classes spend a large part of their wages upon adulterated and doubly poisonous drink; how business men in the press and stress of modern affairs, fall into the habit of seeking support from small doses of stimulant, which in the end are fatal to health and usefulness; how even, as is too credibly asserted, young girls learn, in the giddy whirl of society, to put a deadly finsh on the cheek, and a false sparkle in the eye. No feeling heart can walk through Lambeth or Whitechapel on a Saturday night without pain, nor without disgust visit those fair spots to which crowds resort on a public holiday. Few of us do not know some family in which what was once a careloss and genial habit. has become a curse, too probably destined to visit the sins of the father upon the children's children. No day passes but our nowspapers tell some new tale of crime and misery for which drink is to blame. The serious and perplexing problems connected with the regulations of this traffe cannot but press upon the attontion, and should excite the action of all thoughtful minds.—Ex. . .

A SONG OF CHEER. Over the triag the wintry sea, estister to inc. And I perma a to my friends to night, This mess, to written as words of light; Though dense is the darkness in which we stand, " The night is far spent, two day is at hand."

Like figures uncertain we grope at out In dangerous places of fog and doub;; In vain we long for a shelter warm From the chilling sleet and the driving storm, But "Be ye patient," is God's command " The night is far spont, the day is at hand."

Mon's hearts, like the autumn leaves, are cast Hither and thither by sorrow's blast. The air is heavy with want and woo, And the fierce war tidings we shrink to know, And a cry of sadness rings through the land, Yet "The night is far spont, the day to at hand."

It is always the darkest ere break of day Drives the shades of the night away, The science is deepest before the song Bursts into joyousness, loud and long; And though in the stillness of night we stand, " The night is far spent, the day is at hand."

E'en now, as we wa't in the shadows dim, The angels are singing the Advent hyun. Faintly we hear it across the show. The good glad anthem of long ago, And we vey, as we think of the shining band, " The night is far spent, the day is at hand."

.For Omist is coming, the world's true Light1 And He will banish the mists of night: Do not our troubles prepare His way? And the night makes ready for His great day? .Oh, let the juy-song peal through the land, " The night is far spont, the day is at hand."

Let us go to most it! How? (r where? Nay, little itmatters, we need not care; The stries may be starry with many a gen As over the fields of Bethlehem, Or we in the shadows of death may stand When the night is far spent, the day is at hand

All shall be well in the happy morn When we see His face, the once Lowly Born, And glad is the message that comes to me, Out of the mists of the wintry sea; For a Shar of Hope is above the land. The adjust is far spent, the day is at hand.

· -- Marianne Farningham.

# SERMON.

BY BEV. T. DEWITT TALMAGE DELIVERED IN TUR BROOKLYN TABEENAGLE.

MAPORTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

# HELP FOR THOSE OFF TRACK.

When shall I awake? I will seek it yet again.

I have thought in the midst of this series o sermons which I am preaching, on the night side of city life, it would be well for me to address a sermon of help to the multitude of people who have got on the wrong track. In the nights of my exploration I found a great multitude of men who had goue astray, and nothing more im-pressed me than the fact of their great multi-tude. With an insight into human nature such as no other man over reached, Solomon, in my text, she other man ever reached, soundly, in my text, she to be the mental operations of one who, having stepped aside from the path of reotitude, desires to return. With a wish for something better, he says: "When shall I awake? When shall I come out of this horrid nightmare of iniquity ?" But seized upon by uneradicated habit, and forced down hill by his passions, he cries out: "I will beck is yet again. I will try it once more.'

Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life-complete them all the dangers and perils of life-complete maps of the voyage, showing all the rocks, the quicksands, the showls. But suppose a man has already made showreek; suppose he is already off the track; suppose he has already gone astroy, how is he to get back? That is a field comparatively untouched. I propose to address myself this morning to such. There are those is this morning to such. in this audience who, with every passion of their agonized soul, are roady to hear such a discus-sion. They compare themselves with what they

blue into the sky, and greenness into mountain foliage, and the glow of sapphire into the sunset? What enchantment has lifted a world of beauty and joy on his coul? He has gone back to smoking. Oh! the fact is, as we all know in our own experience, that habit is a task-muster as long as we obey it it does not chastise us; but let us resist and we find we are to be lashed with scorpion whips, and bound with ship cable, and thrown into the track of bone-breaking Juggernauts. During the war of 1812 there was a ship set on fire above Niagara Falls, and then, cut loose from its mooringe, it came on down through the night and toesed over the falls. It was said to have been a scene brilliant beyond all description. Well, there are thousands of all description. Well, there are thousands of men on fire of evil habit coming down through the rapids and through the awful night of temp-tation toward the eternal plunge. Ohl how hard it is to arrest them. God only can arrest them. Suppose a man after five, or ten, or twenty years of evil doing resolves to do right? Why all the forces of darkness are allied against him. He cannot sleep nights. He gets down on his knees in the midnight and cries "God help me!" He bites his lip. He grinds his teeth. He clenches his fist in a determination to keep his purpose. He dare not look at the bottles in the window of a wine-store. It is one long, bitter, exhaustive hand to hand fight with inflamed, tantalizing, and merciless habit. When he thinks he is entirely free the old inclinations pounce upon him like a pack of hounds with their muzzles tearing away at the flanks of one poor reindeer. In Paris there is a sculptured representation of Bacchus, the god of revelry. He is riding on a panther at full leap. Oh! how suggestive. Let every one who is speeding on bad ways understand he is not riding a do-cile and well-broken steed, but he is riding a monster wild and bloodthirsty going at a deep leap. How many there are who resolve on a better life, and say, "When shall I awake?" but, seized on by their old habits, ory, "I will try it try it orgo means I will seek it yet "I will try it once more; I will seek it yet again !" Years ago, there were some Prince-

ton students who were skating, and the ice was very thin, and some one warned the company back from the air hole; and finally warned them entirely to leave the place. But one young man with bravado, after all the rest had stopped, cried out, "One round more!" He swept around, and went down, and was brought out a corpse. My friends, there are thousands and tens of thousands of men losing their sculs in that way. It is the one-round more.

