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AND EVANGELICAL WITNESS.

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Literary and Religious.

The Two Armies.

BY O. W. HOLMES.

As life's ascending column pours,
Two marshalled hosts are seen—
Two armies on the trampled shores
That seeth flows back between.

One marches to the drum-beat's roll,
The wide-mouthed clarion's bray,
And bears upon a crimson scroll,
"Our glory is to slay."

One moves in silence by the stream,
With sad yet watchful eyes,
Cal'm as the patient planet's gleam
That walks the clouded skies.

Along its front no sabres shine!
No blood-red pennons wave;
Its banner bears the single line,
"Our duty is to save."

For those no death-bed's lingering shade,
At hoarse trumpet-call,
With kilted brow and lifted blade,
In glory's arms they fall.

For those no flapping falchions bright,
No stirring battle-cry;
The bloodless sabre calls by night—
Each answers, "Here am I!"

For those the sculptor's laurelled bust,
The bulwark's marble piles,
The anthers peeling o'er their dust,
Through long cathedral aisles.

For those the blossom-sprinkled turf
That floods the lonely graves,
When spring rolls in her sea-green surf
In flowery-fanning waves.

Two paths lead upward from below,
And angels wait above,
Who count each burning life-drop's flow,
Each falling tear of love.

Though from the hero's bleeding breast
Her pulses freedom drew,
Though the white-lilies in her crest
Sprang from that scarlet dew.

While valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the throne!

Power of Christianity.

There are some who talk now, as in the days of Bishop Butler, in an exaggerated strain, as if Christianity had become obsolete and infidelity triumphant. To these false and extravagant statements, there was recently a good reply in the *London Christian World*, from which we quote the following:—

Is it, indeed, true that "the world has abandoned Christianity"? We cannot range ourselves with the mixed multitude who, in various dialects, seem to agree in returning an affirmative answer. In point of fact, the question strikes us as surprising, if not preposterous. By every test that can be applied, the theory that the river of our Christianity is drying up appears to us to be refuted. Let us examine one or two of the statements made by those who are loudest in their lament. "The men of the pulpit of all denominations are not the great cultured men of our times."

There is a sense in which they are not. A man can, as a rule, do but one thing consummately well; and Shakespeare, Bacon, and Newton could not have been supreme in poetry, philosophy, and mathematics if they had been "men of the pulpit." Ours is the time of specialists, and it may at once be granted that the pulpit cannot name preachers so highly cultivated in particular departments of science as Huxley or Helmholtz. But the average culture of the clergy of all denominations is higher than it was fifty years ago, higher, we believe, than it ever was in England; and no one who glances candidly with his mind's eye over the list of eminently-cultured ministers that might be made out in England and Scotland can refuse to admit that it would be as long and as distinguished as could be made out in favor of any other profession. It would be invidious to give names, but every reader of ordinary information will be able to supply them for himself. "Think," it is said again, "of the palaces and the halls of the great and the wealthy, the streets and the squares, the mighty populations who sustain our costly theatres," and the "scantling of our population distributed over our churches and chapels." Well, we have thought, and the result is unfeigned amazement at such talk. This London absolutely bristles with churches and chapels. They are rising every day. Mr. Spurgeon's Tabernacle is not yet a quarter of a century old, and the princely building in which Mr. Hood's wall was erected has been reared for the preaching of the gospel within these three years. It has churches to right of it, churches to left of it, churches and chapels all round it. For every theatre you show us in London, we will show you fifty churches or chapels. And wherever there is a man who has the slightest power of speech, or any fervency of belief in what he preaches, that church or chapel is well filled. "Scantling of population!" Way, if you could look down like a hawk from a central point of view upon London at a quarter before eleven on a Sunday morning, you would see the whole enormous city alive like an ant's nest in its thousand highways with people pouring to places of worship. So mighty is the impulse which urges the population to devote the first day of the week to Christian worship, and to Christian worship alone, that the Christian priest and preacher have established an ab-

solute monopoly, shutting, by sheer legal force, not only the door of every theatre on that day, but the gates of every public garden, every museum, and picture-gallery. Once more, "in the language of the *Spectator*," "the age," we are told, "has said to theology and religion, 'Your theology is very much in the way of the improvement and advance of the human race, and we will put it out of the way.'" A few gentlemen, whose atheism is fanatical and aggressive, speak in this way. But as it is an easy thing to call spirits from the vasty deep, and a difficult thing to make them come, so we fancy it will prove an easier matter for those atheistic gentlemen to bid Christianity disappear than to induce Christians to put it out of the way.

There is a curious and subtle self-deception which we are apt to practise when reading or hearing very confident statements, in virtue of which we accept as true for hundreds, or thousands, or millions, what is really true only for the speaker or writer and his minute circle. We read a brilliantly-worded essay, for example, very clever as a piece of intellectual sleight-of-hand, professing to demonstrate that man is an automaton; and straightway we find ourselves imagining that "the age" has discovered that there is no difference worth mention between living men and the wax figures in Madame Tussaud's Exhibition. Whatever "the age" may say, however, the tangible fact is that the power of Christian religion is stupendous in England at this moment. If more proof were necessary on the point we might refer to the millions expended on the various objects of the general Christian organization, on religious literature, on missions, on the maintenance of the clergy of all denominations.

Thomas Edward.

Thomas Edward, the Scotch naturalist, whose history has recently been written by Mr. Smiles, was born at Gosport, on Christmas day, 1814. Human annals furnish but few such examples of enthusiasm, industry, intelligence and worth. The closing part of his story is thus given in an article in the *London Times*:

"We have now reached the close of our naturalist's career. He had fought the battle of life, and supported his wife and family on 9s. 6d. a week at the beginning of his career, and later on 8s. a week. He had, by his own exertions and by the sale of his collections, continued to live within his means, and was in no man's debt, added to which, now that he is prematurely old at 63 years of age, his children, already grown up, are able and willing to help him. But his devotion to science has not saved him from the necessity of remaining a shoemaker still. After he had tried to obtain employment in scientific institutions in London and elsewhere he returned to his old trade. In June, 1875, he said, 'As a last and only remaining resource I betook myself to my old time honored friend, a friend of fifty years' standing, who has never yet forsaken me, nor refused help to my body when weary, nor rest to my limbs when tired—my well-worn cobbler's stool. Here I am still on the old board, doing what little I can, with the aid of my well-worn kit, to maintain myself and my family, with the certainty that, instead of my getting the better of the lapstone and leather, they will very soon get the better of me. And although I am now like a beast tethered to his pasture, with a portion of my faculties somewhat impaired, I can still appreciate and admire as much as ever the beauties and wonders of Nature as exhibited in the incomparable works of our adorable Creator.' In another place he says, 'If it had not been for the industry of my children, my wife and myself would have been in starvation these many years back, as all that I have been making could scarcely have kept myself in bread. So that is something; but if ever I complained about my life I never meant it to be that way. Had the object of my life been money instead of Nature—had I pursued the one with half the ardor and perseverance that I did the other—I have no hesitation in saying that by this time I would have been a rich man. But it is not the things that I have done that vex me so much as the things that I have not done. I feel that I could have accomplished so much more. I did not want the will, but I wanted the means. Noble words these to fall from the mouth of a man who at 23 could barely read and not write at all. By his patience and perseverance, and in obedience to his instinct for natural research, he had overcome all difficulties and made himself famous as a naturalist. He is happy, happy in his independence and in the love of his children and his wife. She, when she was reminded of his wanderings at night and asked what she thought of them, was wise enough to reply, 'Well, he took such an interest in beasts that I did not complain. Shoemakers were then a very drunken set, but his beasts kept him free from them. My mother's been a sober man all his life, and he never neglected his work. So I let him be!'"

"In the evening of a life so noble it is a comfort to all the friends and admirers of Thomas Edward to think that his exertions in the cause of Natural Science have at last been recognized in a way that cannot fail to be grateful to the veteran naturalist, who will no longer have to rely on his last as his resource against starvation in his old age. Though the people of Banff were not aware that they had a prophet in their midst, others, and those the highest in the land,

have not failed to see the shining light which sheds a lustre over that old-fashioned Scottish town. A pension of £50 a year has been granted by the Queen's personal desire to Thomas Edward out of the Civil List. Fifty pounds may be thought by many no great sum, but £50 is a fortune to a man who has supported a wife and 11 children on 9s. or 10s. a week. Added to this, we are glad to hear that Edward has still large collections which, now that he is famous, will, perhaps, find ready purchasers. It would be a good act of repentance in the town of Banff to secure them for a local museum to be called after Edward's name. Thus by one act of tardy generosity she might make some small amends to the man whom she has hitherto treated with such extraordinary neglect."

Annual Conferences.

Another right which Annual Conferences possess, as constitutions of the General Conference, is that of *instructing their delegates*. This right is included in the idea of a delegate or representative who is elected, not to legislate for his own ideas and interests, but for those of his constituents, who delegate their power to him for that purpose. But how is he to ascertain what their ideas are, unless they are discussed, formulated, and expressed, either by resolutions or direct instructions? Doubtless, on all minor and prudential questions, much may and should be left to the discretion of delegates; but on great and vital measures the Conferences should declare their will. They certainly have the right, if the representative character of the General Conference be not wholly a farce; that they do not always exercise it is a fact to be regretted, inasmuch as by its neglect large numbers of our preachers remain indifferent to, and uninformed on, the principles of our ecclesiastical polity, and are, consequently, poorly prepared, if elected to the General Conference, to act the part of intelligent legislators. Another result is, that the action of the latter body does not always represent the views of a majority of the preachers and people. Majorities only being represented in it, it is only partially representative of the preachers and people; and again, majorities of the delegates determine the course of legislation. We see no help for this except through such previous discussions as shall thoroughly impress delegates with the ideas of their constituents.

Still another right of these constituent bodies is that of freely expressing their assent to or dissent from the action of both their own representatives and that of the General Conference itself. This right is inseparable from the idea of a free constituency legislating by its representatives. To deny the responsibility of representatives to the bodies which elected them is to affirm that their election confers, if not absolute, yet independent legislative power. Were this so, the only power exercised by the Annual Conferences in electing delegates would be what Gibbon satirically calls the "power of giving themselves masters." This, however, is neither the American nor the correct Methodist view. General Conference delegates are not the masters, but the servants of their constituents, to whom they are justly accountable both for their individual and collective action.—*Dr. Wisn, in National Repository for April.*

Editorial Trials.

We have alluded to the editor's trials—the strain upon his sympathies. Suppose we present a few of them. A young man with little experience of life, high ambitions, great expectations, thorough industry, sends a manuscript and accompanies it with a letter, in which he says that all the hopes of his life are hanging upon the fate of his paper—that the editor has a destiny in his hands—that the writer is waiting to hear his fate, etc., etc. A woman writes that the living of herself and her children, who have been left without a protector and provider, depends upon the editor's decision, and that if her manuscript is not accepted, she and her little ones must become beggars. A young girl, just from school, wishes to earn her own living, and relieve a father who has failed in business. Another girl desires bravely to educate her brothers and sisters, who have been left without the requisite means. A woman is possessed by an overmastering desire to do good with her pen. Hundreds write that they are poor, and that they have no recourse but their power to write.

To a man who carries a heart, such appeals are painful beyond expression. He has no right to yield the slightest consideration to them, and he must not do it. They have no right to distress him in this way, but they do know that. The resort is so desperate that they are really unfitted by it for doing their best work. The presumption always is that the literary part of the case is consciously a weak one. The urging of an illegitimate consideration would hardly be indulged in by one who felt strong in his literary claim. When a man is large enough to write for the public, he is usually large enough to see that an illegitimate claim to attention degrades him; indeed, he is large enough not to think of making it.

After all, the mistake of the novice begins in his incompetent idea of literature. No man thinks of putting his first picture in the exhibition; but the moment a man begins to write, he wants to print, forgetting that there is no

art that demands more study and practice than the literary, and that he has had no special training for it. Without experience in life, without training in art, and with only a natural facility for expression, he has a fancy that if he could only get a publisher he could succeed at once. Our painters, our sculptors, our singers, our architects, are obliged to go through long courses of instruction and practice; but our essayists, our poets, our novelists, seem to think they must fly when they tumble from their nests, or it is all up—or down—with them.—*Dr. J. G. Holland; Scribner for April.*

Hebrew Poetry.

The art of the Hebrew is true art to those who can rise to the level of his passion. But religious conviction is supreme where it exists at all. And the aesthetic necessity that all things in heaven and earth shall bend to the Divine purpose of salvation revealed to the poet's faith, is also the ethical necessity on which the whole religious life depends. That the things which are impossible with men are possible with God is the first axiom of a religion that shall rise with triumphant assurance over all the powers of evil and all the woes of life. To assert with unwavering confidence the victory of spiritual certainties over all empirical contradiction, to vanquish earthly fears in the assurance of transcendental fellowship with God, to lay down for all ages the pattern of a faith which endures as seeing Him who is invisible—such is the great work for which the poetic genius of the Hebrews was consecrated by the providence and inspiration of the Most High. How nobly this work was served by that Hebrew intensity which carries one supreme conviction with irresistible poetic fire through all things in heaven or earth that rise up against it, may be read alike in the personal utterances of the Psalter and in the Messianic hopes of the prophets. Thus it was that the Psalmist, surrounded on all sides by the contradiction of sinners, bowed with sickness and grief, oppressed by the consciousness of guilt, was yet able so to cling to the unfailing certainty of his living fellowship with a redeeming God, that danger, and sickness, and sin itself, were left behind, and he pressed forward beyond the fear of death to the assurance of immortality at God's right hand. Thus it was that the prophets gazing on the certainties of Jehovah's righteousness and grace saw the creation, now stained with sin and blasted by the strokes of Divine indignation, transformed in new perfection and holy loveliness, and instinct in all its parts with a sweet intelligence, so that from voice to voice of things now deanimated the prayer of man goes up to God and the answer of God descends on man.—*British Quarterly Review.*

Art Among the Greeks.

We take from a lecture of Dr. Lord, reported in the *Interior*, the following interesting facts respecting Pheidias and art among the Greeks:—My object in this lecture is to speak of art as existing among the Greeks. Its most renowned exponent was Pheidias, who lived in Athens about 430 B.C.—It was the most celebrated sculptor of antiquity, and may be considered to have reached absolute perfection. He flourished in the time of Pericles, in the palmy days of Grecian glory, and was constantly engaged in adorning his native city. He constructed a statue of Minerva for the Parthenon, a gorgeous work in gold and silver, costing the sum of \$300,000. He also erected in the same temple a bronze statue of Hercules, sixty feet high, representing—like Michael Angelo's statue of Moses—power in repose.

The chief work of Pheidias was his Olympian Jove, a statue of gigantic proportions, the conception of which was taken from the poems of Homer. While conveying this statue through the streets of Athens, the multitude jeered at its awkwardness, and were almost ready to stone the great master who had produced it; but when he had placed it on its lofty pedestal, they shouted that Pheidias was himself a god.

