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AND EVANGELICAL WITNESS.

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Literary and Religious.

Losses.

Upon the white sea sand
There sat a pilgrim lone,
Telling the losses their lives had known,
While evening waned away
From breezy cliff and bay,
And strong tides went out with a weary moan.

One spoke with quivering lip
Of a fair-freighted ship,
With all his household to the deep gone down,
But gne had wider woe
For a fair fane long ago
Lost in the darker depths of a great town.

There were some who mourned their youth
With a most loving truth,
For its brave hopes and memories ever green;
And one upon the West
Turned an eye that would not rest,
For far-off hills whereon its joy had been.

Some talked of vanished gold,
Some of a pilgrim's road;
Some spoke of friends that were their trust no more;
And one of a green grave,
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free:
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart is gone from me."

"Alas! these pilgrims said,
For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wreck of land and sea;
But however it came to thee—
Thine, stranger, is life's last and heaviest loss."
—London Athenaeum.

Religious Indifferentism.

In Rome, twenty-six years before Christ, Marcus Agrippa erected the Pantheon—a dome-surmounted and superb structure still standing admirably preserved—in honor of all the gods. With what has been commended as a large catholicity of spirit or religious liberality, it was decreed that each nation included in the vast Roman Empire might set up under this splendid dome an independent altar to its own peculiar deities. It did not, however, cost Agrippa the least trouble to exercise this feeling of liberality; first, because under a system of Polytheism he was bound in consistency to let every man select and worship his own god; and secondly, in common with the upper classes of his day, he had no living faith in any of the gods, and being absolutely indifferent, could afford to indulge others in bowing before any idol they might fancy. Whether they prayed to the Greek Zeus, or to the Egyptian Bull, or to neither, or to nothing else, was not of the slightest consequence to him, except so far as their superstition might be used to secure governmental ends. In themselves the rites of different religions were harmless amusements, for the peculiarities of which he did not care a denarius; but for the celebration of which in general he was willing to provide a magnificent temple.

Now, the question arises whether much of the so-called liberalism in the religion of our day is anything else than religious indifferentism. "Are not multitudes just as ready as was the Roman ruler, and for the same reason, to open our sanctuaries to the entrance of every and any form of doctrine and worship which anybody may choose to adopt? An old Scotch minister used to thunder frequently in our boyish ears this sentence: "Some people proclaim 'charity, charity, until charity encompasses the 'devil himself.' And this seems to us to be the case now-a-days with certain indifferentists, who would like to make the Church so broad that it would have no distinctive belief and no deep spiritual life left. We are not criticising a truly catholic and tolerating spirit; but we claim that such a spirit is the outgrowth, not of latitudinarianism—which does not care for much of anything—but of an intelligent and discriminating faith, combined with an ardent and large-hearted love. To tolerate liberty in difference of opinion is indeed a duty; but to tolerate error on topics that ought to be deemed vital, and in such a way as half to approve of them, is a crime against truth and a sin before God. Every man is in some sense his brother's keeper, and every Christian man is bound to rebuke, in a spirit of love and tenderness in most cases, of course, the false notions of God and His requirements into which he sees a neighbor falling. And precisely in proportion to our own appreciation of the intrinsic sacredness and beneficent influence of holy doctrine will be our desire to have such doctrine accepted and obeyed by all. Correct views of the Divine nature; of Christ's person and work; of our moral and spiritual obligations; of our relations to our fellow-men, and corresponding duties; of marriage and parental ties, and of many other things, lie at the very foundation of a religious

character and experience. "How love I thy law!" said the Psalmist. Love of the truth, both for its own sake and on account of its practical consequences, is a sure mark of a devout disciple. Nor is this at all inconsistent, as we have seen, with an enlightened acknowledgment of the right of our brother to differ from us. It requires, indeed, considerable discrimination to know just how and when to express with firmness and decision our dissent from the opinion of a sincere brother, and especially just how and when to denounce a latitudinarian. As a general rule, men whose experiences are broad and varied grow more tolerant, in the just sense of the word, with increasing years. And it is a happy thing for any one to be able to attain the golden mean which Dr. Leonard Bacon, at his semi-centennial the other day, said he had learned to maintain, viz., a more liberal attitude toward those differing from him ecclesiastically, while he was as far removed as ever from religious indifferentism. —Christian at Work.

Religion in France.

The letter from Dr. Mahan in last week's GUARDIAN gave evidence of a great increase of religious interest on the Continent of Europe. This is confirmed by a recent communication in the New York Advocate, from Rev. J. P. Cook, of the French Methodist Conference, from which we make the following extracts:

"But we do not forget that institutions, however good, cannot save a country. What we want in France, even more than a good Constitution, is men of principle, honest patriots, who can lay aside for the good of their country their own natural selfishness. And the Gospel alone can give us many such men. As patriots, therefore, as well as because we are Christians, do we hail with joy, and even with enthusiasm, the progress of true religion: the revival of holiness, which I have already mentioned in former letters, is spreading and exerting an influence beyond anything we had expected. Every Church is holding its protracted meetings, and with the same blessed results. At Nîmes, more than a hundred ministers of various denominations were present; and as many as four chapels were opened and filled at the same time during the day, so numerous were the persons eager to hear and to pray. It is supposed that the services, which lasted four days, reached at least 10,000 persons. At Montauban a good number of the theological students of the Reformed Church have been converted. In a small town of the Drome, which formerly was one of the bulwarks of Protestantism—I mean Die, which was evangelized by Farel, and had its school of the prophets, but where religion was at a very low ebb—I have myself seen, a few weeks ago, hundreds of men, who were not in the habit of attending a place of worship, listening for hours to appeals and addresses, although, from want of room, many of them had to stand in the aisles the whole of the time. Similar meetings have been held in the principal Methodist centres in the South—at Bordeaux, Dieulieu, Nyon; also at Marseilles, Montpellier, Nema, etc. Switzerland is also on the move. I hear most excellent reports from the meetings in Geneva and Lausanne, and a more gratifying fact is that in Geneva, while crowds were filling one of the largest halls to attend the meetings on holiness, Pastor Reville, the leader of the liberal party in the Reformed Church in France, and a man of great talent, could scarcely attract a few hearers to a lecture he had been advertised to give. In Zurich not less than 2,000 persons attended the meetings, although they were all held in the chapel of the Methodist Church, the pastors of the Reformed Church having refused to join in the arrangements and take a part in the proceedings. The meetings in Basle are being held this week, and I have not yet heard the result. But I have no doubts about their success, for one of the principal promoters is Brother Archard, of the M.E. Church, a son-in-law of the late Rev. Dr. Jacoby, (the founder of Methodism in Germany,) a man full of faith and of the Holy Spirit, who is in the enjoyment of holiness himself, and who lately wrote to me that in a single love-feast he had admitted into the Church not less than thirty-five members.

In all these meetings, in Switzerland and in France, the Methodist doctrine of Christian perfection stands out pre-eminently, and is the thing sought after, though under another name—that of entire consecration to God through faith in Jesus. The principal leaders of the movement in the other denominations honestly acknowledge that we Methodists have ever preached the doctrine, and have not had to change anything in our standard of belief, while to them it is something new, which we have helped them to see clearly taught in the Scriptures. Hence the prejudices against us have to a very large extent disappeared, and we have been called upon to come to the front in these meetings for holiness, even in places where, as in Marseilles, Montauban, Geneva, and Montmeyran, Methodism does not exist as a distinct denomination. Our position among the evangelical Churches of France is thus very materially changed. Instead of being considered, as we were at first, as mere foreign intruders, or as Christians with very peculiar notions about holiness, non-predestination, and the communion of saints, as manifested in our class-meetings, we are received with open arms, and listened to with an attention to which we were very little accustomed.

We thank God for this most wonderful and unexpected change. Believing, as we heartily do, that our Methodist doctrines are the truth, such as the Bible reveals it, we are exceedingly happy to see the other denominations coming to us, and, as a good brother said in my hearing, turning Methodists. But we are not quite sure that this will confer any extensive benefit on us as a Church. Persons who would have joined us may now join other denominations, which will present themselves as having the advantage of Methodist doctrines without the disadvantages of the Methodist itinerancy, etc., etc. Some good Christians, whom my father would have called our small friends, have already hinted that since the Reformed Church Evangelical members, or the Independents, had now come round to our doctrine, we were no longer needed in France as a denomination, and, having attained our object, we might very well make our distinct organization scarce. So that now, as before, we can only enlarge our borders by means of conversions from Popery and from infidelity. These we have the confidence we shall have, for the revival in the Church only precedes and heralds in the revival in the world.

Notes from Germany.

We take the following notes of travel from an interesting letter in the Nashville Christian Advocate from Dr. T. O. Summers, jun. Dr. Summers visited Toronto two years ago, at which time we had the pleasure of becoming acquainted with him. Speaking of Easter in Berlin, he says:

"The festivities of this occasion in Germany, however, are permeated with but little of the real spiritual element. True it is that the churches are all well filled—and that, too, to a great extent, by those to whom a Sunday shines no Sabbath day, and the sound of the church-going bell is but an empty noise; but then the Kaiser and his train are out, and the people come to worship—him and them. It was indeed a sight to see. Gathered in throngs before the door, they waited in breathless impatience the rattle of the royal wheels, and as the children with straining eyes caught the first glimpse of the coal-black steeds and feathered footmen, there arose the general cry, *Er kommt! jetzt kommt er!*—He comes!—now he comes!" and off flew the hats in wild and wondering adoration. With a respectful bow to those upon each side as they passed, the King and the royal family entered the cathedral, which was then crowded to its utmost capacity. Bauer preached a radical sermon, striking at the very heart of Germany in condemning the ungodly festivities of their holidays, and enjoining upon Emperor and people that, reform which a corrupt and degenerated morality so clearly indicated. His injunctions were not well received. I judge, since he was hissed from the audience.

"Leaving the Dome we dropped in at the Church of St. Nicholas, and heard a most excellent sermon on the resurrection, from Bruckner, who, as I was told, is styled the Henry Ward Beecher of Germany. The comparison was certainly lost upon me, for there were spiritual flights in that discourse which the *ad captandum* rhetorical pyrotechnics of Beecher could never essay. I must say that I was not prepared to hear such discourses from the German preachers as it has been my pleasure to listen to for the past two weeks. There is evidently something like a revolution at work in the hearts of these men. Only a few days ago, in the presence of the royal family and the assembled thousands of German people, one of their most learned and popular divines, Dr. Stecher, exploded a bombshell of religious sentiment, and shook the very cathedral-stones with the thunder of religious reform. 'Why is it,' said he, 'that in England and America we hear continually of the formation of Societies to promote a growth in grace, and appointed meetings for the expressed purpose of the development of higher spiritual life, while in Germany these terms have scarcely a place in our religious vocabulary? Your Sabbath-days have no religious significance, and the formality of your church-attendance is utterly devoid of spiritual benefit? I do not know that I have reproduced his precise words, but I have given the sentiment which pervaded the whole discourse.

"The Easter of the working-man is on Monday. All the shops are closed, and everybody is out of doors, when the weather admits of it. Easter-eggs are passing around, and the whole nation seems to be wild with childish glee. The festivities do not really subside until after the middle of the week. The royal family appear more in public on Easter occasions than on any other. Prof. Arnold and myself met the Crown Prince and family one afternoon during the holiday, walking in the Thiergarten. The Crown Princess is very much like her mother, Victoria of England, and is said to be a model matron. She appeared to be very lively, and was chattering about her children who walked in front of her. The Crown Prince is very much beloved by the people. He has much more of the democratic element in his character than the Kaiser. It was a happy stroke of policy that the Bavarian troops were consigned to his command, as Bavaria still feels the sting that Prussia gave her a few years since; but the troops are greatly attached to the Prince, and will hail his accession to the throne with enthusiasm."