I have also to say that if a man wants to return from evil practices, society ropulses him. Desiring to reform, he says: "Now, I will shake off my old associates, and I will find Christian companionship." And be appears at the church door some Sabbath day, and the usher greets him with a look as much as to say, "Why, you have! You are the last man I ever expected to see at church! Come, take this seat right down by the door!" Instead of saying, "Good-morn-ing; I an glad you are here. Come; I will give you a first-rate seat, right up by the pulpit." Well, the prodigal, not yet discouraged, enters a prayer-meeting, and some Christian man, with more zeal than common sense, says: "Glad to see you; the dying thief was saved, and I sup-pose there is mercy for you!" The young man, disgusted, chilled, throws himself back on his dignity, resolved he never will enter the house o God again. Perhaps not quite fully discouraged aiout reformation, he sides up by some highly respectable man he used to know, going down the street; and immediately the respectable man has an errand down some other street! Well, the produgal, wishing to return, takes some member of a Christian association by the hand, or tries to. The Christian young man looks at him, looks at the faded apparel and the marks of dissepation, and instead of giving him a warm grip of the hand, offers him the tip end of the grip of the hand, others him the tip end of the ling flugers of the left hand, which is equal to striking a man in the face. Oh! how few Christian people understand how much force and geopel there is in a good, honest hand-shaking. Sometimes, when you have felt the need of encouragement, and some Christian man has taken you heartily by the hand, have you not that the third through group there do you not felt thrilling through every fibre of your body, mind, and soul an encouragement that was just what you needed? You do not know anything at all about this unless you know when a man tries to return from evil courses of conduct he runs against repulsions innumerable. We say of some man, he lives a block or two from the church, or half a mile from the church. There are people in Brooklyn and New York who live a thousand miles from church. Vast

Blessed be God there is a full loaf for every one that wants it. Bread enough and to spare. No when the Master Street Hospital, in Philadelwhen the master Street Hospital, in Finladsi-phia, was opened during the war, a telegram came saying, "There will be three hundred wounded men to night; be ready to take care of them;" and from my church there went in some twenty or thirty men and women to look after these poor wounded fellows. As they came, some from one part of the land, some from an-other, no one asked whether this man was from Oregon, or from Massachusetts, or from Minnesota, or from New York. There was a wounded soldier, and the only question was how to take off the rags the most gently, and put on the bandage, and administer the cordial. And when a soul comes to God, he does not ask where you came from, or what your ancestry was. Healing for all your wounds. Pardon for all your guilt. Comfort for all your troubles.

Then, also, I counsel you, if you want to get back, to quit all your bad associations. One unholy intimacy will fill your soul with moral distemper. In all the ages of the church there has not been an instance where a man kept one evil associate and was reformed. Among the twelve hundred thousand of the race, not one instance Go home to day, open your desk, take out letter-paper, stamp and envelope, and then write a letter something like this:

"My Old Companions: I start this day for heaven. Until I am persuaded you will join me in this fare-

Then sign your name, and send the letter with the first post. Give up your bad companions or give up heaven. It is not ten bad companions that destroy a man, nor five bad companions, nor three bad companions, nor two bad companions, but one. What chance is there for that young but one. What chance is there for that young man I saw along the street, four or five young men with him, halting in front of a grogshop. urging him to go in, he resisting, violently re-sisting, until after a while they forced him to go in? It was a summor night and the door was left open, and I saw the process. They held him fast, and they put the cup to his lips, and they forced down the strong drink. What chance is there for such a young man? there for such a young man? I counsel you also, seek Christian advice.

Every Christian man is bound to help you. If you find no other human ear willing to histor to your story of struggle, come to me and I will by every sympathy of my heart, and every prayer, and every toil of my hand, stand beside you in the struggle for reformation ; and as I hope to have my own eins forgiven and hope to be ac-quitted at the judgmont seat of Christ, I will not betray you. First of all, seek God, then seek Christian counsel. Gather up all the energies of body, mind, and soul, and, appealing to God for success, declare this day everlasting war against all drinking habits, all gaming practices, all houses of sin. Half-and half work will amount to nothing; it must be a Waterloo. Shrink back now and you are lost. Push on and you are saved. A Spartan general fell at the very moment of victory, but he dipped his finger in his own blood and wrote on a rock near which he was dying, "Sparta has conquered." Though your struggle to get rid of sin may seem to be alnost a death struggle, you can dip your inger in your own blood and write on the Rock of Ages, "Victory through our Lord Jesus Christ." Oh! what glorious news it would be for some of these young men to send home to their parents in the country these holidays which are coming. They go to the post-office every day or two to see whether there are any letters from you. How anxious they are to hear! You might send them for a holiday present this sea-son a book from one of our best publishing houses, or a complete wardrobe from the importer's palace, it would not please them half so much as the news you might send home to mormuch as the news you might send home to-mor-row that you had given your heart to God. I know how it is in the country. The night comes on. The cattle stand under the rack through which burst the truesces of hay. The horses, just having frished up from the meadow at the night-fall, stand knee deep in the bright straw that in-vites them to lie down to rest. The perch of the bowel is full of four their foot means mader the hovel is full of fowl, their feet warm under the feathers. In the old farmhouse at night no candle is lighted, for the finness of high house about the great back log, and shake the shadow of the group up and down the wall. Father and mother sit there for half an hour, saying nothing. wonder what they are thinking of. After a while the father breaks the silence and says, "Well, I wonder whore our boy is in town to-night ! and the mother answers, "In no bad place, I warrant you; we always could trust him when he was home, and since he has been away there house of God. The fact is, we must keep our respectability, though thousands and tens of thousande perish. Christ sat with publicans and sinces. He is it the sat with publicans watches in country and in town, on the land and on the sea. Some one said to a Grecian general, What was the proudest moment in your life? He thought a moment, and said : " The proudest moment in my life was when I sent word home to my parents that I had gained the victory. And the proudest and most brilliant moment in your life will be when you can send word to your parents in the country that you have conquered your evil habits by the grace of God, and become eternal victor. Oh t despise not parental anxiety, The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you and find them gone from the house, and gone from the neighborhood. Cry as loud for forgiveness as you may over the mound in the churchyarl, they will not answer. Dead I Dead I And then you will take out the white lock of hair that was cut from your mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will think and think, and wish that you had done just as they wanted you to, and would give the world if you had never thrust a pang through their dear old hearts. God pity the young man who has brought disgrace on his father's name. God pity the young man who has broken his mother's heart. Better if he had never been born—better if in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been coffined and sepulchred. There is no balm powerful enough heal the heart of one who has brought parent to a sorrowiul grave, and who wanders about through the dismal cemetery, rending the bair and wringing the hands, and crying, "Mother ! mother !" Oh ! that to day, by all the memo-ries of the past, and by all the hopes of the futare, you would yield your heart to God. May your tather's God and your mother's God be your God forever. THE ITALIAN OLERGY. The Italian Bishops are now, for the most part, mere oreatures of the Jesuits. They are usterly destitute of personal initiative, and are seldom gifted with, either talent or learning. The inferior clergy are at once poor and ignorant. The incumbent of a parish in a large Italian town-when his parishioners present a mixture of Clericals, Liberals, and old noble familiesplays the part of a destreous diplomatist on all po-litical questions. When he can only count on an element of fanaticism, he plays the part of a fanatio. He is a Laboral in the Venetian, Lombard Genoese, and Piedmontese provinces, those in which the pope recognizes as legitimate the sov-ereignty of Humbert I. In the country districts he commonly reflects the views of the wealthiest among the neighboring land-owners. If his Squire is an out-and-out Clerical, he, too, is an out and out Clerical. If his Squire is a decided Liberal, above all if he is one who often asks his parish priest to dinner, the parish priest has extremely Liberal views, and beneath the generous influence of his host's Chiantior Barolo, will keep the table in a roar by telling good stories as to the way in which the more scep-tical and satirical of his parishioners are in the habit of treating the dogmas of Holy Mother Church. It is not uncommon to find the parish priest sny in speaking of politics at all. but it is very uncommon to find him preaching openly from his pulpts against the Government. The parash priests, with lew exceptions, are ex-tremely ignorant, and this general state of ignomoved, but I will never fail you." And then as rance in the working clergy is a cause of constant and nufsigned avaiety to the present Ponuff. Little progress has been made in the intellectual and moral condition of the Italian parish priests since the day when, 31 years ago, Pius IX, shortly after his accession, said to Massimo d Azeglio: "You may find here and there au honest and intelligent parish priest, but taking them as a body they are mere dirt," (range.) - Con-