The works of Pheidias were numerous, and his labors immense. His statues were marked by majesty, grace and beauty. While his pupils represented corporeal attractions, healed to illustrate ideal beauty, and to elevate and ennoble the human soul. His genius was characterized by simplicity, refinement, truth. As a master, he had no equal. He was admired, flattered, fortunate. Riches poured in upon him. Honors were awarded him. Most of his productions have perished, but his memory is immortal.

Painting, in this early age, did not give men high conceptions of ideal beauty, but it reached perfection of form and coloring, and was lavishly rewarded. A single picture of Apelles, the favorite painter of Alexander the Great, was rewarded with the sum of 100 talents, equal to \$125,000. It was the picture of Venus rising from the sea, and was purchased for the adornment of one of the temples.

Art expressed itself in Greece in buildings, as well as in statues and paintings. As the origin of sculpture was not in Greece, but in Assyria and Egypt, the Greek improving upon and perfecting what they found in those Eastern regions; so was it with architecture. The temples of Egypt were vast, grand, imposing, but they were not graceful. They were of very early origin. They existed before Pharaohs. They were erected by sacerdotal monarchs. They were the offspring of despotic power and ambition. Herodotus tells us that 100,000 persons toiled on the great pyramid of Egypt for the space of forty years. What but absolute power could produce this result?

In the ruins of the temple of Karnak in Egypt, we have no ideas of grace and beauty; but only of mighty power, of vast magnitude, of a permanence almost indestructible. Its platform alone (that of its portico) was 1,000 feet in length, and 300 feet in breadth, while it was crowded with a forest of lofty columns.

Solomon's temple, with its vast courts, colonnades, and porticoes, occupied 150,000 men for eleven years in its construction, and cost the immense sum of \$200,000,000.

The Dorians, from the north of Greece, introduced the first ideas of grace and beauty, which they embodied in the Doric architecture. The Ionic was a modification of the Doric. By the Ionians, the severe Doric column was fluted, and its capital rendered more graceful, while the Corinthian order brought architecture to a higher point of perfection.

Great are the world's obligations to great artists like Phidias. They lift our souls to the contemplation of ideal excellence. They enrich our houses, beautify our public halls, construct our monuments, and do more than we can easily appreciate to refine and bless mankind.

Revivals.

Beyond all doubt revivals are the methods of the Spirit's operations for saving men and building up Christ's kingdom, and in them usually the divine power waits upon the earnest and faithful intercessions of the people of God; but in such cases, as in all others, prayer must be offered in the spirit of submission, and the faith that asks, expecting to receive, must also wait quietly if the thing asked for shall be denied. In the long run most assuredly the patience of faith and the labor of love will prevail; but in order to this result there must be a ready and joyful acceptance of delays and denials as to specific requests in prayer.

It seems quite evident, too, that instead of being exceptional and somewhat abnormal spiritual influences in the church, revivals fall within the range of the divinely ordained agencies for the furtherance of the gospel of Christ. It is abundantly demonstrated by facts, that in the absence of special outpourings of the Spirit the church's tone of spirituality will decline, and that revivals are no less needful for the spiritual well-being of the church and of its members than for the ingathering of converts. It is also quite evident that in the absence of special revivals the full number of Christian professors in the churches cannot usually be maintained against the wastes caused by deaths and backslidings. Remove from our churches all those who have been brought in as the fruits of revivals and the desolation would be terribly manifest; and if it shall be granted that probably some of these would have been converted had there been no special revivals, yet it is equally evident that many others would not; so that the church would have been by so much the weaker and the less beneficial. Nor may it be pleaded on the other hand, that the accessions to the church not made through revivals are better than revival converts. Our own observations would lead to the opposite conclusion, and also that the tone of spirituality among the former membership of the church is deepened and elevated by the effective operations of revival power among them.—*Dr. Curry, in National Repository for March.*

Turkish Shops.

The stalls of the Turkish merchants have always something in them attractive to the stranger in the line of rare curiosities and knick-knacks, and he who carries there a few weeks is strongly tempted to gather a little museum of Oriental notions. The picture booths have the most variegated and incongruous stock of varieties. Formerly they were not allowed to figure or draw the human form in any manner; it was considered a capital sin, and a high crime against the Koran. But in these latter days many things are allowed that formerly caused annoyance to all true Moslems. The Turks now enjoy all sorts of rude and gaudy pictures, and are especially fond of those delineating battle-scenes of noted fields. And thus, as the turban is gradually yielding to the fez for the Turk's head, so many long-cherished customs are losing their sacred and obligatory character. In the old time the baker who sold light bread or dealt in false weights was nailed to his store door by the ears; and obstreperous wives were tied up in sacks and emptied into the Bosphorus in broad daylight; but these halcyon days to the genuine Turk are gone not to return.

The bazars of Stamboul are one of its most striking features, and the first resort of the traveller. At the very threshold of these the foreigner will find the money-changer with a full display of Turkish coins on his table, which he is anxious to exchange for the gold pieces brought by the many visitors from divers lands, who even with his good discount for exchange will fare better than to trust to the uncertain rates of the dealers inside. These bazars may be generally described as covered arcades, forming sheltered streets of booths and stalls, lighted from above, in which one may lounge

for hours, purchasing or gazing as he may please. The "jewellers' bazaar" is the favorite resort of the Turkish ladies, and the keepers are mainly Jews. The Orientals have a passion for diamonds and other precious stones, and this is shared to enthusiasm by the ladies of the harem. Pearls, emeralds, and ear-rings of filigree work abound; and these latter are the special favorites of the negroes who attend the veiled ladies in the capacity of caretakers and protectors. The number of tobacco-dealers is legion, not only in the bazars, but elsewhere; their booths are found on the heights of Pera, at the port, by the Mosque of Sophia, and even under the very shadow of the Sublime Porte itself. One wonders what the Turks did before tobacco was known in Europe. They could scarcely have spent all their time in sleeping, playing chess, taking off the heads of Christians, or sewing their wives up in bags and throwing them into the sea. And from this reflection one is led to wonder what they drank before the use of coffee was introduced among them. Previous to the sixteenth century they had neither of these luxuries, and now one can scarcely imagine their existence without them.—*National Repository for March.*

A Ritualist Church.

From a series of sketches of leaders towards Rome in the English Church, published in the *London Christian World*, we take the following description of the service in St. Alban's, London, the church of Mr. Mackonochie, the well-known Ritualist:—

This is popularly regarded as one of the headquarters of the High Church movement, and Mr. Mackonochie earned the distinction some time since of being inhibited for three months by the Bishop of London on account of his Ritualistic excesses. We have lately attended four services at this church, and have heard the vicar preach three times, and his curate, Mr. Stanton, once. St. Alban's is a large, fine-looking structure, put down in the very midst of dismal and squalid courts and alleys, tenanted by a dingy and doubtful-looking population, affording ample scope for Christian and benevolent labor. The clergy and people of St. Alban's have the credit of diligently using this opportunity. The sittings in the church are all free, and a placard requests visitors to take their places at once and not to stand about in the aisles. The men and women occupy separate sides of the church during service. Bowing to the altar on entering, and a very mention of the name of Jesus, and frequent crossings, are a matter of course with the regular attendants, who perform these acts as if "to the manner born." The church, both morning and evening, is well filled. The majority of the congregation seem to be people of good social position. The number of young people and of people who may be described as on the right side of thirty-five is large, and we noticed not a few good heads and pleasant faces. There is a fair sprinkling of poor people, and, so far as we could judge, there were but few strangers. Most of those present seemed quite at home, and there is a marked degree of at least external reverence and heartiness. The music and singing are excellent, and the responses are all but universally joined in. The "Agnus" is approached by several steps, and has six candles on the ledge just above it, which are lighted in the evening. Seven lamps, kept burning all day are suspended across the chancel, and there is a large framed picture of the Virgin and Child, with two unlighted candles before it, fastened against the pillar of the arch by which the chancel is divided from the rest of the church.

The morning service consists of the order of Holy Communion, which, however, is so lengthened, dignified, and "mumbled" by the officiating "priest," that an ordinary worshipper in the Church of England might attend, and to our knowledge has attended, several times without discovering what was going on. The priest, who were when we saw him a purple dress with an immense crimson cross on the back, and a biretta, which is a sort of magnified smoking-cap without the tassel, stood the greater part of the time with his back towards the people. His genuflections and prostrations were incessant, while the manipulation which seemed to be going on over the bread, and the ridiculously ostentatious manner of bringing in the Sacramental wine by an officious attendant, reminded us irresistibly of a conjurer and his assistant who were getting ready to perform some trick. Three persons (women) partook of the Sacrament when we were present. There was no use of incense, or ringing of the bell, but the evident intention of the entire service was to exalt the sacrifice of the mass, and to imitate the Romish ritual as nearly as possible.

An official estimate has just been made of the revenue of China. It is stated to amount to \$125,000,000, raised by taxes on land, grain, the transit of goods, foreign imports, &c., and by the sale of ranks and degrees. Of this amount, \$75,000,000, it is estimated, is spent upon the army. These amounts are irrespective of local dues, requisitions in kind, and of direct plunder on the part of Chinese officials. A remarkable feature of the budget is the small amount raised by land tax—only \$30,000,000.

The Prime Ministers of Great Britain and France are both Jews, and both were born on the same day of the month, the last day of the year; but Benjamin Disraeli was born nine years before Jules Simon.

The Family Treasury.

Glimpses of Spring.

BY ELBERT S. PORTER, D. D.

A softer breeze is trembling in the air,
And friendly winds along the earth are blown;
For, lo! the advent of the Spring is nigh,
And winter totters on his frigid throne.

O, blest return of season dear to all!
When Heaven and Earth their bridal hymns renew,
When memories fond the ripest age enthral,
And youth exults in raptures pure and true.

Speed, speed, ye hours! and bring us back once more
The quickening treasures of the vernal shower,
And days when sunshine shall its splendor pour
To clothe the forest and perfume the flower.

Supernal voices vibrate in the soul
With each successive change of Nature's frame;
Come mystic thunders through its temple roll,
And with concordant notes aloud proclaim

That though the seasons pass and cycles run,
Beneath, above, amid all human things
One Spirit broods, and His will is done,
For over all He reigneth, King of kings.

—Christian at Work.

The Rare and the Common.

There is a natural tendency to over-rate those gifts, whether of person, mind, or education, which in their exceptional development confer great advantages upon their possessors. A beautiful face has sometimes brought wealth, ease and honor; therefore, all the young girls whose ugliness is not too conspicuous for self-delusion are tempted and encouraged to conceal their defects of person, and to artificially increase a slender stock of charms. And, just because the ugliest in person may be sweet in spirit and good in action, sweetness of spirit and goodness of conduct are rated at less than their worth. Only a few can be conspicuously beautiful; therefore, the majority of girls are told that they are beautiful, and the lie is too pleasant not to be partially believed.

It is rare that an intellectual gift insures eminence. One gifted man in ten thousand comes to considerable honor; but because a peculiar balance of gifts, combined with favorable conditions, makes one eminent, all the boys are tempted and encouraged to reckon themselves great in mind, and born to greatness of fortune and honor. A little flattery by parents and teachers, a little success on a village rostrum, a one-eyed precedence among the blind, turn many a foolish youth from plain ways and mediocre success, to vain ambitions, which end in jealous and envious repinings.

Goldsmith has described a village schoolmaster, upon whom his neighbors conferred the honors of Socrates, and

"The more they gazed, the more the wonder grew,
That one small head could carry all he knew."

The story is perpetually repeated among the sons of men, who like to believe that the miracle of wisdom is performed in all streets and in every generation; and, unfortunately, large numbers of men are self-deluded enough to accept the verdict of the ignorant as a truth, which the wise are too vain to discover. It is scarcely necessary to repeat that wisdom is very rare, and yet the humility of the most wise has scarcely convinced the less wise. Most men are too indolent intellectually, or too closely confined in grinding mills of daily duty, or too content with what the good God has sent them, to become learned, and so, in the largest sense, wise. But nothing will hinder the young from dreaming of great fame as the reward of their great knowledge.

The only cause for regret is the fact, that innumerable lives are spoiled by these delusions. Young girls, who might have become strong and useful in society, drop away into idle complaining, or vain struggles against imperial nature, because the rare gift is the only good thing they are willing to receive from God. Young men, whose practical value would have enriched their families, led astray by the flattery that their youthful bleedings are prophecies of leonine roarings, become a burden to society as useless lawyers, or as preachers to whom pious men listen as a duty which an inscrutable Providence has laid upon them.

Some of our young readers can still learn the lesson which most of us read backward. The true logic runs: "A rare gift is probably not mine." Just because exceptional beauty, or favor, or wisdom is exceptional, the invincible inference is, that any one of us is not so endowed. It is not a conclusion which justifies idleness; nothing will do that. It is not a conclusion that drives us to despair; for happiness lies in the warm valleys rather than on the frozen Alps. There is some place for the Scripture which teaches that "Godliness with contentment is great gain." It is right to make the most of ourselves, but the first thing is to take account of stock, and rationally estimate our resources. Everyone can be honest, kindly, faithful. Is it not strange that so many are dishonest, unkind, unfaithful? A true ambition would take possession of these gifts for all, would enter for this race wherein all who run are crowned victors. A true making the most of ourselves accepts with humble thoughtfulness those honors which God gives to the weakest as well as to the strong. There is enough fine noise in the world; what is wanted of you is the eloquence of faithfulness and devotion.—Methodist.

Personal Religion.

Some time ago I talked with a well-to-do farmer about sixty years of age. His children were grown and three of them were church members. He was a regular attendant at church, though very hard of hearing. He lived near the parsonage and I had heard the minister say "he was a most excellent neighbor." His wife was a communicating member of the church, though he was not.

I resolved, at the first opportunity, to speak to him in reference to personal religion. I had known him since my childhood, during which time he had lived within the bounds of five congregations and regularly attended at many different churches.

I found him very ready to converse and indeed he seemed glad that I had spoken to him of what he esteemed the most momentous of all subjects. It was very difficult to converse with him on account of his deafness, but I persevered for two hours. And

less than a year after I was glad to learn that he had united with the Church, of which he is now a consistent member.

He told me—not in a fault-finding or complaining manner—that no one had ever before spoken to him of personal religion. This struck me very forcibly as well as strangely. I could not help drawing a contrast in my own mind with what I once heard a minister say from the pulpit. He said, "There is not a man, woman, or child of mature years who has been a resident for two years of this congregation whom I have not, at some time, addressed personally on the subject of religion." This was perhaps an extreme case, for the membership of that church was two hundred and twenty-five and the number of families about a hundred and ten. He said to me afterward, in speaking of this, "I watch for souls. In the field, in the shop, by the roadside, in the house, or when walking with my parishioners in the street, I pursue my pastoral work." This showed what faithfulness coupled with perseverance could do. And the man to whom reference has been made I knew had been a faithful attendant of the church for more than thirty years, and had been a near neighbor for several years of two ministers, and yet no one had ever spoken to him about personal religion!