Dr. Summers thus speaks of his visit to the celebrated palace of Frederick the Great at Sans Souci:

"There is nothing like this in Europe. The luxurious fancies of this eccentric old hero, fed no doubt by the wild councils of Voltaire, here found their foolish yet most gorgeous expression. The shell-palace—so called from the shells and precious gems with which the walls of one of its most spacious apartments are set in the wildest profusion—presents to the eye a real image of that far-famed splendor which in Arabian fancy arose at the bidding of Aladdin's lamp to China's astonished morn. The walls of all its chambers are hung with paintings which, by their dreamy voluptuousness, tell the story of his wild, ungoverned passions. Cleopatra, Leda and the Swan, David and Bathsheba, the Rape of Lucretia, the Seizure of the Sabines, the Theft of Helena, and hundreds of others bolder still in their expression of physical passion—all speak the burning lust of his unbridled nature, and over everything there seems to flicker the sensuous glamour of an ever unsatisfied desire. Both in Sans Souci itself, and in the shell-palace also, a chamber was fitted up for Voltaire with royal splendor, and they remain to this day unused and sacred to the memory of this peculiar friendship. The library of Frederick is just as he left it. It is nearly all in French. In fact, he was scarcely acquainted with German sufficiently to conduct the affairs of the Government in that language. Many quaint sayings and doings are reported of him which historians have not collated, but which by tradition have come down from those who were intimate with him in his daily life. Most of them smack of premeditated eccentricity, or, as Horace says, *reluctant lucerna*.

Concerning Ruts.

The Church is divided into two parties. The Ruts and the Anti-Ruts. The former are in favor of driving along in just the way that all the preceding religious vehicles have gone. They want ministers to run their sermons along the same established grooves, and their prayers. Anything new in manner or modes is frightful. They say, "Who ever heard of such a thing?" "My father and my grandfather and my great-grandfather never did. These young fellows 'are disorganizers and iconoclasts. Their front 'wheels have got out of the ruts. Pull these 'innovators off of the box. They are not fit to 'drive. By some strong ecclesiastical pry let us 'get the clerical wagon down up to the hubs in 'the old crevices."

But the Anti-Ruts would rather be out than in the old grooves. Yet they want to be sure that they are on the right road. It is the terminus they are looking after, not so much the way of reaching it. They have rougher riding than those who keep in the ruts. The vehicle sometimes bounces fearfully. Obstacles are apt to be thrown in their way. These persons get now and then a sound jolt; but that is good for dyspepsia. Besides, roughness in the road are apt to keep a man wide awake and observant of the scenery. The University of Hard Knocks graduates the best scholars. The Anti-Ruts can more easily change their course if they desire so to do. We like them better than their antagonists. We see no reason why a sermon should have the stereotyped three heads when one head, or ten heads, would be more convenient and effective; nor why they should begin with an exordium preparing an audience for a discourse, if they happen to be already prepared; nor of postponing the application of a sermon to the close, if you feel like making a running application; nor of sticking to stale modes of illustrating truth, when you know of something else that will shake the people up more effectively; nor why a Church should be conducted like all other Churches, when you think you have a better plan. Three cheers for the Anti-Ruts.

Get once in the regular ruts, and you cannot get out without breaking the shafts, or twisting the tire off the wheel. We have seen teamsters by the quarter of an hour trying to get the carts out of the old track; and the horses sweated, and the driver lost his patience. If a young man starts in the rut at eighteen, he will be in the rut at eighty. An old fogey at twenty-one is fearful. He is an Egyptian mummy, fit only for the shelf of a museum and to be laid away amid fossiliferous specimens. —Christian at Work.

The Higher Life.

Dr. Rigg, the English Correspondent of the N. Y. Christian Advocate, in speaking of American theories of holiness in England, says:

"You know that other visitors from your country have long been here, trying, in their own way, to do the Lord's work, and, in particular, R. Pearsall Smith and his wife. They have moved about in many circles, including some of the highest, and have, no doubt, done much good. From all I hear of them I take them to be very pleasing and earnest Christian people. But I do not find myself in agreement with them fundamentally as to some grounds of doctrine. Mr. Pearsall Smith, judging from his tracts, and from all I learn about his teaching, has come to embrace the Wesleyan teachings, in substance, as to the believer's power over sin, after having stood on the low Calvinistic ground of sin remaining powerful in the character and experience of the believer. He distinctly assumes Romans vii. to express the ordinary experience of the Christian believer. He identifies Romans viii. with his own doctrine of the higher life. In a word, what true Wesleyan theology teaches, as sanctification, to be the duty

and privilege of all who are justified, he also teaches to be the duty and privilege of all who are justified, but calls it entire sanctification, or the higher life, and identifies it with a distinct translation out of an ordinary justified condition by a special act of self-consecration held on to or frequently repeated. All this appears to me to be quite inconsistent with the Wesleyan teaching as to justification and regeneration, as well as entire sanctification; although, no doubt, it is a tribute, at the same time, to the truth of the main points of Wesleyan teaching.

"This, however, is only one of a nest of fallacies and confusions which, as it seems to me, are coiled about all the modern theories as to the 'second blessing,' or 'the higher life,' as taught on both sides of the Atlantic. Being only your gossiping correspondent, I dare not go into the subject. Besides which, a fear of 'rushing in,' a fear of marring work done by better people than myself, a desire to be taught by the Spirit's working through experience, have kept me from ever publicly discussing these questions even in my own country, except, perhaps, slightly in a ministers' meeting once and again. One great question underlies them all, which Wesley never investigated, nor in his day could be expected to investigate. What is that 'nature of man'—that original and proper compendium of dispositions and powers—which is the essence of humanity, which must remain in its integrity, even after regeneration, consecration, sanctification, and which, so remaining, although not sinful, nor even tainted with sin, could not but ever include within itself avenues opening towards the way of temptation's access, sensibilities, appetites, susceptibilities, which, though not at all necessarily sinful in themselves, yet, if not regulated and guarded by the Spirit, become excessive, inopportune, sinful?"

English Methodist Table-Talk.

We take the following interesting Methodist gossip from the London Methodist:

Rumour whispers that Dr. Johnson will not accept a re-appointment as Book Steward when his term expires at the Conference of 1876. He has done good service at the Book Room, and if he had been free to act as he wished, would, in all probability, have done much better. When he first took office there were many obstructions and difficulties in his way, and perhaps some people who were not easily dealt with. Dr. Johnson is a genial man, but not a great fighter. If he had remembered that "the tiger you look at will not give you the death-stroke," and had looked, perhaps he would have entirely put to flight all the difficulties and people, if there are any, that have proved obstructive. The Methodist book concern should be one of the greatest and most successful publishing houses in the literary world, and it may be made so. It has never yet been what it should be. With a first-class manager, and an editor of magazines who knows and will provide what people want, the Book Room would become a mighty agency for good. There is little to hope from any successor to Dr. Johnson if another minister, called to preach the Gospel and care for the flock, is to be appointed to this secular, commercial post; but if a suitable layman is employed, the business may be developed marvellously, and a great improvement effected.

The Connexional Sunday-school Union has relieved Mr. Gregory of a very considerable part of his work by taking the editorship of the *Sunday-school Magazine* and other distinctive literature under its own care. The Union has secured excellent premises for shop, depot, library, &c., in Ludgate Circus, and these are to be opened next Friday morning by a short religious service, conducted by the President of the Conference, before Dr. Kennedy's sermon is preached at Great Queen-street.

It is pleasant to hear that the Missionary Committee have unanimously recommended the Conference to appoint Dr. Punshon as Mr. Wiseman's successor in the secretariat. It is certain that the vote at Sheffield will be equally unanimous. It is said that Dr. Punshon will favor the proposal of the Kensington Circuit that his colleague shall be appointed superintendent during the next year, and Dr. Punshon is expected to preach in the chapel once on alternate Sundays. The proposal, though very favorable to Kensington, is novel, and may be thought by many to have the disadvantage of being against the general interests of Methodism, and adverse to the Missionary Society, whose Secretary and representative Dr. Punshon will be.

As changes are made at the Mission House one after the other, it is to be hoped a change will again be made at Richmond. For some years past none but students for the Foreign Mission work have been sent to that institution, all home students being sent to Didbury or Headingly Colleges. It is apparent at once that such an arrangement deprives the men for foreign work of the great advantage of acquaintance with English ministers. Had the two sets been trained together, much mutual sympathy would have been created. The isolation of students for mission work is a great practical blunder. We never heard a good argument in its favor. One of its advocates said once, in reply to objections, "If you knew what I know you would never object." Of course that, said with solemnity, with an air of mystery, as though the knowledge was enough to make him weep, was very effective, and there is no answer to it if you will admit that his knowledge is worth anything; but there are some persons

who doubt the infinite wisdom and knowledge of any poor finite man. And there are many, who are not generally voted blockheads, who prefer to have the knowledge stated rather than supposed, for supposition is often ill-founded.

The United Free Methodists advertise their annual Missionary Meeting, and announce that Dr. Parker is to be a speaker. The great man of "The City Temple" belonged to them for a very little time once. When he was a Wesleyan local preacher in the Hexham Circuit he would have become a candidate for the Wesleyan ministry; but the superintendent did not consider he could carry both him and Mr. Nevison Lorraine as candidates through the quarterly meeting, and therefore held Mr. Parker in abeyance, and carried Mr. Lorraine. Before another year had gone round Mr. Parker had been among the United Free people and left them, and joined the Congregationalists, in whose candlestick he has been a light of greater or lesser brilliance ever since. Then Mr. Nevison Lorraine became a student at Didbury, and took a Liverpool circuit, living at Waterloo, but after a while got ordination in the Establishment, had a curacy at St. Giles, London, then a sort of proprietary chapel at Liverpool, and is now at a church somewhere about Chiswick. So that if the Hexham superintendent had left them both alone, he would have done no damage to Methodism. It is said that when Mr. Lorraine's new church was opened, two or three former Methodist ministers preached, and that at one service Dr. Cranswick, vicar of St. Paul's, Stalybridge; Mr. Macdonald, formerly of Nottingham, and Mr. Lorraine—all runaways from us—met in the vestry, and that one of them did not relish reference to the coincidence, whilst the other two enjoyed the fact. Some people are troubled at the thought of so many Methodists joining other Churches, and make much ado about it. It would comfort them perhaps if they thoroughly considered how many from others come to us. There is much give-and-take in this matter. It is very probable we gain numerically far more than we lose, and in other respects in many of the instances our loss is our gain; that is not always so, but it is very often. No one disputes that the give-and-take of life are not always alike—not wholly so, at all events. Said one boy to another, "Bill, give me a bite of your apple, and I'll show you my chilblains." Some men have bitten our apples, and in return only show us that which was not agreeable to our senses. They should pay for the apples. It is interesting to note that another Methodist who became a Congregationalist minister has earned for himself a good degree. Dr. Stoughton has just retired from the pastorate of his church at Kensington amid a heavy shower of kind words; nor of kind words only—his friends at his "farewell" presented him with a purse of three thousand sovereigns. That was a more agreeable presentation than one in a certain place not long ago, where two ministers each received a walking-stick. They knew what was meant, and have acted accordingly.

Some circuit-stewards are rather touchy on the subject of invitations to ministers. Doubtless they have the right to correspond with reference to appointments to their circuits, but there is no doubt that the March quarterly meeting can set aside their arrangements if it chooses. This year this right has been exercised in more than one prominent circuit. The result is disappointment to the preachers concerned. It is a mistake when stewards magnify their office too much, and fail to consult the leaders and other officers on such an important subject as ministerial invitations. Their circuits suffer, ministers are pained, and they are themselves humiliated by an adverse vote.

"Who is to be President next Conference?" This question is often asked. A good brother once asked the Rev. George Marsden, on the day before election, "Mr. Marsden, who will be President?" The good old gentleman had his hopes on the matter, and replied, "My brother, the Lord will provide." If the Lord did, it was an honour to Mr. Marsden, for he had the majority of votes. Mr. Arthur was almost certain of election, if his health had not so thoroughly failed; but it is not at all probable that his friends would dare to risk his health and life by putting him into the hard duties of the office. There are two other names much spoken of—those of Mr. Aulay and Mr. Gervase Smith. Neither of these estimable brethren is in rigorous health; and it is to be hoped, if the former does become President, he will confine himself to his official duties, and not take circuit work in addition. If Mr. Smith goes into the chair, of course he will be free from circuit pressure. His friends are sanguine that he will be promoted to the honour, and no doubt they have some good data on which to found a judgment. Canvassing for the presidency is not considered good form, but there are ways by which gentlemen who will converse about affairs are able to forecast events.