# Our Missionary Mork.

# FROM THE MISSION ROOMS. JAPAN.

From the Ruy. C. S. EBY, B.A., dated Kofn, Ya manashi Ken, Oct. 22nd, 1878.

I don't know the date of my last communiation, but it cannot have been very recent. I now send a somewhat hastily written report of progress up to the present date. When our house was at last completed and we were safely in, and had a tasts of home comfort once more, we were congratulating ourselves on seeing the end of the unspeakably annoying work of building in Japan, for a season at least, and that we were

to be relieved of the constant sight of naked workmen within an arm's length. But a second chapter followed the first, for we had to have a chapter followed the first, for we had to have a chaptel built, to accommodate the people who flocked to hear. Our house could not contain more than a fraction of our evening congre-gations. The yard could be used only a short time between the rainy seasons. So I proposed to my landlord to build us a cheap chapel for rent on the vacant space behind our Japanese out-house. I scarcely expected he would con-sent; but, to my surprise and delight, he readily agreed. And the result is a plain chapel 24 x 36. In this main audience room about 250 can be squeezed in. The end towards the Japanese house squeezed in. The end towards the Japanese house is—Japan fashion—supplied with paper slides: space between the two houses (6 ft.) is floored. The front of the Japnese house mayla so be com-pletely opened. Thus, by taking out the alides, we have an audience room of  $21 \times 57$  ft. I had thought the chapel proper,  $24 \times 36$ , would do for the winter at least; but if the people continue to come as they did last Sunday night, the whole will have to be put into abave even for winter vill have to be put into shape even for winter ervices.

Services have been kept up all summer, in spite of weather and in fine weather we never saw the whole of our evening congregations accommodated. Last Sunday we held our quarterly meeting, which had been postponed ontil the chapel should be completed. We made a whole day's work of it. Baptisms in the morn-ing, love-feast and roception of members in the fternoon, and the Lord's Supper at night. The Lord gave us a good day, Two choice men were baptized, and a third, who had previously been baptized, united publicly with the Church. Thus our Kofu candle is lighted and put into its candlestick. May it never be removed.

You must not be surprised at there being so few baptized, when such numbers come to the services. Remember, Christian teaching is very new in this ken,-that they have to begin at the a. b, c of the cross-that prejudice, and fear, and suspicion, and pride still mightily work against Christ. But the good seed is being broadly sown; many minds are gradually opening to the truth. The principal bookseller of the city is now driving a great business in Bibles and religious books. Several fine young men would be baptized, but their fathers oppose; and, in the orient, a father's word is absolute. Several thers are on the books for our next occasion. We intend to have our baptisms always, when practicable, on the occasion of the quarterly meeting, and to make that a great day for all sidered. We do not baptize applicants at once, but subject them to some months of trial and We find it better to pick out rottraining. ten timber before we build with it. May the Lord make us wise master-builders. Brethren, pray for us.

# BRITISH COLUMBIA.

Oct. 22nd, 1878. My letters for the last two years have, I be-

lieve, been principally concerning the work out-side of this place; hence, I have thought that a word about home might not be amiss now. First, in regard to the spiritual state of the people. The steadily increasing number of members shows that God has been with us. Many are now living, exemplary Christians, and give evidence of steady growth in grace. Several happy deaths that have occurred have been, I trust, made a blessing to the living. We have seven classes, including 262 members.

The number of native assistants who have been raised up among us have been a great help to us and our work. We have two young men at Naas in connection with Mr. Green ; one at Kita-mat, besides a number of local preachers and class-leaders here, some of whom are reading nd writing, and thus preparing to be sent or anywhere to tell of Jesus and his blessed gospel, which has done so much for them and their friends. The earnest missionary spirit that prevails among this people, and the raising up of these agencies, is, to me, a grateful evidence that God is blessing his work, and a sign of true prosperity. Socially, there have been improve-ments beyond all expectation. Five or six years ago they were in the grossest heathenism ; yet now, we have no heathen dancing, nor conjaring, nor drinking, nor gambling. We have one of the most orderly communities in the Dominion of Canada, or anywhere else. There is no Sabbathbreaking. All attend the church services and other means of grace. Our Sabbath congre-gations, at this time of the year, number from 600 to 800 people. The school, also, is attended at this season of the year by from 80 to 100. Since the blessings of the gospel have come upon them, instead of spending their time in gambling and heathen wickedness as formerly, they have become industrious. When we came here there were no gardens to speak of, now every good patch of land to be found is planted, and this year they have potatoes to sell: the soil is mostly very poor. But the most marked change is in the homes of the Indians. The old heathen houses, with bark roof, kept in place by large stones, and each occupied by from two to five or more families, where there could be no comfort or decency, are fast passing away, and are being replaced by neat cottages. Forty of such house have been put up, and many more are on the way, so that the village has quite a new appearance. The roads and streets, however, are still poor, as the people are busy and things are in a transition state. The school is having a good influence on the young. They make rapid advance in their work, though their being necessarily so much away during the summer is against them. While we rejoice to see these improvements, we are praying that God may come in power and e people. Of for a blessed outpouring of save tb the Spirit, that hundreds may be converted ! There are two objects in connection with our work here to which I wish particularly to draw the attention of our friends at home. First is the oft-mentioned want of a new schoolhouse. I am getting the foundation for this ready now, expecting that the means will come to put up the building. Who will help us ? The other great need which we feel is a home and fork." for young women. Among all heathen people, woman is the slave, the burden-bearer ; and worse than that, in this land, she is taken and old for base purposes, or sent to the gold mines of sin,-sent by her husband, or or purposes father, or brother, as the case may be. Numpers of times in this country has your missionary man. ' had to meet this; and in some cases has the poor girl, perhaps a mere child, come weeping and imploring his influence and help. Now, although this is not now openly carried on in his place, yet many get off to Victoria and other places to ruin. Had we a place for them, we might have as many as twenty of them under our care all the time. Our plan would be to teach them all kinds of work, and prepare them to make good homes as they might marry and settle down in the village. Could we not have some help in this? The expense need not be heavy after we had the building necessary, which would cost say \$800. There are many Christian women in Canada I have no doubt, who would be willing to lend us a helping hand in this important matter. The storms have commenced here, and we are eminded that this will be the last mail for the eason.