Let it not be said, especially in old Christian communities, that no special effort has been made to Christianize any man. Preaching the gospel is necessary, but personal, private application of it is also conducive to awakening and arousing some.—Rev. H. P. Thompson.

Theatre-Going.

The Southern Churchman says: "St. Augustine mentions the case of a Christian man having been induced to attend a gladiatorial exhibition, who having kept his eyes closed, on opening them at a sudden outcry, instead of being shocked or disgusted at the sight, was hurried along with the spirit of the assembled crowd, was overcome with a wild and savage delight at beholding the scene of bloodshed and death, and carried away with an inextinguishable desire to witness the same spectacles again. In St. Paul's language, he found out that 'evil communications corrupt.' We have seen a strange thing in our day—an English Bishop (of Manchester) arguing for the benefit of the drama, as witnessed in our modern theatres. It is an old essay, this trying to make the theatre promote the good of the people. It has been tried, and it has been found out again and again literally that it does not pay. Full houses, year in and year out, are not to be drawn to theatres to witness anything but immoral plays. This, we repeat, is the tendency of the theatre, and always has been. So that if our modern Christians, like St. Augustine's, go to the theatre, they will not shut either their eyes or their ears to what is going on around them, but will become possessed with the spirit of the place; will want to go again and again, and will at last go with more zest to those plays which are immoral than they did at first to those which professed to have some moral tendency. No one has such command over himself as to go so far and no farther. Anybody who knows himself at all, knows his will is weak. If we desire to make our calling and election sure, we must keep away from all places and society where the spirit is worldly, and only worldly. The matter is easily put to a test. After a Christian has spent two or three hours at a theatre, and witnessed, amid the blaze of light, all that is to be seen and heard, can he go with zest to the words of Christ? Can he go to his knees, feeling delight in so doing? There is no difficulty about testing this matter."

Esthetics of Everyday Life.

To speak understandingly of the adornment of interiors, we must have a well-defined idea of the disposition and collection of rooms. In this matter, convenience is the first law. Whatever arrangement sacrifices this, no matter for what effect, is bad. Instead of a stark, narrow hall, with only a hat stand to welcome the visitor, there should be a good breadth of hall way, which always carries with it a welcome. The space so used will be far more effective there than when put into a little-used parlor. It permits also a partial equipment with such fixtures as books, pictures, etc., as shall tell at the outset something of the taste of the occupants. Stairs play an important part in our domestic economy, and are not to be slighted. They should give a free and easy passage to whatever may lie above. It is amazing what inconvenience has for years after year been imposed by only four or five feet of needless curtailment of space and the failure to throw off an inch or two from the rise of home stairs. It is a barbarism which women, had they been architects, would have remedied long ago. The space needed—and this would make all the difference between an easy, inviting stairway which gives dignity to a hall, and a pinched, nigardly one—is so small that it could, in the great majority of cases, be secured without interference with other wants.

In regard to the general arrangement of rooms, in view of the limitless variety of demands which different conditions impose, little can be definitely said. But certain large rulings, which can be borne out by good sense and good taste, may be made. First, we should order our divisions and partitions for the comfort of our own family, not for the benefit of outsiders. Individuality may express itself as charmingly and piquantly in the distribution of parts as in the exterior or furnishing. If condition of life and tastes invite to the bestowment of large hospitalities, or if we love domestic quietude and modest hospitalities, these should be respectively provided for. The friends whom we invite will have stronger relief for those appointments which are most characteristic of our own taste. Outside architecture should be declarative of purpose, while the inside admits of pleasant and grateful surprises, and should not be so arranged as to be read from the outside. Finally, with respect to the matter of interior division, the mistress of the house, in nine cases out of ten, is the best judge, and to her should be given the judgeship—if, indeed, she do not of her own accord take it. The best planned of all houses are those which have grown up under the suggestion and supervision of a good, resolute matron.

Finally, the general assemblage or arrangement of material depends upon this: The dreariness of too much rigidity, and that home taste should everywhere find expression in a thousand delightful ways. The central and best adornment of the winter home is the blaze from the fire. The decorators, with all their arts and all their vermillion and gilt, cannot match it. We might well spare our spendings in other directions for the sake of keeping alive the flame, so full of traditional character, so full of joyousness and cheer. It is the wisest, fullest, fittest and richest of all the decorative adjuncts of a home room. It redeems poverty of equipment. It sheds cheerful illumination over the scantiest of floors. In the little I have said, I have tried not so much to follow out the line of progress laid down by recent art writers on the subject, as to stimulate a thinking for oneself. Indeed, I have run counter to a great many views which have strong support. But I believe that honesty and simplicity and strength and straightforwardness and naturalness lie at the bottom of all healthy art movement in this direction; and I think that with these held courageously by in our work, though we may do no fine thing, we shall do no bad thing. And when once we have learned to avoid the doing of bad things, in what concerns the aesthetics of everyday life, we shall have made a long stride forward.—From Donald G. Mitchell's Lectures.

General Directions for the Preservation of Health.

I. HABITATIONS.—All dwellings should be free from dampness, be freely ventilated, and have abundance of daylight.

1. "Overcrowding in houses is very injurious to health. Any house, or part of house, so overcrowded as to be dangerous or injurious to the health of the inmates, whether or not members of the same family, shall be deemed a nuisance, liable to be dealt with summarily in manner provided by the Act"—33 and 39 Vic., chap. 55, sec. 91.

2. Cleanliness is essential to the preservation of health. The ceilings of houses should be frequently whitewashed and the rooms freely swept and floors washed.

3. Fresh air should be admitted into all bedrooms in the morning by opening windows and doors. Bed coverings should be thrown down and exposed to the air for some time before the bed is made.

4. Chamber vessels should not be allowed to retain their contents and remain in any room longer than is absolutely necessary.

II. CLOTHING.—The body should be well covered. In winter or cold weather, flannel should be worn next the skin. In summer, if flannel be found too oppressive, some lighter fabric may be used, but this should invariably be woolen. Linen should be frequently changed.

III. FOOD.—Food should be plain, wholesome and fresh. Meals should be taken, if possible, at regular periods. Infants should have no other food than breast milk until the first appearance of teeth, when small quantities of light farinaceous food may be given in addition. If there is a deficiency of breast milk, cow's milk diluted, according to circumstances with tepid water and a little sugar, may be given. No child ought to be older than nine months before being weaned.

IV. PURE DRINKING WATER should always be used. No water which can be suspected of containing any contamination from sewers, privies, or drains should ever be used. Pure water should be colorless, and free from smell, but all such water is not necessarily pure, but may contain sewage, although it is bright and sparkling. All water should be filtered; but filtration will not separate sewage but will only separate solid matters. A cheap filter may be easily made thus: Plug the hole of a flower-pot loosely with a piece of sponge, place a layer of powdered animal charcoal about one inch thick, then a like quantity of clean sand, and on that some coarse gravel. These should be frequently changed. The charcoal may be burned over again. It is a wise precaution, when any doubt exists as to its purity, to boil water before use.

V. EXERCISE.—A moderate amount of exercise should be taken daily.

VI. MEDICINE should never be taken except by the advice of a physician, unless under very ordinary circumstances. Persons who are perpetually physicizing themselves are never in a healthy condition, either bodily or mental.

It would be quite impossible, and beyond the scope of these "plain directions," to give fuller directions for the "preservation of health." When in any difficulty, it is wise at once to consult a medical man.—Sanitarian.

Walking on the Sea.

Among the converts of the great revival now in progress in connection with the New York Port Society was a sailor of the name of Williams, who gave the following account of his conversion:—

"On board our vessel, on the last voyage, was a boy named Charley, who had been converted in these meetings. He was the happiest fellow I ever saw, always singing and his face always bright. One day I said to a shipmate, 'Look at Charley there! He must have something that we haven't got. He couldn't look more satisfied if he owned the vessel and cargo, while we are forever grumbling and growling. There must be something in religion.'"

Charley overheard a part of this remark, and took occasion soon after to have a faithful talk with the speaker, asking him at the close the question, "If you were to die to-night, Williams, where would you go?" "I do not know," was the serious answer. "Well," said Charley, "think of it." And he did think of it in a way which robbed him of sleep that night. Charley noticed his restlessness, and, divining the cause, stole quietly to the side of his bunk, and, throwing his arm over him, he said, "Williams, won't you give your heart to the Saviour now?" It was a word fitly spoken to the strong man, in the very crisis of his destiny, and it subdued him. He arose and knelt beside the faithful boy, and as once before on Lake Galilee, Christ, in the darkness of that night and in the midst of the sea came into the ship.

"That," he continued, "was two months ago, and they have been the happiest months of my life."

The joy of the Lord is our strength, and there is no side of religion, whether seen in business or the family, that so impresses the impenitent as its bright side.—REV. BENJ. F. MILLARD, in New York Observer.

The Hopeless Future.

It is certainly a very impressive fact that, so far as we have any inspired information, all the redemptive forces of eternity are crowded into our present life. The Son of God takes the human form to save the world. His cross is here! "It is finished," He cried, as He died on the memorable mount. His Gospel was to be preached to every creature as the world's only salvation. He left His Church in the world, that the world through it might be saved. Belief and unbelief in Him was to determine the question of salvation or damnation. Not the slightest intimation is made that the work of evangelization was to be continued after death. "I have fought a good fight, I have finished my course, henceforth the crown," cried one of the most earnest and devoted of His earliest ministers. His work of saving men was done. At death the righteous and the wicked divide. With the latter are no earnest evangelists with their touching incidents and human affections, to awaken a thirst in hearts long dead in trespasses and sins. Even if the law of persistence in sin could be interrupted, as sometimes upon earth, the whole providential processes and redemptive agencies have been left behind. The time of seed sowing is passed, and the hour of the harvest has come! The invincible law must stand, for it is the righteous order of infinite wisdom. Whatsoever a man soweth that must he reap. He that soweth to the Spirit—life eternal; he that soweth to the flesh—corruption. Therefore be not deceived, for God is not mocked.—Zion's Herald.

Play with the Children.

"When we were all children at home," said a friend, "nothing delighted us so much as a romp with my father; the hour of his home coming was the happiest in all the twenty-four. I often think if all parents would play with their children, home discipline might entirely lose its severe aspect, and become a law of love." Children are not made good by the rod of power. How many parents are willing to devote an hour or so to play with the children? As a little kitten will stop lapping her milk to play with the string you draw across the floor, so will the child leave almost everything for a romp with its father or mother. In these romps, and during these moments of recreation, the great lesson of love is learned by the child. This close companionship makes the bond between parent and child which results in the future acceptance of advice and guidance. Perhaps you are naturally a dignified person, and unaccustomed to play. So when your infant first came to you, you were not accustomed to its care; but you did not for that reason allow it to go uncared for. If you are harassed by worldly anxieties, the recreation will benefit you as much as it benefits the child, and your sleep will be the sounder for it. The experiment is worth trying.

The Cost of War.

Give me the money that has been paid in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of. I will build a schoolhouse upon every hillside and in every valley over the whole habitable earth. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church, consecrated to the promulgation of the Gospel of peace. I will support in the pulpit an able teacher of righteousness, so that every Sabbath morning the chime on one hill should answer to the chime on another round the earth's broad circumference, and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven.—Stebbing.

ODDS AND ENDS.

—A facetious person went into a village shop, and was observed to be looking about, when the proprietor remarked to him that they didn't keep whisky. "It would save you a good many steps if you did," was the visitor's reply.

—A member of a shabby-genteel class calls at the residence of a wealthy financier and asks if the master is in. "He does not receive to-day," answers the servant. "That makes no difference—I don't want him to receive, but to give," replies the other.

—A man with a large family was complaining of the difficulty of supporting all of them. "But," said a friend, "you have sons who are big enough to earn something for you." "The difficulty is," said the man, "they are too big to work."

—A jester in the Court of Francis I. complained that a great Lord threatened to murder him if he did not cease jesting about him. "If he does so," said the king, "I will hang him in five minutes after." "I wish your Majesty would hang him five minutes before," replied the jester.

—A clergyman, in a village in Massachusetts, found his hearers diminishing day by day, and consulted an old Scotch seafaring man, as to why the people would not come to church. "I canna exactly tell, mon; ye preached on spring and autumn most beautiful discourses, and ye improved the great accident and loss of life on the Sound; suppose ye try them with something out of the Bible, and being fresh, maybe it would hold them another Sunday or two!"

—At Saint Bartholomew, in France, an old peasant lay on his death-bed; his son was sent to fetch the curate, and stood knocking at the gate an hour. "Why didn't you knock louder?" asked the curate. "I was afraid of disturbing you," answered the clown. "Well, what is the matter?" "I left my father dying." "You did? Then he must certainly be dead by this time." "Oh, no," said the simpleton; "neighbor Peter said that he would amuse him until I came back a sin!"

For the Young Folk.

"God Knows."

Oh! wild and dark was the winter night,
When the emigrant ship went down,
But just outside of the harbor bar,
In the sight of the startled town!
The winds whirled, and the sea roared,
And never a soul could sleep,
Save the little ones on their mothers' breasts,
Too young to watch and weep.

No boat could live in the angry surf;
No rope could reach the land;
There were bold, brave hearts upon the shore,
There was many a ready hand:
Women who prayed, and men who strove
When prayers and work were vain—
For thus rose over the awful void
And the silence of the main!

All day the watchers paced the sands—
All day they scanned the deep;
All night the booming minute-guns
Echoed from steep to steep.
"Give up thy dead, O cruel sea!"
They cried at last the space;
But only a baby's fragile form
Escaped from its stern embrace!

Only one little child of all
Who with the ship went down,
That night, when the happy babies slept
So warm in the sheltered town!
Wrapped in the glow of the morning light,
To lay on the shifting sand,
A fair as a sculptor's marble dream,
With a shell in its dimpled hand.

There were none to tell of its race or kin,
"God knows," the pastor said,
When the sobbing children crowded to ask
The name of the baby dead.
And so they lay it away at last
In the churchyard's head recess,
They raised a stone at the baby's head
With the carved words—"God knows!"
—Julia C. R. Dorr, St. Nicholas for April.

A Little Every Day.

The longest life is made up of simple days—few or many—but the days grow into years, and give the measure of our lives at the last.

The life is at the last what the days have been. Let the children, therefore, look after the days—one day at a time—and put into each one something that will last—something worth doing, something worth remembering, something worth imitating by those who follow us.

1. Every day a little knowledge. One fact in a day. How small a thing is one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

2. Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for his grace, seeks every day to practice the grace he prays for?

3. Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found.

"Little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the playground, we shall find opportunity every day for usefulness.

4. Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in the mind at the end of twenty-five years!—Ex.

Good-will.