Letters from Italy state that, though Mr. Arthur's health has improved, yet he is far from well. He has found access to some of the most valuable libraries in Rome, which he is busily using for purposes connected with a new book he has on the stocks.

From the shortness of time, and the uncertainty of life, we should learn neither to love any mercy while we have it, nor mourn inordinately for any enjoyment when we have lost it.

The Family Treasury.

Anall.

BY HENRY W. LONGFELLOW.

Sweet the memory is to me
Of a land beyond the sea.
Where the waves and mountains meet,
Where amid her misty trees
Sits Anall in the heat,
Bathing ever her white feet
In the timeless, Summer seas.

In the middle of the town,
From its fountains in the hills,
Tumbling through the narrow gorge
The Canneto rushes down,
Turns the great wheels of the mills,
Lifts the hammers of the forge.
This a stairway, not a street,
That ascends the deep ravine,
Where the torrent leaps between
Rocky walls that almost meet.
Tolling up from stair to stair
Peasant girls their burden bear;
Sunburnt daughters of the soil,
Stately figures tall and straight,
What inexorable fate
Dooms them to this life of toil?

Where are now the freighted barks
From the marts of East and West?
Where the knights in iron surcoats
Journeying to the Holy Land,
Clave of steel and the hand,
Cress of crimson on the breast?
Where the pomp of camp and court?
Where the pilgrims with their prayers?
Where the merchants with their wares?
And their gallant brigantines
Sailing safely into port,
Chased by corsair Algerines?
Vanished like a fleet of cloud,
Like a passing trumpet blast.
Are these splendours of the past,
And the commerce and the crowd?
Fathoms deep beneath the seas
Lie the ancient wharves and quays,
Swallowed by the engulfing waves;
Silent streets, and ancient halls,
Ruined roofs and towers and walls,
Hidden from all mortal eyes
Deep the sunken city lies;
Even cities have their graves!

Exploration in Palestine.

The surveyors of Palestine are now engaged in the south, which they expect to finish off before the summer. The winter has been one of unexampled severity, and the field work was necessarily suspended for some time. As regards the collection of names, Lieutenant Conder reports that he has up to the present, a list of nearly 3,000 in Arabic. The most important of the recent identifications proposed in his last letters is that of Bethabara, the place where John baptized. The word means simply the "House of the Crossing over," or ford, and therefore might apply to many points in the course of the Jordan. The place has generally been identified with Bethanias, but Lieutenant Conder shows that this site is too far south; one condition being that Bethabara should be within two days' journey of Cana in Galilee. Upwards of fifty fords of the Jordan have been found in the progress of the survey, only eight of which appear in the latest map. Among them, at a distance of twenty-five miles from Nazareth, is one called Markhabat Alana, the "Ford of the Crossing over." It is described by Lieutenant Conder as one of the principal northern fords; the great road descending Wady Jaleid on its northern side, and leading to Gilead and the south of the Hauran passes over it; the river bed is more open than at other places, and the steep banks of the upper valley further retired, leaving a broad space for the collection of the great crowd which followed John the Baptist. There are no traces of the ancient village on the spot, but then there are hardly any ruins, except of Christian times, in the Jordan valley. If the identification is accepted, another difficulty in Biblical topography will be removed. Lieutenant Conder thinks that the Bethabara of the Book of Judges must not be confounded with the Bethabara of the New Testament. The new number of the Quarterly Statement of the Palestine Fund, now in the press, contains his paper on this site. Among the other papers are an account of the German excavations in the Muristan, those of Mr. Henry Maudslayi on Zion, showing the old scarp of the rock and the course of the first wall; the complete survey of Tell Jezer, where Mr. Clermont-Ganneau discovered the boundary stones of Gezer; and a paper on a subject rarely touched upon, the medieval topography of Palestine.—Academy.

Biddle.

Suppose an artist in his studio should be drawing lines upon his canvas, or mixing his colors, or selecting his pencils, or adjusting his lights, preparatory to making a picture, and some fool should blunder into his room, and seeing the preparation, should laugh at him. Would the artist leave off his employment simply because a simpleton derided him, and grew merry over his marks and materials? It were a poor artist, indeed, who could be so easily discouraged. He proceeds. He thinks. He plans. He paints away. No score of snivellers can turn him one moment aside from his work, unless it be to clear them from his presence, as so many pestiferous flies. He knows the fool's laugh by its sound, and by the face that mouths it, and knows that the ridicule is attributable to ignorance. The intruder, who criticises by a scuffle or a scornful word, knows nothing of the first laws of painting, and is altogether unfit to show his face, after a syllable, make a gesture, or even to have an opinion upon the subject.

Then let no man, newly converted, preparing his thoughts and purposes for a holy life, which shall be an immortal picture, be ashamed of his godly profession. It is a divinely-appointed work, and the materials are put in hand for painting, and the light given for a glory which shall outshine the stars for beauty.

Convert—ecclesiastical artist—never mind the corner. He's a fool. If wicked men speak evil of you, it is because of their ignorance both of your motives and your movements. Don't let them discourage you by any word or work of which they are capable. They are beneath your notice. They are fools. Paint away. Adjust your lights, choose your pencils, mark well your lines, and let the perspective of your painting open toward eternity. Paint well. Paint in fast colors. Turn everything into beauty in

your life. God helps you. Paint. If fools laugh, paint away. If they throw dirt rub it off. Paint and pity. Your religious profession is not a subject which worldly-minded people can criticise. They are not competent. Mind your picture, and never mind the fools.—M. Reeder.

Follies of Dress.

We have no doubt that Mary Kyle Dallas, whoever she is, is quite correct about it, and this is what she says of the discomfort of female dress:

Take a man and pin three or four large tablecloths about him, fastened back with elastic and looped up with ribbons; drag all his own hair to the middle of his head and tie it tight, and hairpin on about five pounds of other hair and a big bow of ribbon. Keep the front locks on pins all night and let them tickle his eyes all day; pinch his waist into a corset, and give him gloves a size too small, and shoes ditto, and a hat that will not stay on without a torturing elastic, and a frill to tickle his chin, and a little lace veil to blind his eyes whenever he goes out to walk, and he will know what woman's dress is!

But why the tablecloths, need to drag along the street and the floor; and why at one time they need to be expanded by immense wire frames, and at another so closely drawn about the person as to impede locomotion; and why they should, in the fashion of women preparing for a job of floor-mopping, be gathered behind into a huge swaying mass; and why certain other customs and costumes should ever have been adopted, Mary Kyle Dallas does not tell. Probably she could not give any reason, unless it were to say that our ladies have not singly the independence, and cannot collectively agree as yet to assert their independence of two or three Parisian and two or three New York milliners and mantua-makers. A half-dozen *modistes* rule at least twice as many millions of women—a large proportion of them well informed, in independent circumstances, and of elevated tastes, and yet slaves to the changing caprices of fashion! Dresses, hats, and all outer wardrobe for from twelve to sixteen millions of women in Christendom to be changed or laid aside once or twice each season at the caprice of a few foreign artists, not one of whom perhaps would be tolerated in good society!

That many men, also, go to too great an extreme, and display much vanity and folly in matters of dress is not to be denied. Yet we may assert this as indisputable, that among gentlemen of sense and real merit, a man, young or old, who pays much court to the fashions, and seems to spend much time in "getting himself up" elaborately, is set down as a shallow coxcomb, a fool. He doesn't pass current as a man among men. It is true that the ladies do charge it upon and make the charge an excuse for over attention to the fashions, that even cultivated men pay the most attention to society and seem to admire most the ladies that are most brilliantly and fashionably dressed. This charge, so far as true—and we will concede that to some degree it is true—lies chiefly against fashionable young men, and those of maturer age who mingle in society for mere amusement. So far as we can judge, it does not hold against those whose good opinion and respect women of taste and culture need to care for.

Be the root of the evil and the excuse for it what they may, it is time that the Christian women of Europe and America had a league offensive and defensive against the demands and the silliness of fashion.—Western Christian Advocate.

Writing and Speaking.

Why do not men write as they speak? Why do they not convey their meaning in books in the good easy English which they employ at the dinner-table, or when giving their household orders? Such are the absurd questions that are asked every day. It never seems to enter into the minds of these people that conversation is one thing, public speaking another, and writing a third; that each involves and requires a distinct setting of the faculties for its exercise; that in passing from one to either of the others certain powers must be called into play that were before at rest, or sent to rest that were before in play; and that, accordingly, to demand a perpetual use of conversational style is to insist that there shall never be anything greater in the world than conversation can generate. But a world thus restricted to the merely conversational method of literary production would fall into desuetude. When a man talks with his friend, he is led on but by a few trains of association, and finds a straggling style natural for his purposes; when he speaks in public, the wheels of thought glow, the associative processes by which he advances become more complex, and hence the roll, the cadence, the precipitous burst; and lastly, when he writes, still other conditions of thought come into action, and there arises the elaborate sentence, winding like a rivulet through the meadow of his subject, or the page jewelled with a thousand allusions. Precisely so in the matter more immediately under discussion. Here, too, there is a gradation. A man in a state of excitement talks in vivid language, and even sets his words to a rough natural music, his voice swelling or trembling with its burden, though falling short of song. But in the literary repetition of a scene, nature suggests a new set of properties, answering to the entire difference between the mind in the secondary attitude; and a literal report would be found to defeat the very end in view, and to be as much out of place as a literal copy in painting. Even in prose narration there must be a more select and coherent language, than served in the primary act of passion, as well as a more melodious music. And when moved to a still higher flight, the story lifts itself into metre—arising itself of a device sanctioned by an origin in some of the most splendid moments of the ancient human soul—then, in exchange for certain advantages, it submits to restrictions that come along with them. Finally, if the charm of rhyme be desired, this too must be purchased by further and inevitable concessions. Thus, we repeat, there is a gradation. In prose narration language is conditioned by a more complex set

of necessities than in actual experience; in metrical narration the conditions are more complex still, so that, if the speech were of marble before, there must now be speech of jasper; and, lastly, in rhyme the conditions compel the thought through so fine a passage that the words it chooses must be opals and rubies.—Professor Masson.

The Common Pump.

I think it is Herschel who somewhere says that if a man were confined from childhood in a prison, he might be able to reason out all the truths of pure mathematics, but he never could tell, unless he saw it, what would become of a lump of sugar when thrown into water.

In illustration of this I will take as an instance the rise of water in a pump. It was a matter of common experience that the suction of the piston was followed by the rise of water in the well. How was it to be accounted for? The Greeks had sense enough to see that a vacuum was created above the water, and having established in their minds a theory that "Nature abhors a vacuum," they thought this a sufficient reason to explain the occurrence. As Nature abhorred a vacuum, she testified her abhorrence by making the water fill it. Now, here there is obviously no physical cause given to account for the physical effect. It is merely an imaginary reason, utterly unsupported by any mechanical proof. And yet this theory, that Nature abhors a vacuum, was accepted as a sufficient explanation of every phenomenon, of a fluid, whether liquid or æiform, rushing in to fill empty space, for more than two thousand years. At last, in the middle of the seventeenth century, when some engineers were employed by the duke of Tuscany to sink a well near Florence of an unusual depth, it was found that the pump would not work. They applied to Galileo, then an old man living near Pisa, to explain the reason, and he, half in jest and half in earnest, told them that he supposed that Nature did not abhor a vacuum above ten meters. But Torricelli, a pupil of Galileo, applied himself to the problem, and he soon satisfied himself that a column of water thirty-three feet high, which is the utmost height to which water can be raised in a pump, must be raised by some mechanical force equivalent to the weight of water supported. He made experiments, and found that this mechanical force was nothing else than the weight of the atmosphere. Here, then, was the discovery by scientific experiment of an unsuspected truth—that the air has definite weight, and a weight exactly equal to that of a column of water thirty-three feet high. But men are slow to admit what shocks a long-cherished opinion or prejudice, and it was not until Pascal demonstrated the truth of Torricelli's theory by experimentally showing that mercury in the barometer (invented by Torricelli) sinks as it is carried up a mountain—where, of course, the higher it goes the weight of the air is less—that men were absolutely convinced that atmospheric weight and pressure are the sole cause of the phenomenon. For, as Pascal observed, "we cannot suppose that Nature abhors a vacuum at the foot of a mountain more than at the summit."—H. M. Forsythe, in *Fraser's Magazine*.