I had not thought of seeing Epworth. It was not on my programme; but passing Owston Ferry, on the Tront, where the celebrated tomb-stone is erected which the English clergyman would not allow to be placed in the churchyard by the Wesleyan minister because it had the prefix Rev. on it, and which the court decided should be placed thre, the trial costing the Wes-leyans over \$3,000. This attraction caused me

Correspondence.

A VISIT TO EPWORTH.

to helt an hour, and here is the inscription on that tombstone which has a right to stand in the graveyard : IN LOVING MEMORY Of Anna Augusta Keet, the younger daughter of the Rov. H. Keet, Wesleyau minister, who died at Owston Ferry, May 4th, 1574, aged 7 years and 9 months.

# " Sale sheltered from the storms of life."

In looking over the distant towns from the slight elevation of Owston Ferry churchyard, I was pointed to a church steeple sparkling in the sunshine, about four miles away, and was told it was the Epworth Church spire. What | Ep-worth, the birthplace of Wesley? Yes, the ver-itable spot; and thither I went. There stood the vicarage on the very place where Wesley was carried from the window, when a little child, at the time the house was on fire : that old house that was haunted. There stood the church built 800 years ago. Signs of age were seen everywhere. Upon entering the ancient building, the aisles are paved with tombstones, over which the people have to walk. The place appeared deathly olemn. There was the old oak chest in which Samuel Wesley kept the register of births and marriages of Epworth for 39 years. There were the stone steps to the penance bridge, which, even as late as Wesley's time, any one guilty of a crime in the parish had to stand before the whole congregation for three successive Sundays. This platform reached across the centre of the church, so that the cuiprit was seen by all. It has long since been removed, but the stone steps which led to it are there still. In the church was Mrs. Wesley's chair. I sat in it. The very chair in which Wesley was nursed. Much money has been offering three hundred guinoas. Another chair stood near it which was 316 years old Just outside the church door is Samuel Wesley's tomb, on which Wesley preached to the people when the church was closed against him. Many

pictures may be seen in and about Epworth de criptive of that scene, and all of them show, in the large congregation among the tombetones, persons bowing and weeping in some for their sins. I stood on that tombstone. I copied the inscription, which is: "Here lieth all that was mortal of Samuel Wesley, A.M. He was rector of Epworth 39 years, and departed this life 25th April, 1735, sged 72 years." There are two deayed spots on the tombstone, caused no doubt by the action of the weather, and filled with sement; but the story runs there that these holes were made by the heels of Wesley's boots in his earnost gestures, while preaching to the

people for six successive days. At Epworth the church is still High. I saw the candles on the altar. The clorgyman is the Honorable and Reverend Charles Daudas, with a living of about £5,000 a year. Wesley is still honored there, in proof of which they will not part with Lady Wesley's chair, as they are plaased to call it, and the old stone font in which Wesley was haptized is kept in a state of good preserva tion, and pointed out to the visitor, who looks upon it as a symbol of the baptism England received through the means of him whose name was given there. The associations of this place, as we go back

a contury and a half, are great and of undying interest. I had to regret, while at Epworth and in City Road Chapel in London, that the name Wesleyan was erused from our Canadian Metho dîsm. The cause ih England still fl urishes under that distinctive title, and always will, and Westminster Abbey now proudly shows its tens of thousands of visitors the marble slab conspionously erected upon its inner wall, with the two faces of the two brothers, John and Charles Wesley, whose preaching and singing blessed the world. That is a monument unlike any other monument in the Abbey, and the designer de-serves the thanks of all its admirers for his chaste and unique selection. It is modest, yet promi-nent, obsracteristic of the name and work which is memorilizes. The two faces of the two brothers looking so natural, chiseled out of the marble and presenting so attractive a pioture that crowds pause and look, and may as proprietely consider the monument as fitly illos rative of the militon s

From the REV. THOS. CROSEN, dated Fort Simpson,

age in which they are incarcerated. Now, if there be any in this house, come with an earnest purpose, yet feeling they are beyond the pale of Christian sympathy, and that the sermon can hardly be expected to address them, then, at this moment, I give them my right hand and call them brother. Look up. There is glorious and triumphant hope for you yet. I sound the trumpet of Gospel deliverance. The church is ready to spread a banquet at your return, and the hierarchs of heaven to fall into line of bannered procession at the news of your emancipa-tion. So far as God may help me, I propose to show what are the obstacles in the way of your return, and then how you are to surmount those obstacles.