Here is a golden saying from the lips of A. T. Stewart, a man who in fifty years amassed more than fifty millions of dollars:—

"I CONSIDER HONESTY AND TRUTH AS GREAT AIDS IN THE GAINING OF FORTUNE."

If such a man, with such wealth, should go still farther, and make good-will to his fellow-men the leading motive of his life, what a power he might become, and what a halo of glory would crown his name!

Ah! my boys, what a world it would be if this spirit prevailed in it,—if on every side we met those ready to help and cheer, instead of being compelled always to be on our guard against selfishness and fraud! Now, everyone can do his share toward making his own little world such a world. I have known a single brave, manly, generous boy to influence a whole school, so that it became noted for its good manners and good morals. I have also seen a vicious boy taint a whole community of boys with his bad habits, and set them to robbing orchards and birds' nests, torturing younger children and dumb animals, using bad language and tobacco, and doing a hundred other things which they foolishly mistake for fun.

Good-will should begin at home. How quickly you can tell what sort of spirit reigns among the boys or in the families you visit! In some houses there is constant warfare; at any time of day, you hear loud voices and angry disputes.

"You snatched my apple and eat it up!"

"Touch that trap again, Tom Orent, and I'll give ye something 'ye can't buy to the 'pothecary's!"

"Ma! sha'n't Sam stop pullin' my hair? He's pulled out six great handfuls already!"

"He lies! I ha'n't touched his hair!"

"Who's been stealin' my but'nuts?"

"Pete shot my arrow into the well,—and now sha'n't he make me another?"

Then go into a house where you find peace instead of war, innocent and happy sports instead of rude, practical jokes,—and, oh, what a difference!

You may always tell a boy's disposition by noticing his treatment of his sisters. A mean and cruel boy delights in tyrannizing over smaller children; but in the presence of stronger boys, he can be civil, and even cringing.

A cowardly fellow like that is pretty sure to exercise his ill-nature upon the girls at home. Now, I know that many of the boys I am talking to have far more good-will than they ever show. Their disagreeable ways are the result of long habit and want of thought. The spoiled child is pretty sure to form such ways. He is accustomed to think only of himself, and to have others think chiefly of him. That is the trouble, I suspect, with Orson. Will he,

when he reads this, resolve to break up the old, bad habit, and cultivate the better spirit that is in him?

By good-will I do not mean simply good-nature. Good-nature may still be still and grim. But good-will is active, earnest, cheering, helpful.

Ah, my boys, I have told you many stories,—and I have no doubt some of you wish I had made this a story instead of a talk. But the real motive of all my stories—the lesson I have always wished to teach in them, but which I am afraid some of you have overlooked—has been this which I am trying to impress upon you now. If I were to write as many more, the hidden moral lurking in everyone of them would be the same. Or if I were now to take leave of you for ever, and sum up all I have to say to you in one last word of love and counsel, that one word should be—GOOD WILL.—St. Nicholas for April.

"Mind Your Manners."

It was the lesson of good mothers to their boys, in country homes, fifty years ago, and a lesson oft repeated, "Mind your manners." When John was to be sent off on an errand to the doctor's or the minister's, mother would see that his face and hands were clean, and his collar and jacket were in order, and his shoes were tied, and with the final instructions came the words, "Be sure and mind your manners."

Boys and girls alike were taught to make their manners—that is, to make a bow or courtesy when they came into a room when company was present.

Boys and girls playing in front of the school-house by the roadside, would stop and make their manners to gentlemen and ladies who might be passing.

While we were taught that manners make the man, and that, in some respects, manner is everything, we were not left in ignorance of the first great truth, that a good character or a good name is rather to be chosen than great riches.

We were warned against the envying or coveting mere beauty of person, and told that beauty is but skin deep, and handsome is that handsome does.

We grew up with a feeling of reverence for our superiors, and of respect for authority, and with a habit of obedience to love and order. Now and then an absent-minded boy, suddenly brought face to face with the village squire, or the school-teacher, forgetting to make his bow, would be startled into propriety by the sharp exclamation: "Boy, where's your manners?"

I am sometimes tempted to raise the same question nowadays, when I see boys utterly forgetful of their manners; only I am not certain whether they ever had any.

For a permanent cure in this direction I must turn to parents and teachers, and ask them to begin at the beginning, and train their boys and girls in good manners.

I might illustrate the importance of the subject thus broached in many ways.

It getting on in the world be the main thing, then good manners have their money value. A Quaker who was notably successful in business, was asked how he did it, and he answered, "Simply by being polite."

How often we hear it said of one man, that his manner is so pleasant and obliging that we always like to trade with him; and of another, his manner is so coarse and rough we never go near him unless we are obliged to.

But to lay a good foundation for an argument for good manners, we must establish a principle deeper than mere policy or expediency, and that we may find unammably stated in the law, "Thou shalt love thy neighbor as thyself!"

The venerable Dr. Samuel Miller, of Princeton, than whom no man of his day knew better the nature of true politeness or good manners, said: "Politeness is kindness kindly expressed." Standing by that definition, I wouldn't send my boys to dancing-school to learn good manners. Somebody arguing for a dancing-school that it made boys graceful, was met with the rejoinder, I do not know how that is, but I am sure it will make them graceless. I would rather teach the boys and the girls, by reiterated precept and daily example, to be thoughtful, and kind, and considerate, and generous; to speak slow and low, and to stick to the golden rule; and we may hope that boys and girls thus taught will grow up naturally and easily into all graceful forms and expressions, and readily and constantly cultivate the sweet amenities of life. They will avoid those silly affectations which are only a burlesque on good manners; they will not be dazzled by mere outside glitter; nor will they despise any one for uncouth dress or appearance; but mindful of all, they will render to each his due of affection, and courtesy, and charity, and reverence, and honor.—Uncle Lewis, in the Illustrated Christian Weekly.

Which Loved Best?

"I love you, mother," said little John; then, forgetting his work, his cap went on, and he was off to the garden swing. And left her the water and wood to bring.

"I love you, mother," said rosy Nell; "I love you better than tongue can tell." Then she teased and pouted full half the day. Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "To-day I'll help you with all I can." How glad I am school doesn't keep! So she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom. And swept the floor and tidied the room: Busy and happy all day was she, Helpful and happy as child could be.

"I love you, mother," again they said, Three little children going to bed. How do you think that mother guessed Which of them really loved her best?

A plate of apples was being passed to some children, when a little girl took a fine large red one. "How greedy you are, to take the biggest!" said a companion; "I meant to have had that myself!"

Sore Throat, Cough, Cold, and similar troubles, if suffered to proceed, result in serious pulmonary affections, often times incurable. Brown's Bronchial Trochoc, which directly reaches the seat of the disease, and gives almost instant relief.

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TORONTO, WEDNESDAY MARCH 28, 1877.

"WHAT MORE SHOULD WE WANT?"

Just as the introduction of a magnet among filings of iron causes the particles to adjust themselves in reference to this new force, so when a new religious force begins to operate in a community, the different members of that community will be compelled to take up positions either of favor or opposition. This has been especially exemplified in regard to the services recently held by Mr. Rainford in St. James' Cathedral in this city. The services were regarded as representing the less rigid views of the Low-Church section. Several letters in the Globe indicate that the "mission" was by no means satisfactory to the High Church section. The mode of conducting it did not pay sufficient regard to the established ritual of the Church, to be acceptable to those who would let men perish in ignorance of the gospel rather than depart from the stereotyped modes of proceeding. One writer, who claims to be "not a mere Ritualist," intimates that those churches who did not co-operate with the movement stood aloof because "they suspected that this particular mission would be conducted in such a way as to injure sound religion instead of benefiting the cause of Christ." And the other Episcopal churches that united in the services, it is alleged, did so under a mistaken sympathy with the movement, in what is regarded by them as "a hopeless quarter"; and because they did not suppose the "mission" would be distinguished by such a defiance of Church principles. It is deemed a grave error that the managers of this "mission" should countenance services in which no greater degree of decency or order was seen "than may be found in any loose system of Dissenting worship." A great many intelligent people will, however, utterly fail to see any more real decency or order in the stereotyped forms and genuflections of lifeless recitations, than in the simple, serious, and not less orderly forms of "dissenting worship." The slight put upon "Catholic symbols" and "Church apparatus" by the adoption of the apostolic method of simply beseeching sinners to be reconciled to God is deemed quite inexcusable. And all the more culpable was this course because "such splendid material" for rendering the services effective "was ready to hand in the prayer-book." The writer just referred to complains bitterly of the neglect of the "ecclesiastical machinery," as if only required to be used with ritualistic skill to render these loose dissenting modes quite unnecessary. Just hear his complaint:—

"It is difficult to find any shadow of excuse for the proceedings at St. James'. They were in a cathedral, all the church apparatus about them, surplices and stoles in plenty in the vestry, prayer books and hymn books in abundance, an organist thoroughly in sympathy with the Church, Catholic symbols everywhere incised, engraved, sculptured, painted in glass, even woven in upholstery. Such surroundings must have proved most impressive to the most careless Churchman introduced among them, and the orderly and decent ritual of the Church's evensong would have heightened the effect—the preaching clinching the nail."

Just so: With such a noble supply of ritualistic "apparatus" for converting sinners, what "shadow of excuse" could there be for going back to the simple apostolic method of preaching Christ without any ceremonial paraphernalia? Is it not simply sufficient to work the church "apparatus" and adjust the symbolic "upholstery" in the approved sacerdotal fashion without adopting the loose "Dissenting" method of preaching so persistently repentence towards God and faith in our Lord Jesus Christ? These protracted and unseasonable appeals are deemed very superfluous. "Every Advent the Church appeals to the world to repent; every Lent she appeals to Churchmen to renew their ground—what more should we want?" What more indeed! Why should it not be enough to go through the appointed forms and read the appointed prayers? The people, indeed, may be still heedlessly resting in the outward forms of an artificial worship, practically ignorant of the power of godliness—but "what more should we want?" A large majority of the church members may be completely conformed to worldly follies, minding only earthly things—but if the prescribed services for Advent and Lent have been performed with the proper ritualistic apparatus, "what more should we want?" Multitudes of church-goers may be living selfish, ungodly lives, without any personal experience of Christ's saving power—but, if the world has been warned at Advent, and the Church at Lent, "what more should we want?" We make bold to answer this inquiry, who reminds us of those in St. Paul's day, "who, having a form of godliness, denied the power thereof." Every Christian Church wants much more than routine services. They all want the gospel preached with the Holy Ghost sent down from heaven. They want true repentance and genuine conversions from sin to holiness. They want more faithful, persistent Christian effort to bring men into the experience of full salvation; and Episcopalians, like this writer, greatly want spiritual discernment to enable them to see that the true test of Christian discipleship is the living faith of a loving, obedient heart, and not conformity to

ceremonies of human invention; and to keep them from substituting the chaff of churchly pretensions for the fine wheat of gospel truth. Such sticklers for stereotyped modes of worship should remember that the kingdom of God does not consist in meat or drink, or any outward ceremonies; but is "righteousness, peace and joy in the Holy Ghost."

ROME AND THE STATE.

Mr. Langevin has been elected for Charlevoix. Not many of our readers will feel much interest in the matter so far as its relation to political parties is concerned; but some of the circumstances of the late and former election throw important light upon the assumptions of the Church of Rome and its disloyal attitude towards the State. This is especially seen in an electioneering document published in the interest of Mr. Langevin. We remember once attending the nomination of candidates for Parliament in a county in Lower Canada. The speeches of the candidates were remarkable for one feature—they never, once referred to any question at issue between political parties, or any public measure for the welfare of the whole country. Both candidates confined themselves to matters having a local bearing; especially to the question as to which of them could get the most money and other advantages for the county. We thought such speeches were a poor compliment to the intelligence and public spirit of the people; but the candidates probably understood them best. This election document, published in Monday's Globe, is marked by the same absence of reference to public questions of general interest. It is confined nearly wholly to the supposed relations of the candidates to the clergy and the Pope. In the last election, the main point urged was that the priests were in favor of Mr. Langevin. In the recent election, the main battle-cries were that Mr. Tremblay was against the priests; and the proof of this was found in the fact of his having appealed to the civil courts to cancel the last election on account of priestly intimidation. This is evidently counted a serious crime.

This address of "Many Electors" declares that the great issue which the electors had to decide was, "whether they approve of Mr. Tremblay having through the Supreme Court caused our bishops and the Pope to be censured." The Roman Catholic judges of the Supreme Court are denounced as "devourers of priests." Mr. Tremblay's conduct, in appealing to the civil courts against the clergy, is characterized as "infamous." In fact, "there is something dreadful in the candidature of Mr. Tremblay," because he was the means of causing the bishops and the clergy to be censured by the Supreme Court. The highest court in the country is held up to contempt, as if its decision was an outrage on justice. It is through-out this remarkable manifesto assumed to be a crime to hold that the bishops and priests are amenable to the civil courts. In other words, the agents of the Church of Rome are to obey the laws of the land only so far as they please; and be amenable only to the Church for all acts which they perform as priests.

There is not much doubt that this address emanated from the clergy, who, being prevented from using the pulpit in the contest, relieved their minds in this way. These contemptuous and offensive references to the decisions of the civil courts are most disloyal. If the incitement of hostility and insubordination to the highest judicial courts in England and Canada be not disloyal and unpatriotic, we know not what these terms mean. To make a case to match this unpatriotic effusion in the Province of Quebec, we have the Irish Roman Catholics of Toronto, on St. Patrick's day, year after year employing wandering orators to pour forth the most bitter, intemperate and disloyal tirades against Britain. And these violent and unprincipled slanderers of England are cheered on by Roman Catholic hearers. The Roman Catholics are very touchy if any charge of disloyalty is brought against them. But if they go on in this style, claiming exemption from the control of civil authority in the East, and employing disloyal anti-British spouters in the West, they may expect to hear some uncompromising comments respecting their loyalty. It is a pretty good sign that the influence of popery is declining, even in the province of Quebec, when, in spite of these frantic appeals, Mr. Tremblay polled so large a vote.

MR. MOODY'S SERMONS.