Real Progress.

Nothing purifies and beautifies a man in his whole nature, the whole circle of his being and doing, like the quickening within him of the Spirit of the Cross. It is the pledge, beginning of his glorification. Loftiest possibilities of virtues are evoked by it; all grace and goodness stream from it. To grow in it is to grow towards perfection, towards the radiance and enlargement of heaven. What is it that keeps a man and society in wrongness and disorder, but the opposite spirit of self? The unwillingness to sacrifice and be "sacrificed for noble ends, the unbelief in God and His purpose, that cannot bear or labour, spend or be spent, for righteousness' sake! And who have been the salt of the earth, its princeliest souls, its bravest sufferers, its finest lives, its richest ministers of blessing—who but they who have entered most deeply into the spirit of the Lord Jesus! Yes, first to feel the love, the awfully earnest, awfully unsparring love of the Almighty Father revealed for us in the incarnation and death of His Son, and from thence become seized and infected with the spirit of His sublime self-giving—this is to wash our robes and to make them white in the blood of the Lamb.—S. A. Tappin.

Mr. Wesley as a Churchman.

Dr. Lewis's compliments to Wesley, as "a loyal son of the Church of England, a High Churchman, and even a Ritualist," will as little stand the test of criticism as his complimentary assertion that Wesley was too sensible to consecrate a bishop. This complimentary style is simply the present Episcopalian method. Thirty years ago our churchly friends would say: "Wesley was a schismatic and a fanatic. Why do you Methodists follow such a man?" But the passing decades have brightened the lustre of Wesley's name, and their words now are: "Wesley was a loyal son of the English Church and a Ritualist. Of course, you Methodists are bound to be so too." But, in any Anglican sense of the terms, Wesley was not a loyal son of the English Church. He abridged and transformed her articles of faith; he shortened her liturgy; he erected his American societies into an independent Church, and gave them, at their own request, a separate episcopal form of government. He snatched ecclesiastical red-tape more promptly than has Bishop Cummins; and yet the latter has been unbishoped, unchurchd, and vilified to the world as a "perjurer."

The unwise statement that Wesley was in mature life a Ritualist has been amply refuted by the Methodists of England; but has no significance, even if it were true, for us Methodists of America. It has no significance for us for the following reason: Even if it were true, as it is utterly false, that Wesley was permanently "a Ritualist," he did not give to us, we did not accept from him any of his Ritualism. He gave us a theology embraced in his "Select Sermons and his Notes," and we accepted them and retain them as a standard to this day. He gave us "our form of government, independent of the Anglican Church; and we have retained it.

He gave us a ritual for the ordination of our bishops, elders and deacons; and we retain it essentially to this day. He gave us twenty-five articles of faith; and every word of them still stands. But never, in all he ever proposed to give us, was there one syllable or one bodily motion of what is technically at the present day called Ritualism. We accepted and we retain them, unbound by Wesley's authority, however much revered, and of our own free choice and judgment. When, then, our Episcopalian friends tell us that we are "bound by Wesley's authority to 'return to the Church,'" we tell them that it is by that authority that we are a permanent, separate, independent, Episcopal Church, with our own theology and ritual well defined; and until that authority is abrogated we can never accept any other episcopacy than we received from Wesley, through Thomas Coke, LL.D., of the University of Oxford.—Dr. D. D. Whodon in *Independent*.

The Saviour of Sinners.

Our capacity for unbelief is wonderful. Words have been exhausted in expressing the fulness and completeness of our salvation in Christ. God has spoken through patriarchs and prophets, priests and kings, and last of all, through his own Son, of his unfailing love and compassion for us. Well may the Son of this gracious Father, in coming to us with the full declaration of His love and favor, marvel because of our unbelief: "Why are ye so fearful?" is still his question; "and why do thoughts arise in your hearts?" Christ died for sinners. Said an old colored woman to one who was burdened with doubts and fears: "If you are sinner enough, and Christ is Saviour enough, what is to hinder your being saved?" What, indeed, but a continued refusal to behold the Lamb of God who taketh away the sins of the world. Look at Him now.

His compassion *inclines* Him to save sinners. God so loved the world that He sent His Son. It was the compassionate love of Christ that brought Him to this earth for our salvation. Are you inclined to be saved? Infinitely more is He inclined to save you.

But more than this. While His compassion *inclines* His power *enables* Him to save sinners. A greater than Satan has arisen to deliver you from His power. He has all power in heaven and in earth. He is able to save to the uttermost those who come to God by Him. Come boldly.

He is able, He is willing, He is ready. Can more be said? Yes! Not only is He able and willing to save, but His promise *binds* Him to save sinners. Here is the threefold cord that unites the believing sinner to the salvation of Christ. If Christ has promised, be sure that He will keep His word to the letter, for He is faithful that promised. Count the promises of Jesus, placed them, believe in them, and thus be changed from a despairing sinner to a saved sinner, through the love, and power, and promises of Christ.—*Parish Visitor*.

Ear-Rings.

Ear-rings are a relic of barbarism. In the beginning they were worn by men as well as women. We have accounts of earrings as early as 1857 B. C., or 3733 years ago. Throughout these weary years the ears of humanity have been pierced and torn at the dictation of pride. And still the flesh of humanity quivers under the sharp instruments of torture that make way for ear-rings.

The generals and officers, and mighty men of war who fled before Gideon, and his three hundred men with their lights and pitchers, "had golden ear-rings; for they were Ishmaelites."

And when the battle was over, and a garment was spread at the feet of Gideon, into which were gathered the ear-rings of the defeated and slaughtered Midianites, the weight was a thousand and seven hundred shekels of gold. And as the ear-rings out of which Aaron made a golden calf proved a curse to Israel, so the ear-rings which Gideon manufactured into an ephod, enameled Israel and Gideon and his house.

We look back over the long bridge of years which links the present with the past, and try to imagine how the mighty men of valor looked with their heavy golden ear ornaments and bracelets. And we are somewhat helped in our estimate of the grandeur and beauty of their appearance by the display of the uncivilized Indians of our own forests; who, remote from the centres of thought and education, still adhere to the fashion so notable among the Ishmaelites of wearing ear-rings. And why should they not? Certainly it is no more harm, and quite as appropriate and becoming for men to wear ear-rings as women. If they add to personal beauty men need them more; if they are a remedy for weak eyes, men as a rule are better able to afford the golden remedy, and their eyes are quite as important as women's. Why then don't civilized men wear ear-rings? We wait for an answer.—*Christian Woman*.

Scottish Characteristics.

A Scotsman is always afraid of expressing unqualified praise. If you remark that "It's a good day," the usual reply is, "Aweel, sir, I've seen waur." If you say his wife is an excellent woman, he returns, "She's no a bad body. A buxom lass, smartly dressed, is 'No, sae very unpurpose like.' The richest and rarest viands are 'No bad.' A man noted for his benevolence is 'No the wairt man i' the worl.' And should anybody make a remark, however novel, that squares with a Scotsman's ideas he will at once say, 'That's what I've often thoct i'!'

Old Armstrong, the laird of Sorbictress, in Liddesdale, had been attending one of those convivial meetings, of neighbor lands, common in the district in the last century. He had, as was usual with him, drunk over much, so that, on crossing the ford of the river Liddell, he fell from his horse partially into the water. He was discovered in the morning by one of his people, his head resting on one margin of the current. As a ripple of the stream occasionally touched his mouth, he exclaimed, believing that he was still in the banqueting place, "Nae mair, I thank ye; not a single drop mair."

For the Young Folk.

With a Pair of Canaries.

A pair of canaries I give to your care,
Don't blind them with sunshine, or starve them with
Or leave them out late in the cold or the damp.
And then be surprised if they suffer from cramp;
Or open the window in all kinds of weathers
Quite near to the cage till they puff out their feathers.
The birds that are free to fly and to sing,
If the wind be too cold or the sun is too hot;
But these pretty captives depend on your aid,
For winter for warmth, and in summer for shade.
When they chirp, and so cozily hop to and fro,
Some want or discomfort they're trying to show;
When they scrape their bills sharply on perch or at
wire.

They're asking for something they greatly desire.
When they set every feather on end in a twinkling.
With musical rustle, like water-sprinkling,
In rain or in sunshine, with sharp call-like notes,
They are begging for water to freshen their coats.
On the floor of their cage with a liberal hand,
Sew grass or better, the coarsest of sand.
Cage, perches and vessels, keep all very clean,
For fear of small insects—your know what I mean!
They breed in their feathers, and leave them no rest,
In buying them seed, choose the cleanest and best.
I feed my canaries (excuse me the hint)
On hemp and canary, rape, millet and flax.
I try them with all I find out their taste;
The food they don't care for they scatter and waste.
About the bright cage I hang a gay hower
Of shepherd's purse, chickweed and groundsel in
flower.

At a root of the grass they will pick with much zest,
For seed and small pebbles their food to digest.
But all should be ripe, and well seeded, and brown.
Few leaves on the groundsel, but plenty of down.
In summer I hang them out high in the shade
About our hall-door by a portico made;
In spring, autumn, winter, a window they share,
Where the blind is drawn down to the afternoon
glare.

The window, if open beneath them, we close,
Least the cramp should seize hold of their poor little
toes.

A bath about noon on every mild day—
Will keep your small favorites healthy and gay.
In hot summer sunshine, some calico green,
As a roof to their cage, makes a very good screen.

On winter nights, cover from lamplight and cold;
And they'll sing in all weathers, and live to be old.
—From the *Animal World*.

The Feast of Flags.

If you were in Japan during the first week in May, you would see huge fishes made of paper flying in the air. Every Japanese family, in which there are boys, plants a tall bamboo pole in the ground. To the top of the pole is hung a large paper representation of a carp. The fish is held to the pole by a piece of cord fastened in its gills. It is made hollow, so that the breeze will fill it out full and oval like a real carp. There it swims in the air from morning till night for a week or more. To-day, while I am writing this in Yeddo, all over the city you can see these carp; some of them twenty feet long, hanging at their lines like fish with baited hooks in their mouths! There must be thousands of them. What are they for? They are put up in honor of the boys. If a boy-baby has been born in a Japanese house during the year, the *nobori*, as the paper fish is called, is sure to be hoisted. Even if there are boys in the house several years old, the *nobori* is usually raised. How curious! Why do the Japanese hoist the *nobori*? The reason is this: The carp, or *koi*, as the Japanese call it, is a strong fish that lives in rivers, and can leap high out of the water. It can jump over rocks; it can swim against a strong current; it can snap up flies in the air; it can leap up high enough to mount over waterfalls. So you see it can overcome most of the difficulties that lie in a carp's way.

Now the Japanese father thinks this is what a boy ought to be able to do—to mount over all difficulties, and to face every danger. Hence, the carp is a symbol of the boy's youth and manhood. Every proud father that has a boy-baby hoists the *nobori*. When the boy-baby is old enough, he raises it himself.

You see much more than these big paper fishes at the Feast of Flags in May. If you look in the shops of Yeddo or Fukui during the first week in May, you will see ever so many nice toys such as Japanese boys play with. There are hundreds of big paper fishes, and thousands of flags. Japanese flags are long and narrow, and not like ours. You will not see any dolls such as the girls play with. Instead of these are thousands of splendidly dressed images of Japanese generals, captains and heroes, all in armor, with spears in their hands and swords in their belts, and bows and arrows at their backs. They have helmets on their heads, and sandals on their feet. Some are on foot, others are on horseback. Then there are all kinds of toy animals, made of silk, such as monkeys, cows and oxen, wild boars which the hunters kill, to gether with tents, houses, banner-stands, and racks for spears and arrows made of wood. Such toys as these are sold only in the months of April and May, just as the girls' toys for the Feast of Dolls are sold only in February and March.