The first difficulty in the way of your return is the force of moral gravitation. Just as there is a natural law which brings down to the earth anything you throw into the air. so there is a cor responding moral gravitation. In other words, it is easier to go down hill than it is to go up; it is easier to do wrong than it is to do right. Call to mind the comrades of your boyhood days-some of them good, some of them bad. Which most affected you? Call to mind the ancedotes that you have heard in the last five or ten years -some of them pure, some of them impure. Which the more easily sticks to your memory i During the vests of your life you have formed certain courses of conduct-some of them good some of them bad. To which style of habit did you the more easily yield ? Ahl my triends, we have to take but a moment of self-inspection to find out that there is in all our souls a force of moral gravitation. But that gravitation may be resisted. Just as you may pick up from the earth something and hold it in your hand toward heaven, just so, by the power of Goo's grace, a soul fallen may be lifted toward peace, toward pardon, toward heaven. Force of moral gravi-tation in every one of us, but power in God's grace to overcome that force of moral gravitation. The next thing in the way of your re-turn is the power of evil habit. I know there are those who say it is very easy for them to give up evil habits. I do not believe them. Here is a man given to intoxication. He knows it is disgracing his family, destroying his pro-perty, mining his body, mind, and sont. If that man, being an intelligent man and, laving his family, could easily give up that habit would he not do so? The fact that he does not give it up proves it is hard to give it' up. It is a very sy thing to sail down stream, the tide carrying you with great force; but suppose you turn the boat up stream, is it so easy then to row it? As long as we yield to the evil inclinations in our hearts, and our bad habits, we are sailing down stream ; but the moment we try to turn, we put our boat in the rapids just above Niagara, and try to row up stream. Take a man in the habit of using tobacco, as most of you do and let him resolve to stop, and he finds it very difficult. Seventeen years ago I quit that habit and I would as soon dare to put my right hand in the fire as once to indulge in it. Why? Because it was a terrific struggle to get over it. Now, let a man be advised by his physician to give up the use of tobacco. He goes around no nowing what to do with himself. He cannot add up a line of figures. He cannot sleep nights. It seems as if the world had turned upside down. He feels his business is going to ruin. Where he was kind and obliging he is scolding and fretful. The composure that characterized him has given way to a fretful restlessness, and he has become a complete fidget. What power is it that has rolled a wave of wee over the earth, and shaken a portent in the heavens? He has tried to stop smoking? After a while he "Eave: "Well, I am going to do as I please. The dootor doesn't understand my case. I am going back to my old habit." And he returns. Everything assumes its usual composure. His busi ness seems to brighten. The world becomes an attractive place to live in. His children, seeing ice, hail the return of their father disposition; What wave of color has dashed

and sinners. But if there came to the house of God a man with marks of dissipation upon him people almost threw up their hands in horror as much as to say, "Isn't it shocking?" How these dainty, instidious Christians in all our churches are going to get into heaven I don't know, nuless they have an especial train of cars, cushioned and upholstered, each one a car for himself! They cannot go with the great herd of publicans and sinners. Oh! ye who curl your up of scorn at the fallen, I tell you plainly, it you had been surrounded by the same influences ustead of sitting to-day amid the cultured and the refined and the Christian, you would have been a crouching wretch in stable or ditch. covered with filth and abomination. It is not because you are naturally any better, but because the mercy of God has protected you. Who are you that, brought up in Christian circles and

watched by Christian parentage, you should be o hard on the fallen i I think mon also are often hindered from return by the fact that churches are too anxious about their membership, and too anxious about their denomination, and they rush out when they see a man about to give up his sin and re-turn to God, and ask him how he is going to be baptized, whether by sprinkling or immersion and what kind of church he is going to join Oh! my friends, it is a poor time to talk about Presbyterian catechisms, and Episcopal liturgies and Methodist love feasts and baptistries to a man that is coming out of the darkness of sin into the glorious light of the gospel. Why, it rominds me of a man drowning in the sea, and a lifeboat puts out for him, and the man in the boat says to the man out of the boat, "Now, if you ashore, are you going to live on my First get him ashore, and then tais street? about the non-cosentials of religion. Who cares what enarch he joins, if he only joins Christ and starts for heaven? Oh! you ought to have, my brother, an illumined face and a hearty grip to every one that tries to turn from his evil way. ake hold the same book with him though hi lissipations shake the book, remembering that he that convertetn a sinner from the error of his ways shall save a soul from death and hide a multitude of sins.

Now. I have shown you these obstacles be cause I want you to understand I know all the difficulties in the way; but I am now to tell you how Hannibal may scale the Alos, and how the shackles may be unriveted, and how the paths of virtue forsaken may be regained. First of all, my brother, throw yourself on God. Go to him frankly and earnestly, and tell him these habits you have, and ask him, if there is any help in all the resources of omnipotent love to give it to you Do not go with a long rigmarole people call prayer, made up of "ohs" and "abs," and "forever and forever, amens 1" Go to God and cry for help! help! help! and if you cannot cry or help, just look and live. I remember, in the late war. I was at Antietam. and I went into the or or the battle, and I said to a man, • Where are you hurt?" He made no answer. but held up his arm, swollen and splintered. 1 saw where he was hurt. The simple fact is, when a man has a wounded soul, all he has to do is to hold it up before a sympathetic Lord and get it healed. It does not take any long prayer. fust hold up the wound. Ont it is no small thing when a man is nervous and weak and exhausted, coming from his evil ways, to feel that God putatwo omnipotentarms around about him, and says: "Young man, I will stand by you. The mountains may depart, and the hills be rethe soul thinks the news is too good to be true and cannot believe it, and looks up in God's face God litte his right hand and takes an outh, en ffidavit, saying : "As I live, saish the Lord God, have no pleasure in the death of him that dieth." Biessed be God for such a gospel as this. "Cut the slices thin," said the wife to the nusband, "or there will not be enough to go all around for the children; out the slices thin.' temporary Review.

Regard hypocriey as the most olions sin in the sight of God and man. To have no holiness is had enough ; but to pretend it when we have it not, is double impiety.

Most men like self-sacrifice in their friends better than in themselves.

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er eluce formas from the rou of nature to a distinguished Christian character and his by means of their his and doctrine. It carries the beholder to Epworth, in imagination, to that small agricultural town, to the old oburoh the carved eak chair, the font, the burning vicarage, the nursery, the playground in the orchard, the school, then to Lincoln College, back again to the church tombstone, and on and on through tite world, which was his parish. No wonder Dean Stanley allowed the erection of the monument in Westminstor Abbey. The wonder would have been if he had refused. The town of Ep worth has but few attractions of a natural or ar tificial character. It is built chiefly of brick and its inhabitants are mostly agriculturalists. with lands scattered for miles away. The corn try, however, in July presents a beautiful ap pearance, with its clusters of sycamore trees, its orchards and rich fields of ripening grain, divided by nicely trimmed hedges, with here and there flower garden, all reminding one of some great park, of which the whole country seems to be

he ultimatum. Relic hunters who visit Epworth may be dis appointed, as there is nothing to be carried away. The plum tree which Wesley planted near the church, in the days of his boyhood, has long since been carried away, a chip at a time. In a neighboring town, however, I was presented with a knife and fork which. Wesley used to eat with. He often visited Merriton and, after preaching under a pear tree in Mr. Samuel Rose's garden, he ate with the family, and always used the knife and fork which were given to Mr. Rose's eldest daughter at her marriage with Mr. George Fish, of Stockwith, and Mr Fish gave them to me. The knife is long in the blade, with a broad, crooked point, and the fork with two long prongs indicate sthat in those days the knife was used for putting the food into the mouth, instead of the fork as is the fashion at present. This relic, besides being carried by me over a large part of Great Britain and France, is now passing through this coun-try. The last I heard of m, it was in the possession of the Rev. William Young, of Trenton, Ont., who, fearing to 'trust the treasure by express carriage, keeps it safely till I get around to see him. They are in good hands, and 15 affords no httle pleasure for that faithful follower of Wesley to eat with them and show them, in honor of the one whose name they bear, for they have long ago been christened ... Wesley's knife