In the power of addressing popular audiences in an effective manner, Mr. Moody has probably no superior among living preachers. It would be easy to find many more learned, more eloquent in the poetry of thought, more profoundly read in theological speculation; but in the faculty of simply and forcibly commending the truth to every man's conscience in the sight of God, he is excelled by none. Though he has probably preached to larger audiences than any ancient or modern preacher, yet his published utterances have been read by tens of thousands who never have seen him. Christian people are everywhere anxious to know for themselves by what means he accomplishes such great results; and hence sketches of his work and reports of his discourses, however imperfect, have been eagerly bought and read. The main elements of his strength are, intense earnestness, strong faith in God, simplicity and directness of style, and great facility in the popular illustration of truth. But beyond all this, he is a man of great natural ability, possessing remarkable gifts of sagacious common sense and tact. It is perfectly absurd to speak of Mr. Moody as a feeble instrument which the Lord uses to show that He can work by the weakest agent. God's chosen instruments are always adapted to their work. Mr. Moody may not have the gifts which some men think the highest; but he certainly has the natural gifts which eminently fit him for the work in which he is engaged. It is easy to see that a preacher might be as simple and earnest as Moody, and yet, if he had not the mental strength necessary to present the truth in a vigorous and telling manner, he might be neither attractive nor forcible. Mr. Moody's

New Sermons, Addresses and Prayers, by Mr. Moody, London: John B. Macmillan, Publisher.

success has been so signal as to make it worth while for preachers to study his methods in order to learn the secret of his power. To imitate his characteristic peculiarities would be foolish and useless. But many preachers would be vastly more useful if they would imitate his plainness of speech and direct practical dealing with the conscience. This volume contains the fullest and best presentation of Mr. Moody's sermons and addresses that we have seen. It contains also several illustrations. We would not endorse Mr. Moody's way of presenting every truth. His theological views are not broad or comprehensive. But his apt illustrations and trenchant appeals are well adapted to quicken the conscience and stir the heart. His burning words can hardly be read without profit. The next best thing to hearing him is to read this book. It contains over 600 pages.

HIGH CHURCHISM AND METHODISM.

We have never known a single instance of a High Church priest stating fairly and truthfully John Wesley's views, and the relationship of Methodism to the church of England, during his life and after his death. We are at a loss to determine whether their incorrect version of facts arises from ignorance or disingenuousness. Probably these current misrepresentations have been passed from one to another, and are accepted as true, by some who quote them, without examination. This is the most charitable conclusion. The following remarks occur in a communication from a Mr. Ballard (a High Church clergyman we believe), in Saturday's Globe:— "Again you speak of the Church of England adopting the systems of others, and you say that 'Methodists have looked on in wonder to see how their special machinery for spiritual revival has been appropriated and worked.' Surely, Sir, your Methodist friends must have very soon forgotten their own short history, and that the very thing special to their system is that it has, in the face of the most solemn warnings of its founder, cut itself off from the Church to which it owes its existence. The Methodist system was really only a 'special machinery' of the Church—of the High Church as you like, for Wesley was a very High Churchman—for founding and maintaining a spiritual revival. And for the last half century the term of its present existence Wesleyanism was this and no other, making no pretence of being called a Church. For it was simply a Church guild—society Mr. Wesley called it, for quickening and deepening Church life. Such a society indeed as any unseasonable might find had not the mischievous Mr. Wesley's scheme taught him that it is better and wiser not to add to the machinery Christ himself appointed for carrying on his work. It must be within the memory of many now living when Wesleyanism ceased to be mere guild of the Church, and arrogated to itself that name. Surely they can all affirm to wonder that the Church should adopt the system, when the one thing they possess, except their mistakes, is the Church."

These remarks are neither just nor generous. We have become tired replying to such misrepresentations as this. It was perfectly correct in the Globe to intimate that, in adopting the method of holding protracted religious services of this kind, the Church of England was adopting modes of Church work long familiarly used by Methodists, and which have often been the object of Episcopalian sneers. It is not true that the Methodist system was ever special machinery of the English Church. It was never either organized, adopted, or controlled by the authorities of the Church of England. Neither Mr. Wesley, nor his societies ever acted under the direction of the National Church. That Church had no more control over the Methodist societies or the property held by them, during Mr. Wesley's life than after his death. And it was John Wesley himself who prepared a deed, whose provisions rendered it impossible that Methodism could ever be "special machinery" of the Church of England. John Wesley was indeed ordained a presbyter of the Church by an English bishop, and never was expelled; but his whole life was spent as an independent evangelist, without regard to any human authority. It would be just about as reasonable to give the Church of Rome credit for the Protestant Reformation, because Luther was a monk, as to say that Methodism owes everything it has to the English Church, because Wesley was once ordained a minister of that Church. The High Churchmanship of Wesley we have frequently discussed, and need not say more here, than that Wesley evinces the nature of his High Churchism, by saying: "Church or no Church, we must attend to the saving of souls; and also 'for forty years I have been in doubt what obedience is due to 'heathenish priests and mitred infidels.'"

The complacent reference to the mischievous of Wesley's system is adapted to teach us what widely different ideas of failure and success prevail in the world. Evidently some call success failure, and failure success.

SPEAKING BY TELEGRAPH.

When the telephone was first announced, people said it was one of those things that would turn out like the Keely motor. But recent experiments have proved it to be a practical success. The time has actually come when by the aid of a telegraph wire, stretched upon poles in the usual way, persons may converse with each other in audible tones hundreds of miles apart. This is a wonderful discovery, showing how vast are the resources of nature! We have seen in the Boston papers accounts of experiments in talking by telegraph, which state that words and tones may be heard distinctly at a distance of from one to two hundred miles. We condense the following facts from the *Journal of Chemistry*. The wire serves the purpose of a speaking tube, and when two points are connected the result is the same as if a perfect speaking tube was laid between these points. The inventor is Prof. A. Graham Bell, of Boston, and it has resulted from a course of inductive reasoning growing out of a careful study of the philosophy of sound, as related to wave motions in air, and in metals when induced by electrical excitation. The instrument is exceedingly simple and inexpensive, and easily understood. We need not here describe the mode of doing this, as it would not be intelligible to ordinary readers; and scientific readers would seek fuller information than we can conveniently give. How far this system can reach has not yet been determined. But experiments show that communications are per-

fect through wires 200 miles long. The last phase of this discovery is a proposal to hold a concert in one city while the performers are in another. How wonderful are the hidden forces of Nature which God has treasured up ages before men were able to use them!

TURKISH BARBARITY.

It is significant that of all who sneer at Mr. Gladstone as producing an unwarranted sensation about Bulgaria, none have contradicted the cruel facts. Mr. Eugene Schuyler reported that seventy-nine Bulgarian villages were burnt by the Turks; many were pillaged. He estimated that 9,000 houses were destroyed, 15,000 persons of all ages were killed, 72,000 were deprived of shelter, and many of them subsequently died from exposure, sickness, hunger and imprisonment. Mr. Baring's official report was hardly a shade less black. Those men who made their appeal to English hearts have not retreated from the position they then took. A meeting in aid of the Serbian Relief Fund was recently held at Grosvenor House, the Duke of Westminster presiding. Among the speakers were the Duke of Argyll and Mr. Gladstone. The latter—referring to the account given by Canon Liddon and Mr. McColl as to what they had seen last autumn on the banks of a river in Bosnia—reminded his hearers that impalement was one of the venerated institutions of Turkey, and that the value of human life was not at all understood there. When he was in Corfu it was notorious that on the Albanian coast human bodies were frequently found, and no one took any notice of them, nor was the matter made a subject of inquiry unless there was something to give rise to the suspicion that there had been some attempt at resistance on the part of the Christians against the slavery under which they suffered.

HIGH SCHOOL WORK.

The *Cobourg World* has a few further remarks on the criticisms on its comments respecting the results of the intermediate examination. It is shown that if credit was claimed for the headmaster of those schools whose scholars succeeded well at the examinations, the same credit was given to headmasters who were graduates of Toronto University. If there was no mention of the colleges to which assistant masters belonged, in the cases where the headmasters were not graduates of Toronto University, neither was there any reference to the assistant masters or the colleges to which they belonged, in the case of schools whose headmasters were graduates of Toronto; though these in many cases had assistants educated at other colleges. Considerable capital was made out of the fact that Mr. Dickson, of Hamilton, had not attended Victoria, though those who pressed this point knew very well that many graduates of Toronto University had not studied at University College. The *World* properly says:—"That Mr. Dickson passed the difficult Victoria examinations, and thus became a graduate. And this is the manner in which a very large number of Toronto University graduates become so,"—the said University having nothing whatever to do with their training. And yet we did not hesitate to give Toronto University the credit, through them, of the indirect successful results of its training in the passing of the intermediate by their pupils. Mr. Dickson is almost a solitary case of a graduate of Victoria who passed her examinations but who did not receive his full training within her walls; and while there are scores of Toronto University graduates who never entered the buildings except at examination time, and yet bring credit to the University by their success, it was quite unnecessary to attempt to rob Victoria of the fair credit due to her through the high scholarship of Mr. Dickson."

We agree with the *World* that as a headmaster would get discredit for the failure of a school he should get credit for its success. But this does not ignore the work of assistant masters.

CIVIL SERVICE REFORM.

The necessity of some change in the present system of appointments to the civil service has been felt for a long time. The existing state of things almost inevitably produces political favoritism in the appointments and political feeling in the service, which must sooner or later result in a total change of officials with each successive Government. This has been the result of a similar system in the United States, where every official, from the Cabinet Minister to the country postmaster, has had to retire whenever a change of Government has taken place. In view of the evils arising from the present system, called usually the "patronage" system, because the appointments are made on the recommendation of some theoretically responsible Minister, who generally has to depend upon the suggestions of his parliamentary supporters and political friends in order to make the selections, a resolution in the direction of Civil Service Reform was a short time ago submitted to Parliament by Mr. Casey, M.P. Since then Mr. Casey has introduced a motion for a select committee to consider the present condition of the civil service, the mode of making appointments, and such reforms as may be suggested in the system.

In an excellent speech Mr. Casey showed that the present condition of the service is unsatisfactory in several respects. Comparatively speaking it is inefficient; at all events, it is not as uniformly efficient as the service of any large corporate body in the country; nor is the standard as high as that demanded by banks or mercantile firms. As a consequence the service is necessarily disproportionately costly. It is always more expensive to do a certain amount of work with a large number of inefficient men than with a small number thoroughly qualified for their positions. The principal cause of the defects in the service he attributes to the mode of nominating and examining candidates for appointment. The patronage system is pernicious and unfair in principle to a large portion of the population. Either the service must be wholly non-political in its appointment and conduct, or it will tend to become an organized instrument of party intrigue and corruption. The

system is unbusinesslike, and is one that no man would adopt in choosing clerks or confidential agents. As things are at present, there are very few appointments as to which the Ministers can make use of their own personal knowledge, and those few are chiefly in the capital. In regard to all others the Ministry are compelled to rely upon their supporters. This is a mere phantom of responsibility.

Mr. Casey proposes to place the appointments in the hands of a Board, not composed of politicians or of persons appointed for political reasons, who shall furnish some system which bases the qualifications for office on other reasons than political influence. In his opinion the system of competitive examinations could be introduced and worked successfully. In England the plan has been tried, and the results have been so satisfactory that the system has been extended to one department after another, until it now embraces nearly all the positions in the service. The distinctive features of the scheme are the total exclusion of political influence in nominations and the establishment of a literary test, which is intended to select the best of those who apply for situations. The service should certainly be looked upon, not as a means of rewarding friends, but simply as an organization for the transaction of public business, and every consideration, except character and ability, should be disregarded, both in first appointments and subsequent promotions.

NEW ENGLAND CHRISTIAN CONVENTION.

This convention began on Wednesday morning, the 14th inst., in the Boston Tabernacle. It was composed largely of ministers and of laymen from all parts of New England. There were delegates representing a thousand churches. Eight thousand tickets were distributed, and more than four thousand persons attended all the seven sessions appointed. The occasion was one of exceptional interest and profit. The daily sessions are said to have nearly filled the great audience hall, and the evening meetings crowded it. Short, pointed and instructive addresses were delivered upon various topics, such as, "How can the non-church goers be reached?" "How can the churches of New England be revived?" "How to make prayer meetings more interesting?" On one evening Dr. Wm. M. Taylor, of the Tabernacle Church, New York, preached a powerful sermon from the words of Agrippa to Paul, "Almost thou persuadest me to be a Christian." The meeting of ministers for prayer and consecration was very impressive, and was one of the most interesting and important of the series of services. The convention was a great success, and it is said that New England has witnessed few, if any, more inspiring scenes than the Tabernacle presented during the meetings. The great revival continues to increase in interest and power, and the evangelists express themselves as having been greatly encouraged by the meetings of the convention. "The outlook for the weeks to come," says the *Herald*, "is full of promise. Christians are beginning to enter more heartily into personal labors. All around the circle of towns beginning the city the revival fire is now well kindled, and the omens are good for a very extended and powerful work."

At a recent meeting of the Senate of the University of New Brunswick a significant resolution was adopted and passed, expressing the desirability of encouraging the formation of Theological Halls or colleges, and of affiliating the same with the University. It was also resolved, "That until a separate building can be erected and maintained at the cost of the several religious bodies concerned, the use of a lecture-room in the University be granted in the afternoon during term time to any Church or denomination, with a suitable professor or professors, for giving theological instruction to the students belonging to the said Church or denomination."

The Rev. W. H. Withrow wishes to acknowledge with thanks the receipt, through the Rev. E. Barras, of two parcels of second-hand Sunday-school libraries. They have been distributed among three necessitous schools—one on an Indian mission, and the others in needy neighborhoods. Any of our schools that can spare any portion of their libraries will confer a benefit by sending them to our Book-Rooms at Toronto or Montreal, whence they will be sent to mission schools in poor neighborhoods. This is one object of our Sunday-school Board—to give an opportunity to the strong to bear the infirmity of the weak.

We learn from the Rev. J. H. Johnson, M.A., that he has been very successful in his eastern tour in behalf of the Badsom Fund of Victoria College. In Brockville, Kingston, Nanapanee, Belleville and Cobourg nearly all the subscribers who were in arrears have settled by cash or by notes, payable to the order of the Treasurer. This fact is very important, as it will save the time and expenses of an agent from making future visits to those localities.

Rev. W. F. Crafts, of New Bedford, Mass., the eminent Sabbath School worker, conducted a series of Sunday School services in St. James' Cathedral Sunday School room last week, under the auspices of the Toronto Association. Mr. Crafts is well and favorably known here as an author and worker in connection with Sabbath Schools, and his visit was attended with much interest.

In the second sentence of Mr. Talmage's sermon, which we published on the 8th inst., a typographical error escaped the attention of the proof-reader. The phrase containing the mistake should read "full of the seed of dandelion-grass."

In answer to many enquirers, we wish to say that the advertisement about silver spoons was inserted without our knowledge or approval.

In the account of the Canton church dedication on the sixth page the amount subscribed on the evening of the 8th inst., should be \$2,103, instead of \$2,003.

NOTES AND GLEANINGS.

Methodism in Rome.

A new Wesleyan church is to be shortly opened in Rome, of which Rev. H. J. Piggott says:— "Our new church, which has been erected in the centre of the large building purchased by the society in 1871, is a spacious and handsome structure; no place equal to it has as yet been opened in Rome for Protestant worship in the Italian language. It has given great satisfaction to all Methodist visitors who have seen it in the later stages of its progress, whereof several have already given us tangible and generous acknowledgments, and notably the party of tourists who recently halted in Rome en route for the Holy Land. Its position, appearance, the oppositions that have accompanied its erection have contributed to make its prospective consecration a subject of no little interest in this city; and surely, for Wesleyan Methodists the world over, such an event, if thoughtfully considered in all its bearings, must assume a far deeper and more solemn interest than this Italian public can even understand."