When we see these boys' toys for sale, we know that the Feast of Flags is near at hand.—W. E. Griffiths, in *St. Nicholas*.

The History of "Zero."

It may be worth while to say that the word itself, "zero," comes to us from Arabic, and means empty—hence nothing. In expressions like "90 deg. Fahr.," the abbreviation Fahr. stands for Fahrenheit, a Prussian merchant of Danzig, on the shores of the Baltic Sea. His full name was Gabriel Daniel Fahrenheit.

From a boy he was a close observer of nature, and when only nineteen years old, in the remarkably cold winter of 1700, he experimented by putting snow and salt together, and noticed that it produced a degree of cold equal to the coldest day of that year. As that day was the coldest that "the oldest inhabitant" could remember, Gabriel was the more struck with the coincidence of his little scientific discovery, and has concluded that he had found the lowest degree of temperature known in the world, either natural or artificial. He called that degree "zero," and constructed a thermometer, or a rule weather glass, with a scale graduated up from the zero to boiling point, which he numbered 212, and the freezing point 32; because, as he thought, Mercury contracted the 321 of its volume on being cooled down from the temperature of freezing water to zero; and expanded 180th of its volume on being heated from the freezing to the boiling point.

The three countries which use Fahrenheit are Holland, England and America; Russia and Germany use Reaumur's thermometer, in which the boiling point is counted 80 degrees above freezing point. France uses the *centigrade* thermometer, so called because it marks the boiling point one hundred degrees from freezing point.

On many accounts the centigrade system is the best, and the triumph of convenience will be attained when "zero" is made the freezing point, and when the boiling point is put 180 or 1,000 degrees from it, and all the subdivisions are fixed decimally.—*Northern Advocate*.

How Long it Takes to Make a Slice of Bread.

"Oh, I'm so hungry!" cried Johnnie, running in from play. "Give me some bread and butter, quick, mother."

"The bread is baking, so you must be patient," said mother.

Johnnie waited two minutes, and then asked if it was not done.

"No," answered mother, "not quite yet."

"It seems to take a long while to make a slice of bread," said Johnnie.

"Perhaps you don't know, Johnnie, how long it does take," said mother.

"How long?" asked the little boy.

"The loaf was begun in the Spring," Johnnie opened his eyes wide—"it was doing all Summer; it could not be finished till the Autumn."

Johnnie was glad it was Autumn, if it took all that while; for so long a time to a hungry little boy was rather discouraging.

"Why?" he cried, drawing a long breath.

"Because God is never in a hurry," said mother.

"The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting-time shorter, and more, perhaps, to drop a good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make grain of wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that looked like wheat. Indeed, you often see ladies' bonnets trimmed with sprigs of wheat made by the milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see," said Johnnie.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a start, because the real seeds have life within them, and God only gives life. The farmer, then, neither makes the corn nor makes the corn grow; but he drops it into the ground and covers it up (that is his part), and then leaves it to God. God takes care of it. It is He who sets mother earth aursing it with her warm juices. He sends the rain; He bids the sun to shine; He makes it spring up, first the tender shoot, and then the blades; and it takes May, and June, and July, and August with all their fair and wet weather, to set up the stalks, throw out the leaves and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry his work; He does all things well."

By this time, Johnnie lost all his impatience. He was thinking, "Well," he said, at last, "that's why we pray to God, 'Give us this day our daily bread.' Before now, I thought it was you, mother, that gave us our daily bread; now I see it is God. We should not have a slice if it weren't for God, should we mother?"—*Child at Home*.

Foolish Habits.

Dr. Hall, in his *Journal of Health*, enumerates several practices of the careless people, which are sometimes as dangerous as they are foolish.

Walking along the streets with the point of an umbrella sticking out beyond, under the arm or over the shoulder. By suddenly stopping to speak to a friend, or other causes, a person walking in the rear had his brain penetrated through the eye in one of our streets, and died in a few days.

To carry a long pencil in vest or outside coat pocket. Not long since a clerk in New York fell, and a long cedar pencil so pierced an important artery that it had to be cut down from the shoulder to prevent his bleeding to death.

To take exercise, or walk for the health, when every step is a drag, and instinct urges repose.

To guzzle down a glass of cold water, on getting up in the morning, without any feeling of thirst, under the impression of the health-giving nature of its washing-out qualities.

To sit down to a table and force yourself to eat, when there is not only no appetite, but a decided aversion to food.

To take a glass of soda, or toddy, or sarsaparilla, or mint-drops, on a Summer day under the belief that it is safer and better than a glass of water.

To persuade yourself that you are destroying one unpleasant odor by introducing a stronger one; that is, trying to sweeten your unwashed garments and persons by enveloping yourself in the fumes of musk, *eau de cologne*, or rose water; the best perfume being clean and well-washed garments.

In one of Mr. Sumner's letters there has been found this pathetic remark to some one who was urging him to undertake some new duty: "You must not expect me to pump out faster than I fill up." I cited the remark to a gentleman of letters, whose daily life gives him large acquaintance with the habits of our literary men and women. He answered with a sigh, "But the American habit is to pump out all the time, without ever filling up again. Indeed," said he, "they begin with pumping, before they are filled up at all." Compare that habit with the direction given in the schools of Pythagoras, and others of the schools of Magna Grecia, and perhaps of Greece herself,—that for five years the student should say nothing. So long, at least, he was to be filling up before the pumping out began. Compare these two habits, and you have the two counter-suggestions which ought to be fit guides in an inquiry as to the habits of literary work.—E. E. Hale.

Our Sabbath School Work.

Sabbath, May 30th, 1875.
(SECOND QUARTER.)
INTERNATIONAL BIBLE LESSON—No. 9.
The Death of Eli.—1 Sam. iv. 12-18.
GOLDEN TEXT.—"Chasten thy son while there is hope, and let not thy soul spare for his crying."—Prov. xix. 18.
HOME READINGS.
Mon. 1 Sam. ii. 12-17. 7s. 1 Samuel iv.
Tue. 1 Sam. ii. 22-36. Ps. Prov. xiii. 24.
Wed. 1 Sam. iii. 11-18. Sat. Prov. xxix. 17.
Sabb. Hebrews xii. 6-11.
NOTES.
Verse 12.—There ran a man of Benjamin. Of the tribe of Benjamin.—A Benjamite. No telegraphs then. He may have been appointed by Eli for this service, or possibly was a self-constituted messenger, one of that large class that delight to tell the news, good or bad, and especially the bad. The distance ran was not far from twenty miles, northward, "Ran" in haste for the news burned within him. For one trained to marching and running, this was not a great exploit. Out of the army. Literally, out of the army, that is, the army as drawn up for battle. Came to Shiloh the same day. A note on the man's speed. The battle was probably in the forenoon. With his clothes rent and earth upon his head. In accordance with the prevalent custom of the East to express sorrow, distress. The loose outer robe, or tunic, was rent from the top, downwards. On the custom, see Genesis xxxvii. 29, 34; 2 Sam. iii. 31; Matt. xxvi. 65.
Verse 13.—And when he came, that is, to Shiloh. Lo Marking the sad emotion with which the writer announces what follows. Eli sat upon a seat by the wayside, watching. This "watching," as we soon learn, was not so much with his dim eyes, as with his ears. The statement presents him in eager anxiety for the first tidings from the army. For his heart trembled for the ark of God. Notice; not for his sons, not for the army, but for the ark, his heart trembled. As was said last week, he was a godly man, though an unwisely indulgent father. iii. 18. He well knew that Jehovah's favor was Israel's hope and salvation. He might well "tremble," lest God, thus provoked, should refuse to appear for Israel. The ark, the sign and pledge of his continuance, God might justly allow to pass away from Israel. He remembered, too, the dark prophecy which came to him through Samuel on the night of our last lesson. iii. 11-18. Besides, he was the high priest, and to him specially belonged the thought and care of it. Pityable spectacle! that venerable, helpless old man, thus sitting by the way, darkly, tremblingly foreboding. When the man came and told it, all the city cried out. Told the news. "Cried out" in horror, terror, and despair, a shriek of distress by "all the city"—universal. They of this city or village were most deeply affected, because the glory of Shiloh was the sanctuary, and the glory of the sanctuary was the ark, and the glory of the ark was Jehovah. And now Jehovah and the ark had gone, and their "house" was left to them desolate.
Verse 14.—When Eli heard the noise of the crying. The cry or shriek of "all the city." He thus seems to have been sitting alone. The people had been on the eager watch for messengers from the battle, no doubt, expecting tidings of victory.
Verse 15.—Eli was ninety and eight years old, and his eyes were dim that he could not see. Literally, his eyes stood, that is, with amaurosis, brought on by age; not the same as the word translated "dim," in iii. 2. This verse explains why he thus sat apart from the crowd. He was too old and feeble, and too blind also, to go with the rest.
Verse 16.—The man [that is, the messenger] said unto Eli. So quickly arrived to answer the anxious question. I am he that came out of the army. As above, "from the army" engagement. He wishes Eli, too blind to see him, to understand that he is the one whose report has made the outcry, and that he is giving tidings which he knows to be true, because an eye witness; that Eli can be sure that he tells the truth, and not a vague rumor.
I fell to-day out of the army. The last and latest news, hastily brought. Here is exactness, precision, certainty. And he [Eli] said, What is there done, my son? The messenger would seem, very naturally, to have paused, hesitating, dreading to say more unless bidden. He shrunk from giving what he knew would be a terrible blow to the venerable father in Israel. But that father, as a father, speaks and says: My son (a friendly address), what is it?
Verse 17.—So, the messenger answered. He has nothing but bad news to give—but he begins with that which will least shock. Israel is fled before the Philistines. Defeat. But still further, and worse. There hath been also a great slaughter among the people. Many a home broken into, or even broken up; many a widow, many an orphan suddenly made. But grief on grief, sorrow on sorrow. Thy two sons also. Hophni and Phinehas, are dead. Both sons dead, and Eli knew that the affliction had for him a meaning—definite, declared beforehand, iii. 11-18. Ah! it is not misery now complete? hope dead? No; there is something worse dreaded—that which has caused him to sit there trembling. The ark—what of the ark? And the ark of God is taken.
Verse 18.—And it came to pass. Fifty does the historian pause to introduce what follows with this weighty formula. When he had made mention of the ark. Not before. Till then, hope had kept alive, faint though it was. Till then, it was as though the news were not news. The point of interest had not been reached. But now it is reached. It is the ark, and that is taken. This stroke killed both hope and him. He fell from off the seat backward, and he died of the grief, and his neck broke, and he died. The news caused him to faint, and fall. The fall caused his instantaneous death. Such a death is ordinarily no evidence of God's special displeasure; but the word of prophecy requires us to regard this. Not as though God had disowned Eli. It was not rejecting him as a servant, but it was a chastisement, showing God's disapprobation of his mode of dealing with his sons. He had judged Israel forty years. The Septuagint reads, "twenty," but erroneously. Eli, it seems, became judge when fifty-eight years old, and was judge while the Philistines vexed Israel, 1 Sam. viii. 1-4.

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Canada, IN THE COUNTY COURT OF YORK, County of York.
In the matter of JOHN EDWARDS.
An Insolvent.
The undersigned has filed in the office of this Court a Deed of Composition and Discharge, executed by the said JOHN EDWARDS, on the thirty-first day of May next, he will apply to the Judge of the said Court for a confirmation of the discharge thereby effected.
Dated at Toronto, 24th April, 1875.
2373-3
JOHN EDWARDS,
By BEATTY, CHADWICK & LASH,
His Attorneys at Law.