----- PERTH CIRCUIT. DEAR SIE,-Allow me to make a few remarks on the state of the good work in Perth, and in relation to our beloved pastor, Rev. Jacob Fresh-

F. C. IBELAND.

A year ago we had a gracious outpouring of the Holy Spirit, and scores sought and found peace in Jeaus Christ our Lord. 150 joined the Methodist Church, a large proportion of whom are doing well and growing. There were some extraordinary instances of the power of grace in making a thorough change, the effects of which are seen by all. Our congregations are doubled, and the attendance at our weekly prayer-meet-ings quintupled. There is at present a deepseated religious feeling, growing in intensity Meetings for holiness are held every Saturday evening in private houses. Several are profess-ing to have received the blessing of holiness, and others are earnestly sceking. In the coun-try appointment "the little one has become a thousand." A few weeks ago a revival service was held, resulting in a class of six becoming two classes, having an aggregate of over 60 mem bers. To God be all the glory. Our pastor's strength has been taxed to the uttermost. and his health is at present not very good. He cer-

taiuly needs a little rest. " Two brethren from the country appointment brought, as a Christmas present to their pastor, a handsome sum of the "needful," a token of the esteem in which he is held and a recognition of the value of his services. The same evening doing so is so very pleasant, and the means 

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#### A Triunvirate of Evil.

The old catechism says, "The fall brought mankind into an estate of sin and misery," and our three evils are now doing their best to keep us in that condition. These three causes or roots of evil which are working at the very foundations of our life are alcohol. tobacco or narcotics, and quack medicines.-1. On the subject of the first there is light enough as to its mischiefs. "There is not a house where there is not one dead." and hy inheritance the disease and the mischief are increasing. The attempts at restraint by taxation seem to avail little; the revenue counts by millions, the cost by hundreds of millions, in money directly spent for the socursed thing; in loss of good material as the grain distilled ; in loss of time and labor and souls of men."

There is a great deal said and done, but the heart of the nation is not stirred ; there is a sort of Mohammedan fatalism about it. It is fate!

2. The second form of mischief comes with narcotics. Tobacco is eating into the very heart of the nation also, and the people love to have it so. Ministers soothe themselves to neace with smoke, and their people follow their example. Boys stint their growth, young men make themselves prematurely old, men die suddenly in the prime of their days. "He used tobacco to excess," but no one says a word of suicide, and yet it was as sure as landanum or a pistol. In vain comes the testimony of physicians, men who ought to know, that the weed is evil, and that men are destroying themselves; the manner of

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## JANUARY 15, 1879.]

so soothing and somnolent, that they gloat on and take no heed.

This is really so, but you cannot make them believe it. The man who is freezing to death is only falling into a sweet sleep.

3. Sarely this is giving undue importance to the third mischief. We are not so sure There is enough of it, the quack or patent medicine business is enormous, and most of these nostrums are first cousing to those already named. Of one class the foundation is alcohol: the bitters, the stimulants, the tonics, and so on are often bad spirits a little disguised. And the cases are plenty and patent, where men have fallon into ruin merely on "purely vogetable" bitters, say rye whis ky with a little peppermint, or some other herb. Another class are the most deadly narcotics. Some of them pretend to quiet the nerves-"purely vegetable"-yes, so they are, for opium and hashcesh, and most of the deadly poisons, are only vegetable. The soothing syrups that keep children so quist are stealing their brains, or fixing on them such diseases of the nerves as shall never be quieted save by narcotics or stimulants. Their death-warrant is sealed as much as if a rattlesnake had bitten them in the cradie. It would seem that there are ways enough to destruction without these-and yet the world goes on blindly, and men, women and children go to destruction.

The question is, Does money so made do any good? We have our own theories as to the color and value of monoy. And there must be plenty in the world on which there is such a curse that it can do no good, even when it is gained.

Do the papers who advertise them ever think of this, in reckoning up their profits? We do not speak of those who sell them, they are hopeless, and there is the ready answer, "If I don't do it somebody else will," a plea which even the hired assassin might make.

Here, then, is this triumvirate of mischief, which the Lord permits, and men do their best to help on.

Cannot something be done?--Christian Weekly.

WELL TAKEN .--- In answer to the objection so frequently made that "you cannot make men sober by Act of Parliament," an exchange well remarks :---We ask no law to make men sober. Men are sober naturally. What we ask is, that you repeal the law by which men are deprived of their natural sobriety by legalized drunkeries.

Twelve months ago the Most Rev. Dr. Warren, the newly-appointed Roman Catholic Bishop of Ferns, stood up in the Cathedral of Enniscorthy and solemnly vowed that, God helping him, he would never henceforth touch, taste, nor handle intoxicating liquors. Today twolve thousand of his flock have followed so blessed an example .- Irish Temperance Banner.