The Pope's Troubles.

The Pope and his friends cannot reconcile themselves to the current of events which run against their little theories. The "prisoner of the Vatican" recently delivered an allocution in a Consistory held at the Vatican. He passed in review the events since 1870, and said Italy took forcible possession of Rome at an epoch when the generous nation was in sore distress. He declared that the Italian ecclesiastical laws deprived him of the means of administering the Church, and left him only the liberty granted by the ordinary laws. He lamented his inability to prevent immorality and irreligion from permeating society. In conclusion, he pronounced conciliation impossible, and appealed to the foreign Bishops to incite the faithful to the good work of inducing their Governments to take the position of the Holy See into consideration. Unfortunately immorality and irreligion never flourished more than under the regime of the Pope's temporal power.

Irish Church Temporalities.

The Commissioners on Church Temporalities in Ireland report that they are now able to form a tolerably accurate estimate of the surplus which will remain to be applied as Parliament may direct. That surplus will be larger than the estimate of two years ago, but it will be a yearly receipt, and not a capital sum. The total sum necessary for the compensation of life interests and for carrying out the other provisions of the Irish Church Act was £11,180,000. Of this amount the commissioners estimate that they shall have paid off at the end of 1879 £4,755,000; and that there will then remain a liability of £6,425,000—namely, £6,900,000 to the commissioners for the reduction of the national debt and a capital charge of about £225,000 in respect of annuities and pensioners. The net annual revenue at the end of 1870, when the present commission expires, will, it is estimated, be £393,000, and the capital value of the surplus at that time the commissioners put approximately at £8,068,000.

The Ritualists and Disestablishment.

Mr. Machonochie presided on Feb. 28 over a branch meeting of the English Church Union, at St. Albans, near London. The meeting, which was announced as one of a series to be held throughout the country to protest against the persecution of English Catholics by a civil power, passed votes of thanks to the Hatchman churchwardens and approval of their conduct and that of the congregation. Resolutions were also adopted resenting the "interference" of the Bishop of Rochester as illegal, and the "intrusion" of the Rev. Mr. Dale as uncanonical and schismatic. The various speakers advocated the disestablishment of the Church of England, and urged that no Parliamentary candidates should be supported by members of the English Church Union but those who would promise to vote for the repeal of the Public Worship Regulations Act.

Scotch Fast Days.

The *Glasgow Herald* says that fast-day observance was the principal subject discussed at the monthly meeting of the Free Church Presbytery of Glasgow last week. Dr. Adam introduced the debate by proposing a motion to the effect that, "while fully recognising the fact that fast days have no express divine warrant, and thus stand on a footing altogether different from the Sabbath, and not less fully admitting the two prevalent neglect and abuse of them which prevail, the Presbytery feel themselves precluded from taking or advising any step adverse to their continuance" by a number of considerations which he duly specified. Professor Candlish proposed a counter motion, in which he asked the Presbytery to express grave doubts whether the evils and abuses connected with fast days notoriously prevalent in large commercial towns "be not of such magnitude, and so irredeemable in their character, that it would be better for the interests of religion that the communion seasons and services should in some way be dissociated from these holidays in large towns." Mr. Urquhart proposed a third motion, maintaining that divine authority could be pleaded for the observance of fast days; but when put to the vote against Professor Candlish's, this resolution was rejected by 12 votes against 8. A division was then taken on the deliverances framed by Dr. Adam and Dr. Candlish, when the former's was carried by 35 votes against 12.

The Brahmo Somaj.

Concerning the Brahmo Somaj, of whom we heard a great deal some years ago, Mr. Moncreux Conway writes to the *Cincinnati Commercial Advertiser*:—"Although the Brahmos have tried very hard to cut themselves loose from all the superstitions and prejudices of their countrymen, it will not be wondered that in their success has been only measurable. Although women are admitted as members on the same terms as men, yet in the churches they sit in a gallery, concealed behind a curtain. They still retain the barbaric drum, without which any

church music in India would probably be regarded as profane, and even beat it in Calcutta alongside of the beautiful organ sent out for their Calcutta church by their friends in England. A more remarkable 'survival' still is unconsciously dignified in what is called 'Bairagya,' or 'detachment,' which seems to be a sort of asceticism. It is not improbable that the poverty of some members of their mission has caused them to make a virtue of necessity, and find fasting and loneliness pleasing to God. The extent of this asceticism is, however, unknown. A remarkable and very oriental characteristic of the Brahmins is one which consists in a number of them getting together and passing a week or two on the mountain-tops, conversing on religious subjects and praying—sometimes together, at others each in solitude. They declare that in the pure air of the summits and amid the grandeur of Nature the soul is nearer to God. The most enthusiastic reports are made of the exaltation experiences of these Hindus who go into the mountains to pray.

The Gothenburg System.
Mr. Chamberlain, one of the members of Parliament for Birmingham, wishes to introduce the Gothenburg system in that town. Recently a meeting of the wholesale brewers, maltsters, hop merchants, and wine and spirit merchants of Birmingham and the midland counties was held at Birmingham, to consider what steps should be taken with respect to Mr. Chamberlain's proposed resolution on the Gothenburg system. Mr. George Wilkinson, who presided, characterized the scheme as impracticable, and as one which would entail heavy burdens on the ratepayers. The interests of the wholesale trade had not been considered in the discussion of the subject, and two millions of money would have to be added to Mr. Chamberlain's estimate on account of that trade. He calculated that between £7,000,000 and £9,000,000 would be required to compensate all the interests of that trade in Birmingham, and he did not think that the ratepayers would be disposed to take that burden upon themselves. An association was formed and a committee appointed for the purpose of taking steps to oppose Mr. Chamberlain's motion.

Rationalism in Scotland.
We mentioned not long ago, the fact that an article on the Bible, contributed to the new edition of the Encyclopædia Britannica, had attracted much attention because of its latitudinarian views respecting the Scriptures. The *Christian World* informs us that a remarkable document has been published respecting Professor Smith, signed by 59 ministers, 49 elders, 28 deacons, and 4 members belonging to the Free Church. The memorialists say their "sole wish is to prevent the rising in the Church of a panic which, in their judgment, would be prejudicial, not only to Professor Smith personally, but to the still more important interests of the Church and of the truth." The memorialists do not pledge themselves to stand by the opinions formed by Professor Smith, but "they are unanimous in the conviction that the Church, not merely the Free Church, but the Christian Church generally, should proceed with great caution in dealing with this class of questions, and should carefully abstain, as the Westminster Confession markedly does, from any unnecessary dogmatism in reference to the literary history of the Scriptures, and from hasty inferences as to the bearing of such views as those advocated by Professor Smith." The signers of the memorial, in conclusion, deprecate dogmatic speeches and pamphlets which are fitted to damage the reputation of Professor Smith, and would prefer that the straightforward course of proceeding against him by libel should be pursued.

Principal Tulloch on Free Thought.
Principal Tulloch, in the March number of the *Contemporary*, dwells at length upon Professor Smith's article on the Bible, and says: "It is surely a fact of momentous significance that such opinions (as are therein contained) should vindicate for themselves a position within the Free Church, and that the prospect should in consequence be opening up of an entire change in the attitude of the Scotch mind towards the Bible." Later on, alluding to the Rev. D. Macrae's motion relative to the Confession of Faith, Dr. Tulloch says, "None can tell what may come of the present movement of thought in Scotland. . . . The current of free thought is running deep and sure in all the churches, even within softened and exclusive precincts, where it makes no noise at all. It will make its way towards the light by-and-by, from all quarters of the ecclesiastical horizon: and the Church which will have most chance may possibly not be any of the present organizations, but a Church more excellent—because at once more liberal and catholic—than any of these now existing."

The Carnival at Rome.
The *Tablet* says that the Carnival for this season has been the very worst since 1870. The King went to Naples, and a great many of the Roman nobles went to their country seats to avoid what is termed at Rome the nuisance of the Carnival. The new comers tried to enliven the Corso by shocking the sense of decency which still forbids displays of vice in the streets, and in some of the wagons which carried makers were placed women most indecently dressed, or rather, apparently, undressed. One of the shops in the Corso displayed to public view a personification of the Carnival in the shape of a beautiful woman posed in such a way as to disgust the passers-by, and one of the principal balconies was decorated by three female figures in Adamite costume. These immoralities attracted so much hostile comment that many respectable men refused to allow their children to witness the Carnival, and eventually the indecencies complained of were removed or altered.

At a meeting of the Dominion Alliance at Ottawa last week, it was resolved to advocate the continued holding of mass meetings throughout the country, but not the employment of paid lecturers. Legislation in regard to the matter is to be left until the opinion of the Supreme Court is obtained on the question of jurisdiction.

LITERARY NOTICES.

MAGAZINES.

Harpers' for April comes to its numerous readers laden with a variety of interesting papers, in fiction, biography, science, and art. The first article on Furniture and its decorations in the Renaissance by Mr. Spofford has twenty-one illustrations. The three serials are continued; besides several short sketches. The Editorial departments are full of interesting matter on new themes, new books, new facts in science, the current events of the month, and timely homors.

In *Scribner's*, "Nicholas Minturn" shows no falling off in interest, though it does not touch the deeper springs of human feeling with the same power as "That Lass of Lowrie's." "Marcia's Fortune" is an unsatisfactory sketch. The chief illustrated articles are "Chincoteague," "A Trip to the Black Hills," "Some American Sporting Dogs," and "Out of my Window at Moscow." Dr. Holland, in "Topics of the Times," discusses "The Multiplication of Industries," and "College Trustees and Professors," and speaks for many another over-worked editor in "Editorial Trials." The other departments are fuller than usual and have a wide range of interest.

The *Popular Science Monthly*, (D. Appleton & Co.) gives striking proof every month of the activity of mind, and the close observation of nature, by men of science. The opening article by Prof. Tyndall throws valuable light on the various pretended examples of "Spontaneous generation." "The Relations of air to our clothing" is very instructive. This number contains a communication from Dr. Caniff, of this city, on the putrefaction of wounds. No person interested in the progress of physical science can fail to find this monthly full of instructive interest.

The *Atlantic* has for its opening paper the "Diary of a British Officer," stationed in Boston during the siege of the city in 1775, which gives an interesting glimpse of the state of things at that time. John Fiske contributes an able historical paper on "The Races on the Danube." Mr. Longfellow's "Ballad of the French Fleet," October, 1748, is very quaint. Mr. Howell gives the two concluding chapters of his bright comedy romance, "Out of the Question." Mr. James's story of "The American" approaches its conclusion, and loses none of its interest. "The Contributors' Club" contains, as usual, bright and suggestive paragraphs on various topics, and the musical department of the magazine offers a very effective song—"The Creole Lover's Song." *Appleton's Journal* opens with "The Austrian Arctic Expedition," by A. H. Guernsey. This is an interesting paper, with sixteen illustrations. Chapters x to xv of "Cherry Ripe" follow. "The Tower of Percepsent," by George Sand, is continued. Janina Henri Browne contributes a paper entitled "A Hero of the Old Regime," and George Cary Eggleston, "Some Phases of Russian Life." The table of contents is quite up to the average, and as usual, the papers are instructive and entertaining. This magazine continues to supply its readers with a great variety of popular literature.

Frank Leslie's Sunday Magazine is fully equal to the earlier numbers. It is well filled with entertaining and instructive reading in prose and verse and profusely illustrated with wood cuts. Some of its short sketches are very good. It is a very attractive family magazine—only \$2 50 a year.

The current number of the *National Repository* is in advance of the earlier issues. It opens with "The Story of Siamboon" (illustrated), by Prof. Wm. Wells; then follow "Visit to a Shinto Shrine," (also illustrated), by Mrs. Flora Bell Harris; "A Trip to the Geyers," by Miss Pennington; "That Boy; Who Shall Have Him?" "French Preschers," (from *Contemporary Review*); "The Last African Problem," by W. L. Alden; "Socrates," by Joseph Fullman; "Venetia," by Mrs. Mary Lowe Dickinson, with the "Editorial Miscellany," the leading article of which is on "Our Annual Conferences."

Blackwood's Magazine, for March, has been received from the Leonard Scott Publishing Co., N. Y. "A Woman Eater" is continued. "Bazza" is a review of the works of the great French novelist, and is well worth reading. "Pauline" is continued. "Lord Neaves" is a tribute to one of the contributors to *Blackwood* in his early days. The other articles are, "Devotion Ransomed with a Definite Object," "Jottings from the Tyrol and Italy," and "The Opening of Parliament."

St. Nicholas, for April, is a capital number. It is breezy with the breath of spring. It is a genuine spring number, filled with fresh and timely articles. The very brightest and sweetest spring poetry in English literature is represented in Lucy Lacombe's "Songs of Spring." Mr. J. F. Trowbridge has an able talk with boys on Mr. "Goodwill," an extract from which will be found on our second page. R. A. Proctor has another illustrated article on the stars. All the illustrations are beautiful.

Wide Awake gives three graceful contributions to Easter literature, "The Easter Festival," by J. Newton Perkins, "A Love Lesson," by Mrs. Burton with an exquisite illustration, and "A Story Retold," a poem by Miss Poulton with two dainty pictures. Elizabeth Stuart Phelps contributes one of her best poems, "At the Party," finely illustrated by Miss Humphrey. Miss Farman has a funny piece of verse entitled "Mamma's Spring Story," accompanied by a lovely morsel of a picture.

Thankful Blossom, by Bret Harbo. Illustrated. Toronto: Bedford Brothers. This is an interesting story, the scene of which is laid in New Jersey, during the latter part of the last century. It is divided into five parts, and is of a military turn. It is more domestic than, and as well sustained as, most of the author's works.

Moody's Anecdotes and Illustrations, related by him in his revival work. Compiled by Rev. J. B. McTear. Toronto: Bedford Brothers. This little volume of 158 pages contains an interesting selection of incidents, many of which are very striking. They will be read with interest by a wide circle of readers.

BRIEF CHURCH ITEMS.

The Methodists of Fenelon Falls have let the contract for building a new church for \$3,500.

The amount realized from the fruit social at Wyoming, on the 2nd ult., was \$550 instead of \$55, as was stated last week.

The library of the C. M. Sabbath-school, Fiction, has just been increased by the addition of between two and three hundred volumes, selected from the works of the best authors.

The concert on Monday evening of last week, at the German Methodist Church, Hamilton, was attended by a large and appreciative audience. The programme was well selected, and reflected great credit on the Committee.

Brother J. Wesley Savage says that at a new appointment on the Oakwood Circuit, a church will shortly be built \$45,300. The bricks will soon be all drawn. It is to be opened on Dominion day, and will be known as the Zion appointment.