INSOLVENT ACT OF 1869.
Canada, IN THE COUNTY COURT OF YORK, County of York.
In the matter of WILLIAM GALLOWAY, FRANCIS BYRNE, and ROBERT BRUCE WALLACE, individually as well as copartners trading under the name of BYRNE & WALLACE.
Insolvents.
The undersigned have filed in the office of this Court a Deed of Composition and Discharge executed by the said WILLIAM GALLOWAY, FRANCIS BYRNE, and ROBERT BRUCE WALLACE, on the thirty-first day of May next, he will apply to the Judge of the said Court for a confirmation of the discharge thereby effected.
Dated at Toronto, 24th April, 1875.
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Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

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

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

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, MAY 19, 1875.

METHODIST MISSIONARY SOCIETY

Chairmen of Districts in the London Conference will greatly oblige by closing up their Missionary accounts on the day before the opening of Conference, on which day the Accountant will be in attendance.

Chairmen of Districts in the Toronto and Montreal Conferences will oblige by securing, as far as possible, complete returns at their respective District meetings, so that no delay may occur in settling up, immediately on the assembling of Conference.

Attention is also drawn to the Resolution requiring "That the Report of the Religious State of Missions be prepared by the Superintendent of each Mission, and read in the May District Meeting, subject to the revision of that meeting."

We earnestly bespeak attention to these notices, in order that a full statement may be presented to each Conference at an early period of the session.

We will be glad to receive as many lists and remittances as possible in the interim.

A. SUTHERLAND,

JOHN MACDONALD,

Treasurers.

RELIGIOUS PERSECUTION.

The Mennonite immigrants have of late attracted considerable attention. As many of these interesting people are finding their way to this country, and are already filling up the fertile lands of Manitoba, any particulars respecting them are of interest to Canadians. It may not be generally known that many of them are escaping from a cruel and unjust persecution for religion's sake. We condense the following particulars from an interesting communication from the Rev. W. F. Flocken, of Bulgaria, recently published in *Zion's Herald*. Mr. Flocken states that during the last year hundreds of these people have come to the United States, and hundreds more mean to come. They were called Mennonites, and the reason for this emigration was ascribed to the imperial ukase, which imposed upon them military duties. I think it is but due to say that these Germans are not, all of them, Mennonites, and that the required military duty is not the only cause of their emigration. Besides the many that have already left the country, there are thousands who would like to do so, if the failure of the crop for the last few years did not prevent them. They are not Mennonites, and do not shun military service. They are members of the Lutheran, or Reformed Church, and have enjoyed religious privileges especially dear to the converted portion of them. The worldly-mindedness of many of their pastors makes them ready to accept and introduce into their parishes usages agreeable to the Russians; they also remember how the inhabitants of Livonia, Esthonia and Curland, not many years ago, were incorporated into the Russo-Greek Church, and this led them to the opinion that the imperial ukase (decree) aims not only at a civil, but a religious equalization, not very far hence, which would deprive them of their privileges as Protestants.

The means usually employed by Russia to bring into the bosom of the orthodox Russo-Greek Church such of its subjects as happened to be not of that creed, are to be seen from the reports in the European press of the conversion en masse which took place recently in Russian Poland. Of the reports before him in several languages, Mr. Flocken selects the one from the *Neue Freie Presse*, of Vienna: "It is well known that the Czar Nicholas cared but very little for the opinion of the rest of Europe, and therefore drove several millions of the inhabitants of the former province of Lithuania (the present province of Vienna), who were of the Greek-Orthodox creed, by military force into the pale of the Russo-Greek Church, exterminating the uniate without mercy. In the district of Grodna a brigade of Hussars was intrusted with this work, who acquitted themselves with the greatest possible rudeness. Next in turn were the Roman Catholic White Russians, who in a very short time became converted in a similar manner. There remained yet three hundred thousand uniates in the district of Siedlic and Lublin, which formed the diocese of Khelm."

The account goes on to say that the Russian Government found it difficult to get instruments sufficiently pliable to carry out their oppressive schemes against this people. Finally a fortuitous event came to their help. The last imperial Lieutenant of the Kingdom of Poland, the Field Marshal Count de Berg, an old man, with a heart as cold as ice, immortalized his name just a short time before his death, with a decree (grave and weighty in consequences), which he signed on the 17th of January, 1874, ordering the ministration to employ coercive military measures for the conversion of the Greek-uniate. Twenty-four hours later the decree was sent to Warsaw, the grand Tchinovnik died, and the Russian soldiery began its activity once more.

"The villages of the Greek-uniate were oppressed by quartering in of the soldiers; and as this proved unsuccessful with the villagers, the tried instruments of the Russian pedagogical science came in use so as to convince them of the necessity of their conversion. Scenes which called to remembrance the 'Thirty Years' War, became the order of the day.' The mouths of the uniates were opened by force, so that the Russian priest could give the holy eucharist. Children were taken from their cradles, and baptized according to the rite of the Russo-Greek Church. The obstinate were fined, until they had lost all they had. The blood flowed in consequence of the revolts and conflicts with the soldiers, and those that could, fled. The more

influential were marched off to Siberia, Archangel and the Caucasus, as were also the priests of the uniates, so that only twenty-six of them remain, who, with the remainder of the uniate population, numbering about 50,000 souls, to save what is left of them yet, became converted to the Russo-Greek Church through the Archbishop Joannicius of Warsaw."

THE REVIVAL MOVEMENT IN EUROPE.

The Evangelists, Moody and Sankey, have by this time entered on the third month of their campaign in London. The latest intelligence received gives no indication of any abatement in the interest. Meetings have lately been held simultaneously at the Agricultural Hall, Islington, at a new hall in Bow-road, East-end, and at Her Majesty's Opera House, Haymarket. Crowds still throng the buildings, hundreds and thousands being obliged to turn away for want of accommodation. To get admission it is necessary to go an hour before the time announced for the service. Amongst the most prominent associates of the evangelists are Mr. Stevenson Blackwood, who has been preaching at the Haymarket, the Rev. W. H. M. Aitken, whose evangelical labors at Liverpool have brought him into note, Mr. Reginald Ratcliffe, the Earl of Cavan, the Marquis of Cholmondeley, and last, but not least, the Rev. William Taylor, the "California Street Preacher." Mr. Reginald Ratcliffe has associated with him a band of earnest workers, who prosecute a well matured plan of house to house visitation through the metropolis. Their arrangements for reaching every family in London are most comprehensive and thorough, noblemen being detailed for this work in the more aristocratic districts, whilst the slums and alleys of the city are equally cared for. This is a most remarkable aspect of the revival movement. Mr. Henry Drummond, of Edinburgh, devotes himself to the specialty of conducting young men's meetings every night.

A very interesting service was lately held by Messrs. Moody and Sankey for the benefit of the children connected with the various charitable institutions of London. Between six and seven thousand children assembled. They came from shoe-black homes, news-boys' schools, boys' and girls' refuges, industrial societies, schools for the blind, schools for cripples, homes for orphans, etc., etc. We are told that "Forty-seven such Christian nurseries sent their contingents; and as the entire army rose to sing, 'Hold the fort,' the sight was in the last degree touching and beautiful. The uniforms of the several brigades, the costumes of the girls, varying from bright scarlet to black, gave a many-colored aspect to the stirring scene; and their singing was well worth walking twenty miles to hear. The galleries and spare floor-space were filled with parents and friends of the central party, with a very extensive sprinkling of juveniles, who enjoyed the treat as much as their more favored contemporaries in the body of the hall." The answers to their questions put to them by Mr. Moody surprised him, evincing careful training on the part of their teachers.

The new hall in Bow-road, above mentioned, has been erected specially for evangelistic work. It stands on a piece of waste ground near the junction of Mile End road, close to the canal. It was opened by Mr. Moody with an address to "workers;" it is constructed after the pattern of Bingley Hall, Birmingham, and is capable of accommodating from ten to twelve thousand people. On the first Sunday after the opening of this building, at three in the afternoon, it was crowded with women; and again, at eight in the evening, with men, Mr. Moody taking charge of the services. At the same time, in the north of the city, Mr. Taylor was conducting a service at the Agricultural Hall, attended by eight thousand persons. Mr. Taylor sings as well as preaches. On this occasion he gave the audience a solo, with the refrain "Why will ye die?" Amongst the audiences at the Haymarket and Islington respectively, have been seen the Princess of Wales, the Duchess of Sutherland, General Probyn, the Right Hon. J. Whiteside, Lord Chief Justice of the Queen's Bench, Ireland, and other notabilities. The right of the evangelists to occupy Her Majesty's Opera House is, it seems, being contested by the owner or lessee of a number of boxes in that building, who has filed a bill in chancery to restrain them from further occupancy of the place. Several legal gentlemen have offered their services gratuitously to defend the suit.

Outside of London, we are told that a son of the Earl of Chichester, who is Lord-Lieutenant of Sussex, has been preaching in a number of the villages of that county; whilst in Ireland, Lord Carrick has been preaching at Castle-comer and other towns. Lord Radstock, after conducting a series of services at Beresford Chapel, Waltham, has passed over to Russia, renewing his evangelistic labors at St. Petersburg. An interesting account has appeared in the *Christian* of the remarkable results of this latter nobleman's work in Russia a year ago. His ministrations were confined to the English language, and were held in the drawing-rooms of the Russian nobility, many of whom were familiar with the English tongue. In these aristocratic circles a great work of awakening was produced, many of the Russian nobles attaining to the more advanced forms of personal religious experience. Though prevented by law from leaving the Greek Church, they are now earnest, devoted, active Christians, making their influence felt through all classes of society. It is probably to confirm and extend the work in this interesting field of Christian enterprise that Lord Radstock has returned to Russia.

At the same time, intelligence reaches us of a most blessed work of God now going forward in Berlin, Prussia, under the labors of Mr. R. Pearsall Smith, of Philadelphia. Mr. Smith's success at the "Oxford meetings" of last summer, extended, as we have before noticed, from England to the Continent. Aware of this, Mr. Smith left America some time during the past

winter to labor in the countries of continental Europe. His reception, so far, has been most gratifying. Mr. Smith is said to be a man of culture and refinement. More than three thousand ministers are reported as having attended his "Conferences" in Europe. He holds meetings twice a day. Those in the morning are more select, those at night are open to all. The saloons of the German aristocracy have been placed at his service for the morning meetings. Pearsall Smith is unacquainted with the German language, and so labors under the disadvantage of addressing his audiences through an interpreter. The effects produced by his ministrations are on this account the more remarkable. "A letter from Berlin states: 'Some of the most influential pastors, whom we know to be quite ready to attack with might and main the slightest deviation from orthodox doctrine, are now the friendly supporters of Mr. Pearsall Smith. His great humility, his gentleness, the peace which is not only written on his face, but seems to communicate itself to others in producing a willingness to be taught what is unanimously felt to be a reality in Mr. Smith's own life, has silenced nearly all opponents.'

"The crowds who want to hear him are largely increasing; the meetings have been multiplied from two to four a day. The hall of the Evangelical Association, which holds 2,000 people, is only used in the morning, since it proved too small for the evening meeting, for which the Emperor has granted the use of the Garrison church, which holds about 5,000. The first meeting will be held there to-night, and another to-morrow. We greatly regret that Mr. Smith is definitely expected in Basel, and consequently not able to extend his stay with us here."

"When the Emperor was asked for the Garrison church, an opportunity was found of giving a short sketch of Mr. Smith's work, and the Emperor listened to it with marked interest. Countess Egloffstein, a very warm-hearted Christian; Countess Riechenbach, of whom I cannot say less; a wealthy banker, who together with his wife are very active workers for the Lord; and the Secretary of State, who holds the next place after Prince Bismarck, in the Foreign Office, opened their rooms for private meetings."

Another letter from Berlin states: "Our Emperor opened his great military church for this purpose, and the large church full of those who came to receive a new blessing from a stranger. A great many old and venerable clergymen came every night, to sit down at the feet of the layman, and to hear his simple but powerful words, because they were spoken by a man who is a believer without unbelief."