# House and Farm.

#### Agricultural Education.

For a man to succeed in any industry he must have a thorough knowledge not only of the materials he works with and the best methods of using them, but he must know something of their relations with other matter. He is then able to use his labor and materials with the best effect and the greatest economy. Now, it is a fact that of all the industries and of all the persons employed in labor, it is in agriculture and among farmers that the necessity for technical and general education is most felt. We cannot call to mind any other art or industry in which so many prejudices or superstitions exist. It is only among farmers that any persons are found who still insist that the moon affects, hinders, or interfores in any way with the results of their labors. There is no other occupation in which men commit the results of their work to blind chance, or in which so many evils are permitted to work unchecked and without even an inquiry into the possibility of their prevention. If it were not that the farmer's profits were sure, and reasonable, at the worst, and that he is able to live under anything but absolute and total failure of his crops and loss of his stock, his business would shortly come to an end. No ether business in the world could exist at all under the circumstance in which farming prospers, more or less, but still prospers. The reason why the farmer is subjected to so much loss every year is that he has but little technical education or knowledge of the principles of his art and the thousand things connected therewith. No man needs a more thorough education than he, and nowhere are the facilities for getting a thorough education more imperfect than in the rural districts. No farmer's boy ever hears in school the slightest reference to any of those matters which will afterward become one of the first importance to him. All that he has to pick up as he may, or remain ignorant of through life. Here is the very root of the matter. The country schools should be the most efficient of any. The farmer's boy should be taught the first principles of his business there. Instead of stupid declamatory pieces, ancient poems, and scraps of uninteresting history in his reading lesson books, he should there have some chapters on natural history, some practical information which would lead the current of his thoughts in the direction it will atteward flow. And the farmer's girl should also be provided for in a similar way. In this we are far behind even Ireland. The Irish rural schools have agricultural studies which even in a short time have been of the greatest benefit to the population. The place to reach the people with most effect is the school, and the most plastic material to work upon is the young children. If agriculture and the connected branches of natural history, or so much of those as may be possible are taught in the schools, a new interest would be created in the minds of the young in the after business of their life, and through them the parents would become interested in acquiring the information necessary to keep them as least on a par with the young man.—N. Y.

Tribut.

# THE CHRISTIAN GUARDIAN.

#### A Chesp Ice-House.

To make the ico-house, the following plan will answer as well as the most costly one: -Take a corner of a barn or outbuilding on the north side, and mark out a spa e one foot from the wall on each side, seven feet square, to hold five tons of ice, or ten feet square if ton to twelve tons are required. Tack or tee pail" at each corner a piece of scantling eight feet long, and nail to them rough beards so as to inclose the space marked out on three sides. Leave the fourth side, which should be toward the inside of the barn, open. Fix scantlings outside of the space, and one foot from it, toward the inside of the barn, to support an outside wall. Upon one side the boards are left lose. This is done that the ice can be packed, and as it is packed these boards are placed one by one as the pile rises, and as the ice is taken out they are taken away one by one. A supply of sawdust is then to be procured. Tan-bark, oatchaff, wheat-chaff, or cut straw may be substituted; their value being in the order in which they are named. When the ice is ready, and the place prepared, six inches of sawdust is laid smoothly upon the bottom of the inner space, and some smooth edged boards are laid upon it beneath where the ice is to be piled. This is to exclude the air from beneath as much as possible, but yet to

keep the floor dry. When a foot of sawdust is laid upon the floor, and the ice cut insquare pieces of even size, so as to pack solidly, it is piled in the centre, leaving a foot of space between it and the inner wall. As the pile increases in height the sawdust is thrown in both spaces and trampled down closely, the loose board being put in place as needed. When the pile is seven or eight feet high, or high enough, the whole is covered with a foot and a half of sawdust. The top one of each set of loose boards is nailed firmly to the posts to keep the walls from spreading; this should be done at the commencement. It is not necessary to do anything further. as ice may be kept very well in this way without any more protection than adding covering to the top, if necessary. It would be a safe precaution to block up the floor timbers of the barn beneath the ice to support the weight. To make any sort of ice-house, the plan here outlined may be adopted. It must be borne in mind that the floor beneath the ice must be air-tight, and yet thoroughly drained; that the walls must be double, and perfectly free from any currents of air; that the ice must be surrounded on all sides with a porous dry substance, and one as perfectly impermeable to air as possible; that the top covering should be at least eighteen inches thick, and need not be tightly closed in, but

must be protected from the san, and that the ice must be packed closely and solidly, and in freezing weather. If these requirements are observed the ice-house may be anywhere, or of any material, size, or shape whatever.

The Righteons Dead.

# MARY PHELPS.

Mrs. Mary Phelps died on the 24th of Novem ber, near Camlachie. She was afflicted with cancer in the stomach, and spent four months confined to bed in very great suffering, which she bore with much patience and Christian fortitude. She was nearly 71 years of age. The religion of Christ supported her throughout her sickness, and gave her a good hope of blessed immortality. Her remains lie beside those of her son, who was the first person buried in the Bethel Cemetery, on the Camlachie Mission. She was a member of our Church for the last 22 years of her life .- W. T. Turner.

with triumphant faith and joytul expectation of the "eternal weight of glory" just beyond. The Lord Jesus was pleased to draw aside, in some measure, the veil from heavenly things, and in rapture she then exclaimed, "I see Jesus. He is robed in white. I see the angels. I see a heavenly light. I am nearing home." She was wonderfully and triumphantly happy during this gracious revelation of the Master to her soul in what appeared to be heavenly visions. She passed away in peace, asking her several friends to meet her in the haven of rest. Some are on the way. peace, asking her several friends to meet May all seek, nay, strive, to obtain the crown, WM. T. TURNER.

# JAMES WATSON (Blenheim Circuit.)

Bro. Watson was born in Argyleshire, Scotland in the year 1800, came to this country in 1830, and in 1833 was united in marriage to Miss Mary McVicar, who now mourns his loss. He settled in the Township of Harwich in 1834, and the following year experienced converting grace under the labors of Rev. Samuel C. Philp, and united with the Methodist Church. His patronage at that time was a smilling sky and a dense forest; his fortune, a sound constitution, cheerful dis-position, and good moral habits. These sustain ed him as he folled the stundy elm and oak and en nim us he forica the strucy eim and oak and made for his family a confortable home. On the 6th of November he received a serious injury by a fall from his waggon. Ho knew, as he said, he would not be long in this world. She who had been a true companion during forty-five years now directed him to the Saviour, and in prayer commended him to the Lord, and on the 8th of November, 1873, he pescefully passed away, leaving six sons and four daughters to mourn his loss. He will also be missed by the official board, in the financial work of which he had, auring many years, manifested much interest. W. HENDLESON.

SARAH CLARKE. Sarah Clarke was born in Nova Scotia in the ear 1816, and died at Picton, after a lingering liness, on Nov. 14th, 1878. She was converted to God when about fourteen years of age, during special services held at Rose Hall, an appointment on the Wellington Circuit. From that date to the period of her death, she was an earnest and consistent member of the Methodist Church. Her love to the cause of God was steady and constant, and her concern for its prosperity appeared in her uniform cu-deavor to recommend it. Sister Clarke, when health permitted, was regular in her attendance at the means of grace, and took an active part in religious exercises. Her peace flowed like a river, being rarely interrupted by anything like doubts of her acceptance. She was liberal, ac-cording to her means, in support of the institutions of the Church, and her house for many years was the comfortable home of the ministers f Christ. During the last five years she resided at Picton with her daughter, the widow of the late Rev. E. Harris. Our departed sister for some years was an invalid, confined to her room. Her sufferings were often extremely acute, but the grace of God was sufficient, and produced a

calm and serious resignation to her heavenly Father's will, and a desire above all things to be made partaker of the inheritance of the saints in light. She was very patient and very thankful for any attentions which she received from her friends. Her tedious and wasting affliction was supported with great calmness, and some times even with rejoicing. She often expressed her entire trust in the merit of the Saviour's death. Shortly before her departure, she said to a friend, "Is this death? I must be dying." She thus passed to the rest remaining for the people of God. Her remains were taken for intorment to Wellington. J. L.