A very interesting Sabbath-school Circuit Convention was held at Williamsburg, Cartwright Circuit, on Monday, March 12th. The attendance was large, and the meeting enthusiastic. The Revs. E. Barras and J. C. Seymour, Mr. Squelch, of Prince Albert, and others, took part.

Anniversary services were held in Wesley Church, Dundas Street, Toronto, last Sunday, and were well attended. Sermons were preached, in the morning by the Rev. G. Young, and in the evening by the Rev. E. H. Dewar. On Monday evening Rev. Hugh Johnston, B.D., delivered his lecture entitled, "Ireland and the Irish," in the same church. The attendance was good.

The *Prescott Telegraph*, of the 21st inst., says:—On Tuesday of last week the Rev. Dr. Ives preached in the Canada Methodist church in aid of the clearing off of the debt on the building, and raising funds for the renovation of the interior. \$2,500 was required, but the Rev. Dr. Ives' persuasive eloquence charmed about \$2,700 out of the congregation. There was a good attendance, and the Dr. preached one of his best discourses.

A correspondent on the Port Carling Mission says:—We are pleased to report the great prosperity with which God has favored us during the last three months. The church has been revived, sinners have been converted, backsliders reclaimed, and the work still progresses. One church has had its debt of \$40 liquidated; another has received \$20 in aid of its debt, and two more are to be erected during the summer. We can truly say, "The desert" has "rejoiced and blossomed as the rose."

The missionary tea meeting, which was held in the Metropolitan Church a week ago last Tuesday evening, was very successful. The attendance was good, and the financial receipts liberal. During the evening stirring addresses were delivered by Revs. A. Sutherland, S. Rose, and William Goodrich, Jr., Esq. In addition to the proceeds of the tea meeting, the sum of \$125 was subscribed as a special offering to complete the erection of a new church on the Palestine Mission, in Manitoba.

The anniversary services of North Street Methodist Church, Goderich, took place on Sunday, the 18th, Rev. H. Johnston, B.D., of Hamilton, preaching excellent sermons morning and evening. The congregations at both services were large, particularly in the evening. On Monday evening, 19th, the annual tea-meeting took place, and the attendance was fairly large. After prayer and music by the choir, Rev. Mr. Henderson introduced Rev. H. Johnston, who delivered his lecture on the "Rose, Shamrock and Thistle."

Rev. William Morton, writing on the 17th inst., says:—God has favored us with revival times on this circuit. I closed a meeting at Nanticoke last night, in which about fourteen professed conversions. We had a blessed revival in Nanticoke two years ago, after the opening of our new church. God has again blessed us with a merciful visitation. In other parts also we have had many drops. We had good educational meetings. The Rev. James Gray, Chairman of the District, and Rev. B. Clement, of Watford, preached with much acceptance. I believe there will be more interest in this important department of our work in future.

The anniversary services of the Methodist Church in Port Hope were held on Sunday and Monday, 18th and 19th inst. Sermons were preached on Sunday by Rev. John Potts, of Toronto. The open meeting of the large Sunday-school in the afternoon, in the body of the church, was a most delightful service. An interesting address was delivered by the pastor, Rev. J. Shaw, and also by Rev. Mr. Potts, who was pleased to see such a large and intelligent Sabbath-school. The anniversary meeting proper was held on Monday night. The chair was occupied by Rev. John Shaw, pastor, who, after singing and prayer, called on Mr. Dickson, the Secretary, who read a report of the rise and progress of Methodism and its churches in Port Hope. Rev. Mr. Potts then delivered a most interesting address, taking for his theme, "The P. L. J. and the P. W." The collections amounted in the aggregate to \$191.71.

The missionary services at New Brighton, London, on Sunday and Monday, the 18th and 19th inst., were attended with very gratifying results. Revs. Dr. Evans and J. H. Robinson preached on the Sabbath. Rev. J. Edmonds says:—Nothing was collected here for missionary purposes last year. This year we hope to raise from \$75 to \$100. Towards this result the children of the Sabbath-school have already contributed some \$24 by means of their Christmas cards and their juvenile missionary meeting. Rev. Dr. Evans presided at the public meeting on Monday night, with his recognized ability, and the Rev. Mr. Graham and Rev. Mr. Murray, of St. Andrew's Presbyterian Church, gave admirable addresses. For the first missionary meeting held in the church it was certainly a most enjoyable and successful one.

Anniversary sermons were preached in the Methodist church, Peterborough, on Sunday, the 18th, by Rev. John Kay in the morning, and by Rev. J. A. Murray in the evening. On the night following a very successful tea-meeting was held in connection with the Sabbath-school of the church. The chair was occupied by Mr. G. C. Gibbons, and addresses were made by Revs. Messrs. Tupper, Lancelotti, Griffith and Mr. A. B. Powell, the efficient superintendent of the school. During the evening the annual report of the Sabbath-school was read by the Secretary, Mr. John Leigh. It referred to the fact that the pupils have increased one-third in numbers during the past year, and that the Bible-class is now double

the size it was twelve months ago. The library has also been largely increased. The financial condition is very healthy, there being now a balance of \$28.03 on hand.

Rev. G. Washington, of Cannington Circuit, writes:—His Honor Judge Dean, of Lindsay, was deputation for two of our educational meetings. They were well attended, all things considered. The few who knew the judge when a boy in this place, were delighted to renew their acquaintance with the man. The addresses were clear, forcible, convincing and full of interest. Much was said that is of first importance to the Methodism of to-day. The results will appear in the coming years. We would do well to give such men more frequent opportunities. They are at once illustration and proof of what they advocate. This scheme, under such advocacy, must take hold of our people, then they will take hold of it.

REVIVAL INTELLIGENCE.

Special services have been lately held at Varna, Bayfield Circuit, with considerable success.

Nearly two hundred persons are said to have been converted at the revival services in the West Belleville Methodist Church.

The fourth protracted effort since the camp meeting is in progress on the Oakwood Circuit. They have all been marked with much success.

Special services have been going on at Mount Forest for six weeks. Over 150 have been forward seeking religion. The congregations are increasing every night.

The Lord is graciously reviving His work at Pittsburg appointment, on the Edwardsburg Circuit. About forty have presented themselves as seekers for pardon.

The Revs. J. W. Savage and Dunlop have been for some time carrying on special services at Tabor. The people of that locality are taking a deep interest in the meetings, and much good is being done.

Revs. Beaudry and DeGruchy, our French missionaries, are holding special services with increasing congregations and steadily growing interest. There have been several conversions, and others are earnestly seeking. The great need of our mission is a suitable church.

The Lord is greatly reviving His work in Woodland, Holstein Mission. The neighborhood is stirred as it never was before. About sixty-four persons of various ages have presented themselves as seekers of religion, and thirty-five of them have experienced a change of heart.

The Rev. J. G. Laird is in the midst of a very blessed revival in Bowmanville. Special services have been in progress two weeks. Already over sixty persons have been seeking salvation, nearly all of whom have professed faith in Christ. Several of the other churches in Bowmanville are also enjoying times of refreshing from the Lord.

Special services have been in progress at New Brighton (London) for three weeks past with good and increasing results. Many souls have been blessed with pardon. It is confidently expected that the interest kindled will grow from more to more. The meetings are well sustained by an earnest and faithful band of workers.

A blessed work of grace has been in progress at Danganoun for several weeks. Rev. James Caswell says:—Fully one hundred have sought the Lord, seventy-four of whom have joined our Church. Many of them are heads of families; and amongst the most respectable and reliable in this locality. We have a fine intelligent class of young people brought in too, that I trust will long be fruit-bearers in the vineyard of the Lord. God has lifted His people to a higher plane of Christian experience, and I am rejoiced and thankful to say that on the whole circuit we have much to make us "thankful and take courage."

Very successful revival services are being held at Port Perry. About one hundred and twenty-five have already sought and obtained the forgiveness of their sins. The work is going on with increasing interest. Last Sunday night the altar was well filled with earnest seekers. This is now the sixth week since the meetings commenced. Rev. E. R. Young says:—We had a most delightful revival a few weeks ago in that old centre of Methodism, Prince Albert. Believers were much stirred up, and a large number were gathered in from the world. At our other appointment (Prospect) a very interesting work of grace is being carried on principally by our local preachers.

Rev. G. Richardson, of Milton, writes:—With devout gratitude we send you an account of what the Lord has done for the Methodist people in this town, during the past seven or eight weeks. The Conference year opened well. Our worthy Chairman left this congregation in good working order, and everything in a happy condition for carrying on the work of revival in the Church. Sinners were converted and backsliders reclaimed more or less frequently through the summer and fall. But the work commenced in earnest when we opened our four days' meeting in January. I wish just here to acknowledge valuable service rendered us at the four days' meeting by Dr. Carroll, of Toronto; Rev. Wm. Burns, of Streetsville, and Rev. J. R. Kay, of Kilbride. I am glad Brother Carroll's new labors have not in the least changed his well-known simple and powerful method of presenting gospel truth. During the progress of the meeting Brother Gray, of Dundas (and former pastor), gave us a Sunday evening. The Lord blessed the word, and made it a meeting of great power. During the whole of the meeting a good deal of pronouncement was given to the experience of "full salvation," both in preaching and in experience meetings. Thank God for so many as are found in this Church "living epistles" of the "higher life." Under God much of the success in this remarkable work is due to the hearty co-operation of the members with their ministers in every department of the Master's work. What a privilege to labor with such a band of men and women, whose hearts the Lord hath touched. God has set His seal on this work by giving us seventy-seven members on trial.

On the evening of the 23rd ult. Rev. Dr. Catnach, of Mount Albert, received an unexpected surprise. About one hundred and fifty persons, comprising representatives from all the churches in the village, took possession of his parsonage, and before leaving, the party presented him with a purse of \$43. In a very affectionate address, signed on behalf of the friends by Mr. John Leach, Dr. Forest and Mr. E. Shurtleworf, they kindly sympathized with him in his sickness and expressed their high appreciation of his pastoral labors among them.

RELIGIOUS INTELLIGENCE.

There are 127,059 members of the Evangelical churches in Philadelphia, of which 40,652 are of the different branches of the Presbyterian family, and 30,603 Methodists.

In Germany, France, Italy, Austria, Switzerland, and Holland there are 850 papers which defend the Roman Catholic faith; Germany having the largest number, or 258.

Protestantism in Mexico, as the result of ten or fifteen years' work, has 125 congregations and churches, 28 free day-schools, 28 night-schools, two theological seminaries, five orphanages, and six religious periodicals. The yearly expenditures are \$100,000.

Another Englishman, in the person of Archbishop Howard, has been made a cardinal, say despatches from Rome. His new eminence is second cousin to the Duke of Norfolk, and has resided in Rome several years and undertaken diplomatic missions for the Pope.

The meetings of the Week of Prayer in Berlin were larger this year than ever, filling daily some of the great halls and other places of public entertainment. The Empress of Germany attended, and several Court preachers, as well as the city pastors, conducted the services.

A despatch from Rome reports the receipt at the Papal Court of conciliatory overtures from Germany, a full report of the proceedings in the Reichstag on the 23rd ult. having been forwarded to the Pope that he might see the spirit of conciliation entertained towards the Holy See.

According to a directory of Protestant Missions in India, lately published, there has been a gain of about 4,000 communicants in a year, and 10,000 native Christians. There are 960 living missionaries and ordained native pastors in India proper, excluding Burma and Ceylon, and 116 lady missionaries connected with the various societies.

Lay evangelists have made their appearance in France. So far they represent the Catholic faith. Two, Count de Men and M. De Cisey, belong to aristocratic circles of society. The latter aims to bring about a reformation in the French observance of the Sabbath. He has obtained papal sanction and addresses crowded meetings.

On the occasion of the consecration of Bishop Selwyn's son, in New Zealand, as Bishop of Melanesia, a simultaneous service was held in Lichfield Cathedral, England. The congregation assembled at midnight, and after an address from the Bishop of Lichfield, a few minutes were spent in silent prayer. Then a hymn was sung, the litany chanted, and the benediction pronounced.

Miss Calhoun, a missionary of the American United Presbyterian Mission, writes from Daarmasala, India, that there are never less than 100 present at her Bible-class. Hindus and Mohammedans who met there, used to draw aside their garments as though each other's touch was pollution. The Mohammedans would close the Testament and commence to express their disgust by spitting, if there was any mention of swine in the lesson; and the Hindus did the same when they read of the killing of the fatted calf.

The Calvinistic Church of Wales has about 100,000 communicants and is governed by an annual General Assembly and two provincial associations, which meet quarterly. The Calvinistic Methodists of North Wales have just completed a fund of upward of \$150,000 for the families of deceased ministers. *The Christian World* says:—"This church is also making strenuous efforts to meet the wants of the country arising from the rapid spread of the English language. During the last twenty years a large number of English churches have been organized and chapels built. There is scarcely a town in Wales where this important demand has not been supplied."

PERSONAL.

—Mr. Nardi, Auditor of the Sacred Rota, died at Rome last week.

—Charles Dickens, Jr., has abandoned writing and gone into a London printing-house as the chief partner.

—The University of Edinburgh has conferred the degree of D. D. on the Rev. W. B. Pope, the theological tutor of the Wesleyan College, Disbury.

—Hon. Richard W. Thompson, the new Secretary of the Navy, is a native of Virginia, and a member of the M. E. Church. He was a lay member of the General Conference in Brooklyn, 1872.

—Rev. Dr. Jeffers delivered an eloquent and instructive lecture on "Emulation" in Cobourg a week ago last Friday evening under the auspices of the Jackson Society. The proceeds were in aid of the Library fund.

—At a parlor-concert, held at the house of Mr. Robt. Shaw, in the month of Feb., the Rev. R. W. Woodworth was presented with a handsome cutter, valued at \$40, by some of his friends on the Ridgeway Circuit.

—On the 14th inst. Mr. H. F. Ames was presented with a beautiful family Bible, valued at \$5, by the officers, teachers, &c., of the Methodist Sunday-school in Midway, Ont., of which he has been superintendent for some time.

—Rev. W. H. Poole delivered his lecture entitled "Anglo-Israel, or the British Nation the Lost Tribes," to a large audience in the City Hall, London, a week ago last Tuesday evening. The *Free Press* speaks of the lecture in most complimentary terms.

—Mr. William Stanley, an ex-Alderman of Toronto, and a gentleman who did good service in the interests of the city while on the Council Board, died last Friday morning at his residence on Wood Street, in the forty-first year of his age.

—Rev. T. Bowman Stephenson intends to visit America in July and August, and the Connexional Sunday-school Union have authorized him to carry fraternal greetings to the Sunday-school workers at the great International Sunday-school Convention at Chautauque Lake; and have asked him to report to them respecting the proceedings of that assembly.

—We regret to hear of the death of Mr. Jacob Shibley, of Newburgh; father of Rev. E. S. Shibley, of Listowel, on the 7th inst. He was a faithful and consistent member of the Canada Methodist Church for over thirty-four years, some of which time he was class-leader and Sunday-school superintendent. He died in the triumph of faith after a very brief illness of about eight days.