"The parting meeting at Berlin was the most blessed of all. A great many people, gentlemen and ladies, noblemen and workmen, rich and poor, came to thank him for the blessings they had received; to kiss his hand and to ask his blessing. Mr. Smith said: 'I have lost my heart in Berlin'; but a great part of his auditors will say, 'We have lost our hearts to an American—or more—a highly favored child of God.'"

BROOKLYN TABERNACLE LAY COLLEGE.

The closing exercises of the past winter's session of the Brooklyn Tabernacle Lay College were of special interest. The lower half of the college building was crowded to its utmost capacity. Dr. Talmage and the Professors occupied the platform. Two classes have been sustained during the past season, the general and the special; over four hundred students attending the general, and about sixty the special. During the year eight young men have entered on the work of the ministry, representing the Congregational, Presbyterian, Baptist, and Methodist denominations. Amongst the graduates is a man who eight years ago was an ignorant drunken rumrunner and who began his Christian life by pouring four thousand dollars worth of liquor into the gutter. On the above occasion addresses were delivered by some of the graduates, interspersed with music. The Professors also gave an account of themselves, while Mr. Talmage concluded with the following words: "We have the sympathy of the best men in the community of the various denominations. We aim to do what no secular college is doing. Some of our best geologists have never found the Rock of Ages. Some of our greatest mathematicians have never succeeded in settling the question of the gain or loss of saving or losing a soul. Some of the most gifted astronomers have never discovered the Morning Star. The sin and sorrow of the world cannot be best assuaged from the study window. We want men who have studied thirty years, and made themselves masters of all science. But we must get out of the militia. Our students are not schoolboys seeking holiday, but earnest men and women seeking their own deficiencies, and striving to overcome them, that they may do the best for the Master."

"My first charge to those who go out from us to-night is to do Sabbath-school work. The Sunday-school is the infant's Church. As goes this generation, so goes the next. Show me the track of a child's shoe, and I will show you the footstep of the coming man."

"My next word is to the women who serve as Bible readers. We want Mary for the parlor, and Martha for the kitchen, and Florence Nightingale for the hospital to bind up the wounded. There is a work for women that man cannot accomplish. Alas for the sick man who has no woman to turn his pillow. No harm can come to the woman who goes after fallen humanity. There is a Christ for every Mary Magdalene. There passes through the street to-night some poor creature with her hand on the latch of the door of hell."

"My last word is to the lay preachers. You got your call to preach when you were converted. There is no other man in the human race that can do your work. Do not be anxious about your field of work. Be ready to do anything, and do it anywhere. Be willing to command a regiment, or swab a gun, or fill a canteen. Care not for what the world says, unless it begins to praise. Then beware. There is no work for a coward. Preach a robust Gospel; not a pap sweetened with molasses. Don't be afraid of hard work. Don't be afraid of opposition. I never feel happy unless I keep

the devil stirred up a little. Above all, keep your heart full of Christ. The clumsiest thing on earth is a cold Christian trying to warm others. Care chiefly for the harvest and not for the denominational field in which it grows. That is a poor farm which raises nothing but fences. There may be rough times ahead, but Jesus died for you. Would you be afraid to die for Him? We shall all meet in the land where there will be no parting. I spell out the word Farewell in white blossoms, though there may be dew on some of the leaves."

A WORD IN REPLY.

We publish in another column two replies to our "Enquiry" of two weeks ago. Instead of Bro. Sanderson being indignant because we ventured to ask for information, he ought to be obliged to us for calling attention to an important question, and giving him and those who take his view of the case an opportunity to enlighten enquiring minds. We were not alone in our perplexity. The chairmen of districts were not all agreed as to the course to be pursued. We therefore thought it quite allowable to ask for information on the point, without being considered open to the unwarranted charge of "gibbeting" the chairmen, as Bro. Sanderson mildly and courteously expresses it. We decidedly demur to such a construction of our remarks.

We have, however, been as much interested in noting the personal animus of Bro. Sanderson against the GUARDIAN and its editor, as in studying his exposition of the law. His sneering insinuation, that it is only "factious" that the GUARDIAN can be regarded, under its present management, as the organ of the Church, no doubt he intends to be a very severe thrust. But, from our point of view, it is decidedly "factious." We announced in the first editorial written after being appointed editor, that we would favor a more frank and liberal discussion of Church questions. This course has probably been unsatisfactory to a few who were educated in different ideas; but it has given general satisfaction, and we mean to continue the same course. No doubt, Bro. Sanderson thinks if the GUARDIAN were only conducted according to his views of what is right, it would be no longer "factious" to regard it as the organ of the Church. That is a very natural feeling; but far from being unquestionable. There are some people who have a weakness for fancying that they represent the Church. Their views are loyal and orthodox. The views of those who dare to differ from them are disloyal and heterodox. As Louis XIV. said of the State, they are the Connexion. Those who differ from them in their views of what is best for the Church, of course, do not represent the Connexion. But we confess that we are surprised that Bro. Sanderson's past experience has not saved him from any mistake of this kind.

THE APOSTOLIC OFFICE.

A correspondent writes us questioning the correctness of our statement in a recent article, that "the office of the Apostles was special and temporary. They had no successors in the Apostolic office." We do our correspondent no injustice in not publishing his communication in full, as the whole force of his objection is found in the statement that the formal appointment of Matthias in the place of Judas is at variance with our statement that they had no successors in the Apostolic office. To this we reply that the election of Matthias took place before the Apostles had received the baptism of the Holy Ghost, or had properly entered upon the duty of the Apostolic office. Though Paul was called in an extraordinary manner, "as one born out of due" time, there is no evidence that any of the Apostles had any successor, and no provision in the New Testament to appoint such successors. When James was slain by the sword of Herod, there is no indication of the appointment of any successor.

There are indications, in the special duty assigned the Apostles, that their office was extraordinary and temporary. They were the special, divinely-chosen witnesses of Christ's resurrection. It was to "the Apostles whom he had chosen," that "he showed himself alive by many infallible proofs." This qualification was also explicitly recognized in the election of Matthias. Peter said: "Wherefore of these men that have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the same day that He was taken up from us, must one be ordained, to be a witness with us of his resurrection." St. Paul recognizes the same qualification as necessary to an Apostle. He says:—(1 Cor. ix. 1) "Am I not an Apostle? Am I not free? Have I not seen the Lord?" In the work of preaching the gospel of Christ, and extending the work of the Church in the world, they were succeeded by godly men, the proofs of whose authority were their continuance in the doctrine, the work and spirit of the Apostles; but as Apostles, in what was specially the Apostolic office, they had no successors.

WORDS.

The Spelling-match epidemic has broken out in a very decided form in Toronto. Large audiences have already, on several occasions, "assisted" at these contests of literary skill. It can hardly be believed, except by those who have witnessed it, what an unusual interest these contests evoke. They are amusing and instructive, and that is a good deal more than can be said of many other forms of entertainment. If our young people are prompted to improve themselves in spelling, by these spelling-matches, they will do some good. A communication in which the words are misspelled, no matter how beautiful the penmanship, or how forcible the thoughts, makes the impression on the intelligent reader of it, that the writer is not an educated person. A misspelled word in a letter does the writer's literary reputation a serious injury. Careful observation in reading and writing is the best means of improvement in orthography. But, if it be so important that our written words be spelled correctly, how much more important is it that our spoken and written words be "right words"—words of truth and soberness." They are

the living, outward expression of our thoughts and feelings. Unless, therefore, the fountain be cleansed, the stream cannot be pure. Or, we may carry the thought further, and if it be important that the letters in a word be arranged correctly, how much more important that the deeds which make up our life be not wrong, and in violation of the higher law of our Father and King.

GENEROUS LIBERALITY.

It will be fresh in the memory of most of our readers that the late Edward Jackson, of Hamilton, though he had previously given \$2,000 to that object, left in his will the sum of \$10,000 to the theological department of Victoria College, to which Mrs. Jackson afterward added another \$10,000. It is therefore all the more gratifying to find that our departed friend has in her last will remembered the institutions of the Church in so generous a manner. In her will Mrs. Jackson bequeathed \$10,000 to Victoria College, \$10,000 to the Missionary Society, \$10,000 to the Superannuated Fund of the Methodist Church of Canada, and \$4,000 to the Boys' Home, Hamilton. This makes \$32,000 in all to the College, besides \$24,000 in bequests to other objects. By this noble liberality our departed friends, though "being dead yet speak" to the Church by their godly example. They have so used the wealth with which the Master entrusted them, that, though they have ceased to live and work on earth their influence is still felt for good.

NOMINATION AND THE BALLOT.

A correspondent sends the following enquiry: "DEAR SIR,—Will you kindly give me your opinion, through the GUARDIAN, on the following point, with reference to the Discipline of the Methodist Church of Canada? The Code (page 77) provides that the superintendent shall make all nominations to office. On page 36, in treating of the composition of the District Meetings, it is also provided that certain of the laity shall be members after having been 'elected by ballot at the previous Quarterly Meeting of the circuit.' Now if the superintendent of any circuit should only nominate one person, what would be the use of the ballot? and what becomes of the rights of the laity? Moreover, is the elevation of the hand in open meetings a proper mode of balloting?"

I have put this as an abstract question, but I am speaking of a case that has actually occurred; you will therefore readily perceive how necessary it is in the interests of our united Church that the matter should be thoroughly discussed and settled beyond all future controversy.

A. STEWARD.

It was scarcely to be expected that, in making so many changes, no instances would occur in which there would be an apparent want of harmony between what has been retained from the past, and what is added by recent modifications. The collision in this case is more apparent than real. The general rule is that the superintendent shall nominate. An exception to this usage is made in the case of electing representatives to the District Meetings, preceding the General Conference. They are to be elected by ballot. It is scarcely necessary to say, that voting by the raising of the hand in an open meeting is not what is intended by voting by ballot.

VICTORIA UNIVERSITY.

We call attention to the notice on the eighth page of the exercises connected with the Convocation of Victoria University. The Baccalaureate sermon on the 23rd inst. will be preached by Dr. E. O. Haven, Chancellor of the University of Syracuse; and a lecture on "Science" will be given on Monday evening, the 24th inst., by Prof. Winchell, of Syracuse. A lecture on "Literary Life" will be given by Dr. Geo. Wright on Tuesday evening. The Convocation will take place on Wednesday afternoon. The annual Convocation of the Literary Society will be held in the evening. Certificates entitling those attending the Convocation to railway tickets at reduced rates may be obtained from Henry Hough, Esq., Cobourg.

DEATH OF LIEUT. GOVERNOR CRAWFORD.

The death of Lt. Governor Crawford on Friday last, though not unexpected, has thrown a shadow over the community, and called forth general expressions of regret. Previous to his appointment as Lt. Governor he was for a number of years in Parliament. He discharged the duties of his high office with great impartiality, and was highly esteemed in the relations of a private life. The death of one occupying such a position reminds us that no position exempts from the common lot. Death enters the mansions of luxury as well as the dwellings of poverty. Our paper goes to press too early to give an account of his funeral, which is to be a public one, befitting the high position of the deceased.

In answer to the question of a correspondent we may say that the President of an Annual Conference is legally eligible for re-election. If the majority of the members of the Conference desire to re-appoint the retiring President, there is nothing to forbid them doing so. In the Wesleyan Methodist Discipline we had a rule similar to that of the English Wesleyan Conference, that the same person should not be President often than once in four years. But when Mr. Punshon came, to Canada it was thought desirable to be free to keep him in the Presidency longer than one year, and the restrictive rule was suspended in his case. At the late General Conference in Toronto a motion was made to enact the restrictive rule, as in force in the English Wesleyan Conference. After considerable discussion, a majority of the Conference voted in favor of leaving each Conference free to re-appoint the retiring President, or elect a new one, as the majority may determine.