## MARY ELIZA MoMASTERS

Was born on the front of Sidney on the 9th Dec., 1859. Milly was a child of pleasing counte-nance and fine proportions, until about her twelfth year, when a spinal affection checked her growth and laid the foundation of the disease which cut off her young life. The years of ill health and bodily affliction were marked by intellectual culture and spiritual improvement. About two years ago her eyesight became im-paired, so that further reading and study were nuch abridged.

She was thoughtful and intelligent above her years, was faithful in attending class-meeting, Sabbath-school, and the preaching of the Word, from her childhood. In the Sabbath-school her lessons were well prepared, and she presided at uvenile collector. She loved the Church of God and lived and labored for its upbuilding.

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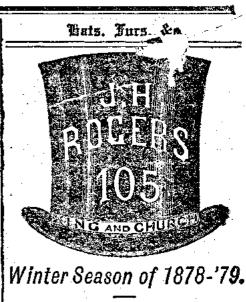
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## MRS. WILLIAM GRANGER

The subject of this notice was born in the city of York, Yorkshire, England, May 11th, 1826, and died at her residence, Weet Flamboro, October 22nd, 1878. She was married to her surviving husband, William Granger, in the year 1847, at Coal Artic, Yorkshire. She was converted to God under the labors of the Primitive Methodist friends at Orangeville, and after her removal to West Flamboro', united with the Wesleyan Methodist Church, of which she continued a faithful and devoted member till the time of her death. My own heart has often felt warmed while listening to her testimony in the classwhile inscending to her testimony in the class-imeeting. She was always roady to help the cause of Gcd in any way she could, and was very attentive to the sick. Her illness was pro-tracted and severe, yet it was borne with Christian patience. Her end was peace. THOMAS DUNKIN.

## WILLIAM FLETCHER,

Was born April 1st, 1791, at Alliston, York-shire, England. He came to Ontario, and set tled in Tecumseth in 1821, and subsequently settled in 1648 in this place, now known as the village of Alliston, but then a wilderness, taking its name after his native place, above given His industry, enterprise and manly conduct made him well known as a pioneer, and as the founder of the new thriving village of Alliston, where, as the result of honest toils, he leaves a large landed estate to his children.

Bro. Fletcher was converted to God, under the attractive ministry of the now sainted Rev. John Black, at Monkman's appointment, on the "Albien Mission," in 1800, and joined the Methodist Church, in which he continued up to his death a devoted momber and a liberal supporter of its institutions, at the same time giving the ministers of the gospel a cordial reception at

his own house. After a short illness Father Flatcher departed this life September 26th, 1878, in the 68th year of his age, full of peace in God and hope of eternal rest. His aged and much esteemed widow still surviving, though feeble in body, is much given to her Bible and prayer, and is happy in Christ. There are three sons, of whom two are active, liberal men in the Church, and for the third, many prayers are offered that he may serve the God of his sainted father and pious mother. A. E. Russ.

#### MISS JENNIE MeINTYRE

was born in Lobo, Middlesex, and died at her father's residence, Plympton, on the 29th of last Sept., aged 27 years, 4 months and 4 days. She was a member of our Church at the Maxwell appointment, Camlachie Mission, two years be-fore emerging into the clear light of converting grace, which she obtained a little over two years ego, under the pastorate of the Rev. Nelson Burns, M.A. She was noted for her fear of God. ter interest in religion, and obedience to her parents from her youth up, which were shown in her visible unity with the Church before obtaining the clear knowledge of the witness of the Spirit that she was born of God. Some ten months before her death, she contracted a heavy and which developed into consumption, by which she was gradually, yet surely, borne down to the chambers of death. Yet the messenger proved to be not an unwelcome visitor. As she sank beaeath the subtle power of the destroyer, she realized sweetly and fully the peace, the strength, the confort, and the support, the glory and victory that a divino religion gives to the children of God. She realized that "the blood of Jesui "hrist. God's son; cleanseth from all sin," and "he full assurance of "an abundant entrance into the everlasting kingdom." The last week of her earthly existence was particularly marked

Converted to God about five years ago, she had since that time grown in favor both with God and man. Her amiable, thoughtful, patient, and loving spirit was exhibited in a telling exand to hold and young. With a thought ful care, during her last illness, she had so dis-posed of her little possessions to the members of her family, and arranged for further help to the Missionary Society, and pleaded with her brothers to live to God and meet her in heaven, that her work was well done and in due season The text for her funeral sermon, with the lesconsto be read and the hymns sung, were all of herown selection, as were the youngpeople, male and temale, whom she wished to accompany her remains to the grave, hoping that what she failed to do in life might be accomplished in her death, the strengthening of some of them and the conversion of the others.

Both hymns and lessons were joyous, and rang as a trumpet blast of victory. Her plan of the service showed the amazing skill of Christian love. She desired to have her pastor, Rev. Mr. Richardson, Rev. W. Tomblin, her recent pastor, and the writer attend her funeral. The service though tinged with sorrow had much real joy in it, for all felt that her very silence recalled the blessed example of her holy life.

In that last week of October, 1878, the day was dark and gloomy, but as we neared the cemetery with our faded "leaf." the sun burst forth in glorious beauty for about twenty minutes, and beside the [flashing] waters of Quinte's noble bay we buried her "in the sunshine." ... THOMAS CULLEN.

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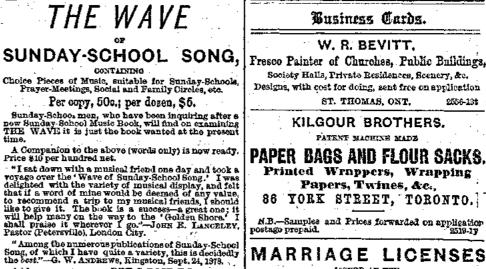
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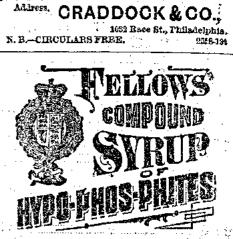
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