CURRENT NEWS.

—Mr. Dumont, Liberal, has been returned to the Quebec Legislature for Kamouraska.

—The Princess of Wales is about to pay a visit to her brother, the King of Greece.

—A trades-union riot, in which several persons were wounded, has occurred at Berlin.

—The English papers continue to report large daily arrivals of American meat.

—An earthquake occurred at Kingston, Jamaica, on Monday, 19th, but no damage was done.

—An extra session of Congress will be held in June, to open about the 4th of that month.

—Signor Melegari is said to be about to resign the Italian Ministry of Foreign Affairs.

—During the year 1875 the United States yielded 450,000,000 pounds of resin.

—The election in Charlevoix, Friday, resulted in the return of M. Langevin.

—Both branches of the French Legislature have adjourned until the 1st of May.

—An unknown epidemic has broken out among the Indians at Battleford, North-west Territory.

—Six of the persons implicated in the recent massacre of Chinese at Chiao have been arrested.

—Another butchery, under circumstances of unusual cruelty, is reported from Herzegovina.

—The Archbishops of Naples and Perugia and the Vicar of Rome are mentioned as candidates for the succession to Pius IX.

—The result of the first day's polling in the County of York gives a majority of 443 in favor of the Dunkin Act.

—Five persons were killed and ten seriously injured by an accident to the fast Scotch mail train near Morpeth, on Sunday.

—The state of the Pope's health is such as to cause serious alarm, and preparations are already being made for the Conclave.

—The German merchants in Cuba have been notified of the imposition of a 30 per cent. tax on their property, payable in three days. The matter has been referred to Berlin.

—In the Imperial House of Commons last week, an address was moved for a Committee to examine into the usages, etc., of the London Stock Exchange.

—Suit for \$10,000 has been entered against Ex-President Grant by an individual who was arrested in 1874 for threatening the former, and was sent to an insane asylum.

—At a Consistory, a week ago last Tuesday, the Pope nominated several prelates, among others the Rev. Father Eannan as Archbishop of Halifax.

—The United States Navy Department is said to be in a very demoralized condition, and most of the navy yards are, or will be, closed on account of the insufficiency of the appropriations.

—The *Labour News* says a very small emigration is expected from England this year. Domestic servants are in large demand at home. So they have no need to change quarters.

—Startling discoveries have been made in Russia respecting the spread of socialism in that country, even the army and the upper classes having been found to be tainted.

—Prince Charles, of Hesse Darmstadt, died last week. Prince Louis, husband of Princess Alice, of Great Britain, becomes next heir to the Grand Duchy.

—There is trouble in the Transvaal over the British annexation scheme. The malcontents have gone so far as to threaten the life of the English envoy.

—The *Ontario Gazette* contains the official announcement of the Hon. Mr. Wood as Provincial Treasurer, and Hon. Mr. Hardy as Provincial Secretary.

—The New York Ring frauds are about to be condoned. Tweed will be released this week on restoring property to the value of a quarter of a million.

—Advices from Red Cloud and Spotted Tail Agencies state that the bands of hostile Sioux are breaking up, a number having already surrendered, while others are sending in delegations to make terms.

—A Rome special says the Pope has dictated a note, which the *Nuncios* will present to the various Governments, representing the condition which His Holiness will be reduced to if the Clerical Abuses Bill is passed.

—Sir Stafford Northcote stated in the Imperial House of Commons last Thursday that arrangements have been made by the United States and Great Britain for a Convention to settle vexed questions relating to the duties and privileges of Consuls.

—The destitution among the industrial classes in Germany is reported as being on the increase. In some districts an actual famine is impending, and steps are being taken by the corporations of the larger cities to provide work for the unemployed.

—It is stated that the Pope, who, it may be mentioned, is somewhat indisposed, contemplates re-assembling the Vatican Council, and has consulted the College of Cardinals on the subject. Should their reply prove favorable the Council would reopen in November.

—A Calcutta despatch states that in the Presidencies of Bombay and Madras there has been an increase of 2,008 in the number employed on the relief works. At Hyderabad the distress will be less than at first reported, 43,000 being the maximum of natives likely to be on the relief works.

—The Hon. A. S. Hardy, the newly appointed Provincial Secretary, was sworn in on Tuesday, 20th, as a member of the Executive Council. His resignation of his seat in the Assembly took place some days ago, and the writ for a new election has been issued. The nomination takes place to-morrow, March 29th, and the polling a week later.

—Lee, the condemned Mountain Meadows murderer, was executed last Friday. He has made a confession of the particulars of that tragedy, which, he states, was enacted by the express order of Brigham Young. It is believed that some of the high Mormon dignitaries implicated in the affair will shortly be arrested.

—The first session of the North-West Council closed on Thursday. The fruits of the session are seen in a number of legislative provisions, finding measures respecting the administration of justice, registration of deeds, protection of the buffalo, for the prevention of forest and prairie fires, for the establishment of ferries, and to guard against infectious diseases.

we contemplate laying the foundation-stone of a larger building the coming summer. We take this opportunity of saying to ministerial brethren who have labored on this mission, and to laymen who like to assist a poor but true friend in a worthy object, that subscriptions will be thankfully received and prudently applied towards erecting, in the growing town of Richmond, a church keeping with the demands of the times and our denominational standing in the Dominion.

Our February quarterly services were largely attended. The Lord favored us with a beautiful day and gracious influences, particularly while surrounding the sacramental table. Our business meeting manifested the interest of the brethren in the prosperity of the mission. Our discussions were harmonious and stimulating.

CANTON CHURCH DEDICATION.

About a year ago the Methodists of Port Hope had a most successful opening of their beautiful and commodious church. This event inspired the Methodists of Canton to have a new church forthwith. Bro. A. Brown, wisely struck the spot, and in a brick church 40 by 70 was laid by the Rev. Dr. Jeffers. The church is of the Gothic style of architecture, with corner tower and spire—windows from the establishment of Mr. McCausland, of Toronto, heated by two hot air furnaces. The church with its furnishings cost about \$2,000. It is well appointed, and externally and internally has many points of beauty.

In connection with the opening services on the 24th inst. the Rev. Dr. Jeffers preached a masterly sermon and conducted the dedicatory services. We were favored with the presence of the Revs. W. Andrews, C. Rish, J. Shaw, W. Donald (C. P.), W. Kiley, and Methers (C. P.). In the afternoon, under the auspices of the L. A. Society, tea was served. Everything was pleasant and favorable except a storm of wind, rain and ice. The wind was a head wind, telling hard against the altar, but as if obeying the order of the British Admiralty to England's seamen, we stood erect, facing the eye of the storm, and under the eye of the Lord.

Under the circumstances, the ladies called for another tea on Monday evening. Dr. Jeffers kindly agreed to come and lecture. The large audience that gathered that evening was a great deal more than the hall could hold. The balance left by Bro. Fish is provided for with \$100 additional.

God has prospered the noble efforts of His people in Canton; and we unite in saying, "Let God be praised."

E. S. RUPERT.

FLINTON AND ADDINGTON ROAD MISSION.

DEAR SIR,—While reading in your columns of the glorious deeds among our dear Methodist brethren on the various fields of labor in the frontier townships of Ontario, it struck me that it would not be amiss to glorify in the hearts of the lovers of Jesus, and of Methodism, by letting them know that some progress is being made in the back townships also; that amid privation and poverty a C. M. church has sprung into existence, in the village of Flinton—an elegant-looking structure of respectable dimensions, with a steeple nearly 60 feet high.

We had quite an efficient choir, and the tone of an organ for the occasion, at which Mr. Hewitt presided; with these aids, and some instructive and entertaining speeches by the Rev. gentlemen present, the meeting passed off very harmoniously, and much to the satisfaction of all present. Proceeds, cash, including Sabbath collections, \$74.00. Donations from Mrs. M. Smith, and Messrs. Poyer, T. Kenny, and J. Williams, \$5 each; making a total of \$124.00 to assist in meeting the building expenses. The entire cost of the building is about \$1,200. There remains a debt of \$150, which the committee are very anxious to pay, they therefore beg the aid of the Christian public, for really the people here have done all they can.

I cannot close this notice without giving my word of praise to our beloved superintendent, the Rev. H. Leith, for the self-sacrificing and energetic manner in which he has carried through this enterprise in the midst of difficulties, and with a small amount of difficulty, and where nearly all are poor. He has taken almost the entire burden of the shoulders of the committee, and has literally been spending himself in this, the service of God, for he has been a great sufferer in health through the anxiety and exertions put forth to secure the glorious result.

The dear E. C. church has been in existence some years in our village, and this in a township where the Protestant population has a proportion of three to two, has no doubt, been a standing reproach to a name and stirred them up to liberality. Donations will be gratefully acknowledged by the Treasurer, the Rev. H. Leith, of Flinton, or by the writer.

GEO. BARTLETT.

Recording Steward.

The Righteous Dead.

DEATH OF CHIEF JAMES GIVENS, OF THE GRAND RIVER INDIAN MISSION.

It may be that this venerable Mohawk Chief, who died after a short illness at his residence, on the Reserve of Tuscaraora, on the 9th of Feb., 1877, will be missed more than most any other person in this mission. James Givens was a leading chief among the Six Nations, as well as one of the principal men in the Methodist Church on this mission. He had, up to the time of his death, been a member of the Church for fifty years or more—a local preacher and interpreter for about forty years. No doubt many of our ministers who have labored on this mission will remember Father Givens. A true friend of the missionary, and a faithful member of the Methodist Church, the late chief was born before the close of the last century, lived on this earth seventy-nine years. He was very conspicuous for his loyalty to the crown. When war was declared in 1812, by the United States, young as he was, upon the call of General Sir Isaac Brock, he enlisted as a warrior in defense of his country, and was for some time an active duty on the Niagara frontier. We take the following notice from the *Brantford Express* relative to the funeral services:—"On the 11th day of Feb., the remains of Chief Givens were conveyed to the Methodist church, which was crowded by several hundred men and women of the Six Nations and some whites, who appeared to feel deeply for the noble action. Appropriate services were impressively rendered in the Indian language by the Rev. A. Siskles, an Ojibwa, from Minnecy, who came to officiate as an old friend of the deceased."

The Rev. E. Hurlbut, missionary, dwelt at some length upon the admirable character of the departed chief, having been a constant intercessor for the past few years, and that he died full of faith and hope in his Redeemer. Mr. Givens, the visiting superintendent, most feelingly expressed his sympathy in the great loss the

Six Nations had sustained, and his own sorrow, as he knew the deceased well, and was much attached to him. His life had been such as to be an example to all, and he hoped they would remember his late chief and the words of their own minister.

The face of the deceased having been viewed, the remains were taken to the grave by the pallbearers, (three chiefs and three whites), where the beautiful burial service was read, and all felt they had indeed lost a true friend and counsellor in the good old chief. Our people die well.

E. HURLBUT.

GEORGE MORGAN, Sen.

The subject of this brief sketch, George Morgan, was born in the County Mayo, Ireland, on Christmas day, in the year 1793. He enjoyed religion in his native land under the ministry of the sainted Gideon Ouseley.

In 1821 he emigrated to Canada, and settled in the township of Bathurst, near the town of Perth, and in 1828 removed to Kitley, near Smith's Falls, where his house was a home for the ministers travelling that then new section of country. Many of them still living will remember how he labored with his flock, and his dear wife, who preceded him to the heavenly world ten years ago, welcomed them and enjoyed their ministry.

He finally settled in the township of Scarborough, in 1833.

Our dear friend was a liberal supporter of all the institutions of our Church, not dealing with a special religion, but with the Christian religion as a whole. During his long life he was blessed with excellent health, but for several weeks previous to his decease he felt, although not suffering much pain, that his race was nearly run, and he longed to go home to be with Jesus, and without a struggle, he sweetly passed away on the evening of the 21st of November, in the 83rd year of his age. The occasion of his death was improved by an able discourse from the Rev. John Hunt to one of the largest congregations ever assembled at Christie's Church, Scarborough.

CON.

MARY ANN BRANDER.

Mary Ann Brander, the beloved wife of James Brander, was born in the town of Kingston-upon-Hull, Yorkshire, England, in the year 1843, and emigrated with her parents to Canada in 1857. She was converted to God one year afterwards, at a revival service held in the Tenth Line Church, Markham, by the late Rev. Thomas Campbell. She united with the Church of her choice, and received her trial ticket in February, 1859. From that time until her death she lived not unto herself, but unto God. In conversation with her now father-in-law, I was informed of her early Christian advantages. By her now sainted mother she was often instructed in the way of life eternal. In her youth she was loved by all who knew her, and in riper years her conduct was exemplary and commendable. In the spring of 1872 she was united in marriage with James Brander, of the Church of her choice, and in the year 1873 she was blessed with a son, who is now a Christian. In her devotion to a wife, she promoted the comfort of her husband, and in her tender fidelity as a mother, her piety was as radiant as sunbeams. Her disposition was quiet and retiring, but never shrinking from duty's path either in the church or family circle. She attended the church with us with Jesus, and when prevented from being there as often as desired, she never forgot to pray for its prosperity. During the special services which my esteemed superintendent and Brother Robinson held at Hagerman's Corners, on one occasion God very graciously poured out His Spirit upon the Church. Brother Brander, on his return from the meeting, informed her of the success, and was much struck at her reply, which was: "I expected that. When I thought that you had commenced your prayer meeting I went to the Lord in prayer, and felt that He was pouring out His Spirit upon you." Thus, while she could not attend the sanctuary, she frequented the throne of grace. May the Lord help all who read these lines to pray as she prayed.

Her illness was of short duration, and her last hours were very trying, but her confidence in Christ was unshaken. In her last conversation with her husband, she said: "My bodily sufferings are all I can bear, and what would I have done if I had not been prepared?" Sister Brander has been added to this vale of tears, in the arms of her friends and relatives, among whom are her now grief-stricken husband and three motherless children, the youngest of whom is only four weeks old, an aged father, and several brothers and sisters, all of whom, with one exception, are following her to the better land; and, as she leaves those behind, she meets on the ever green shore with her now glorified mother, who passed away from an enjoyment of upwards of thirty years in the Church militant to sing the praises of the Church triumphant.

Sister Brander will be known on earth no more, but her example will not soon be forgotten. During her Christian experience of eighteen years she never allowed her exercise a doubt. She walked with God in holy joy, and as death takes a loved one from our midst, heaven gains a ransomed soul. She fell asleep in Jesus January 14th, 1877.

A. E.

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The Rev. E. Hurlbut, missionary, dwelt at some length upon the admirable character of the departed chief, having been a constant intercessor for the past few years, and that he died full of faith and hope in his Redeemer. Mr. Givens, the visiting superintendent, most feelingly expressed his sympathy in the great loss the

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