The example of the professors in the University of Madrid, in protesting against the decree of Feb. 26th, requiring the submission of lecture outlines to the University rector, in order that anything anti-Papal might be stricken out, has been followed by provincial professors. Those at Oviedo and Santiago have resigned, and others would have done so had their purses allowed it. Castelar did not take advantage of the time allowed him to withdraw his resignation; but confirmed it by a long letter to the Madrid rector, in which he defended his course in the University and vigorously pointed out

the impracticable nature of the proposed censorship. Romanism is still further illustrating its absolutism by measures to compel the professors to retain their chairs and lecture at dictation.

The English Episcopal Church in Rome, of all places in the world, is Ritualistic. A correspondent of *The Rock* (London) writes about its preacher and his doings as follows: "The ritual is 'high' and the teaching 'sacerdotal.' The sermon (without text) consisted of a homily on apostolic succession, feeble as to argument and monotonous in delivery. The preacher, concluded by exhorting his travelling fellow-countrymen to direct their efforts to an internal reformation of the Roman Church (of whose errors he spoke, however, with great lenience), and not to any attempt to spread the Gospel amongst Italians without reference to that Church. Against such an attempt he specially cautioned them, saying that 'Italian Protestantism can come to no good.' And this in the face of what has been done by American and other Protestants in this very city, by Mr. Clarke and others at Spezia and elsewhere, by many earnest evangelists, even if in the preacher's estimation, legitimate 'successors of the apostles.' Distressing as it is that the Church of England should be thus misrepresented, abroad, it is doubly deplorable in such a city as this, where, if anywhere, uncompromising protest is needed, against Popish error and priestly assumption." An Episcopal Church in Rome is, on the Ritualistic theory, schismatic; so the preacher was inconsistent in holding service at all. Dr. Storrs once styled Ritualism "Warwick Castle in cake and sugar, or St. Peter's in scandling and boards," which latter comparison seems specially appropriate in this case. The Protestant element in the Church of England has lately built a new Church in Rome, where a different style of preaching is in vogue.

"A Superintendent" says he cannot reconcile the statement in one part of the Discipline, that it is the duty of the Quarterly Meeting to make an estimate of the amounts necessary for the support of the ministers and their families, with the statement in another place, that the Stewards shall be the committee to make an estimate of the amounts for the support of the ministers. We do not think there is any contradiction between the two statements. The Stewards are to take the place of the Committee on estimates, provided for in our Wesleyan Discipline. But they are to report to the Quarterly Meeting, which has power to confirm or amend their recommendation.

No better illustration of the folly of indiscriminate relief of beggars could be afforded than is furnished by a case heard before the Rugby magistrates. A young woman, named Ellen Welch, was charged with begging. She received relief at the houses of several of the most respectable residents in Rugby, but disregarding a warning by the police to cease from begging, she was locked up. In her possession was found a post office savings bank-book showing deposits of money made by her at Birmingham, Walsall, Aston, and lastly at Rugby on the day of her arrest. She was committed for a month's hard labor.

The Rev. J. H. Johnson, M.A., raised \$650 in Yorkville last week for the Endowment Fund of Victoria College, and has not completed his canvass there. It will be remembered also, that several large subscriptions were obtained there during the canvass of Toronto. Altogether Yorkville is likely to do well for this great connexional project. Brother Johnson has raised for the College, by subscription, this year, \$23,000, besides spending nearly three months in collecting the subscriptions of the previous year. Adding the \$31,000 raised last year, his subscription list foots up the sum of \$54,000.

The general public of the city and eastern suburbs are respectfully informed that two successive lectures will be delivered in the two churches in the Leslieville Mission during the present week, upon "Manitoba and the great North-West," by that eloquent returned missionary, the Rev. Peter Campbell, both lectures beginning at the hour of 8 p.m.; the one in the Don Church, on Wednesday (this) evening, the 19th, and the one at Leslieville on Thursday, the 20th. Entrance fee, 10cts. Avails to make up the large circuit deficiency. Those who go may expect a great deal for very little money.

PAINTFUL NEWS.—We deeply regret to read the following paragraph in the telegraphic despatches of Monday's daily papers: "Information has reached Winnipeg from the Saskatchewan that a son of Missionary McDougall has been shot dead in an altercation over a horse trade. Deceased was son-in-law of Kenneth McKenzie, M.P.P." We doubt not this refers to a son of the Rev. George McDougall, our Missionary to the Saskatchewan, who is at present in England. We profoundly sympathize with brother and sister McDougall in this sad affliction.

We regret to see announced the sudden death of Peter Pearce, J.P., of Norwood. He was killed on the roof of a building, which he was having repaired. His loss will be deeply felt in the community, as he was a prominent and active man, both in municipal and Church affairs. He was a delegate to our late General Conference. We deeply sympathize with his bereaved family, as we have known Mr. Pearce intimately for over thirty years.

A number of resolutions of Quarterly Meetings, referring in grateful terms to the past services of their ministers, are unavoidably laid over to make room for matter of more general interest. We have also omitted some prepared editorial articles to make place for the interesting letters of Bro. Bond and Bro. Withrow. Bro. W. writes from the S. S. Convention at Baltimore. We learn from a private note that the occasion is one of very great interest.

We have received a specimen copy of the *Weekly Liberal*, a well got up 8 page paper. Particulars, as to terms, will be found in our advertising columns.

VICTORIA COLLEGE ENDOWMENT.—By a misprint in the GUARDIAN the following names are credited to Orangeville instead of Albion: John Gardhouse, \$50; Isaac Walton, \$5; a friend, \$5. The following name was also omitted in its proper connection: Thos. Garbutt, \$15.

sage: "Amidst the plaudits of the Christian people, by a solemn decree we *conferred to Holy Mother of God the celestial privilege of Immaculate Conception.*"

The Righteous Dead.

MR. JOHN WARD.
Bro. Ward was born in Valcartier, near the city of Quebec, on the 24th of Sept., 1822. His parents belonged to the Church of England. The Rev. J. Bonland is said to have been the first Methodist minister who preached in Valcartier. Bro. Ward was converted to God and joined the Methodist Church about the year 1840. In 1849 he was married to Ellen, daughter of Mr. Topper, Ireland. In 1862 he and his family removed west, and settled in Metcalf, West Middlesex. Here he enjoyed the confidence of the Church, and the respect of all who knew him. He held the office of Recording Steward for several years; failing health alone disqualifying him for public duty. His last illness was very protracted—over two years and a half. Neither physical skill nor the patient, loving attentions of his wife and other loved ones could avail more than to prolong a life of suffering. For ten weeks before his death it was most distressing to witness his agony. He was delivered from the burden of the flesh, and entered eternal felicity on Sabbath, Feb. 14th, 1875, in the fifty-third year of his age. He was a good man; his piety was genuine, and his end was blessed. May his children all follow him as he followed Christ.
W. SHANNON.

LEVI FOSTER
Was born in the State of Ohio, Stark County, in the year 1811, and died April 10th, 1875, in Amherstburg. In a note from his son he says his father was converted to God in his youth, and has been a consistent follower of Christ ever since.

The writer became acquainted with Mr. Foster five years ago next August, and ever found him a very good friend to the Methodist New Connexion minister and Church. His home was for years the home of the ministers in their quarterly visits to Colchester Mission; a more generous welcome could not be given.

He died during his illness, and found his joy in the hope of heaven. He loved to read the Scriptures read to him, as he could not read them himself, because of the nature of his illness.

I administered the Sacrament to him a short time before his death. During this visit he very distinctly told his wife and me, much to our comfort, that the Spirit of Christ comforted his heart.

He was permitted to see any more in this life, but his widow informs me that he died very triumphantly.

The Rev. Mr. Williams, Baptist minister of Amherstburg, preached his funeral sermon to a large gathering of people. He has left a wife and large family to mourn their loss, but rejoicing at his gain.

ROBERT WALDBROOK, Esq.
Was born in the county of Wexford, Ireland, in 1778, and died in Trafalgar, May 10, 1875. In his native land he served in the king's yeomanry during the Irish rebellion; and in 1817 emigrated to Canada. In 1822 he settled in the New Survey, in the township of Trafalgar, where, with his family, he endured his full share of hardships incident to new settlers. He was an attached member of the Church of England, and for years would not hear a Methodist preacher. In 1828 he was led through curiosity to attend a camp-meeting near Palermo. The preaching, in connection with a remarkable dream, awoke him to a sense of his guilt and danger. In fear and trembling, and with bitter tears, he implored God to have mercy upon him. These fears continued for eleven months, when he thought he would go and tell the Bishop of Toronto his state of mind. Meeting with a local preacher on his way he was directed to seek mercy and pardon through Christ alone. Under the instructions of the Rev. Mr. Gatchell, his convictions of sin were deepened. He made his will, expecting that he would die soon.

He had his feelings that the men who drew the will thought he had lost his reason. His conflict became so great that he cried out, "Lord Jesus, kill or cure." In a moment he saw his sins cast into the lake of fire and his name written in heaven. He shouted aloud for joy, and called on all present to rejoice with him. In 1827 he united with the W. M. Church, and joined the class of the late John Bowler. He was a man of prayer, engaging in this exercise from three to seven days a day. At a camp-meeting in Amherstburg all doubt and fear was removed, and he felt that he was made pure and white in the blood of the Lamb. Many of the old ministers will remember his experience in the love-feast, where he never failed to testify to the efficacy of the cleansing blood. He could "rejoice evermore, pray without ceasing, and in everything give thanks." Patiently did he bear the ill of his saying, "I am in the most trying cases, 'Thy will be done.'"

The Lord's guidance and blessing were sought in the smallest matters. The last few years of his life he was prevented by physical weakness and failing sight from attending his much loved class, but, even then, he was a happy and rejoicing Christian. His last words were, "I am now at home, and I am glad to be here."

His wife, Mrs. Mary Ann, died on the 10th of May, 1875, at the age of 80 years. She was a devoted wife and mother, and her death was a great loss to the family.

His death was a great loss to the community, and his life was a shining example to all who knew him.

His funeral was held on the 15th of May, 1875, at the residence of his wife, and was attended by a large number of friends.

His remains were interred in the cemetery near the residence of his wife.

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On the 18th instant, his enfeebled constitution received an additional blow, from which it never rallied. His funeral sermon was preached by the Rev. Charles Lavelle, M.A., chairman of the district, who took for his subject, "The Christian's Inheritance," 1st Peter, 1st chapter, 3rd and 4th verses. The new church, the monument of his faithful labors, was filled to overflowing, large numbers being unable to gain admittance. The pulpit, altar rails, etc., the former scenes of his anxieties and triumphs, were draped in mourning.

On Monday last a large concourse assembled to bid farewell to their beloved pastor and friend and pay their last respects to his memory. After appropriate services conducted by the Rev. Mr. Lavelle, the melancholy cortege, headed by the members of the Maple Leaf Lodge, of which he was a member, with their mourning badges, moved toward the station to await the arrival of the train.

The Revs. W. Davis, Incumbent of St. Paul's, J. Fitchard and E. Dowers, of Wingham, Rev. Mr. Mitchell, of Kincardine, Rev. Mr. Fisher, of London, and Rev. Mr. Davey, of Brussels, acted as pall bearers. The remains were then placed on board the train, and accompanied by his immediate friends, were conveyed to Brussels, thence to Senarth, where they will be interred. —Wingham Times.

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WELLAND CANAL ENLARGEMENT.
NOTICE TO CONTRACTORS.

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Maps of the several localities, together with Plans and Specifications of the Works, can be seen at this office on and after THURSDAY, the 27th day of May next, where printed forms of Tender can be obtained. A like class of information relative to the Works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold, and for Works south of Port Robinson, Plans, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that Tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of errors—except there are attached the usual signatures of each member of the same; and further, an accepted bank cheque or other available security for the sum of from one to three thousand dollars, according to the extent of work on the section, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of Tender.

The cheque or money this sum in will be returned to the respective contractors whose Tenders are not accepted.

For the due fulfillment of the contract, satisfactory security will be required, on real estate, or by deposit of money, public or municipal securities, or bank stocks to an amount of five per cent, on the bulk sum of the Contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent, only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the contract.

This tender does not, however, bind itself to accept the lowest or any Tender.

By Order, E. BRAUN, Secretary.

Department of Public Works,
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