

# The Christian Guardian

## AND EVANGELICAL WITNESS.

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### THE CHRISTIAN GUARDIAN

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### Literary and Religious.

#### At the Gate.

"For behold the Kingdom of God is within you."

BY SUSAN COOLIDGE.

Thy Kingdom heret  
Lord can it be?  
Searching and seeking everywhere  
For many a year,  
Thy Kingdom come has been my prayer.  
Was that done kingdom all the while so near?

Blinded and dull  
With selfish sin,  
Have I been sitting at the gates  
Called beautiful,  
Where thy fair angel stands and waits  
With hand upon the lock to let me in?

Was I the wall  
Which barred the way,  
Darkening the glory of thy grace,  
Hiding the ray  
Which shined out from thy very face,  
Had shown to other men the perfect day?

Was I the bar  
Which shut me out  
From the full joyance which they taste,  
Whose spirits are  
Within thy Paradise embraced—  
Thy blessed Paradise, which seemed so far?

The vision awed:  
I seem to catch  
Celestial breezes rustling low,  
The anemone,  
Where, singing softly ever to and fro,  
Moves each fair spirit who in thy presence dwells.

Let me not sit  
Another hour  
Ere waiting what is mine to win,  
Blinded in wit,  
Lord Jesus, rend these walls of self and sin;  
Beat down the gate, that I may enter in.

—Independent.

#### Self-Culture—Illustrated by Example.

We take the following outline report of a lecture recently given in London, by Rev. John Baker, M. A., from the Methodist Recorder:

"It was recorded of the late Sir William Hamilton that he had placed in large characters in his class-room this motto: 'On earth there is nothing great but man; in man there is nothing great but mind.' That was a motto worthy of the foremost philosopher of modern times, not only for the talented and accomplished professor to hang up in his class-room, but for every student to place on his desk; the masterpiece of the Creator's works was the intelligent, reflective, responsible, immortal mind. The fabric of nature might be vast, but it knew not its own Architect; the mountain might be grand, but it knew not the Almighty Power that built up its awful grandeur; the flower might be graceful in form, but it knew not the Hand Divine that shaped and fashioned its lovely vesture; the beautiful knew not its own beauty, nor the sublime its own sublimity. What were the sun, the moon, and stars, the rocks and mountains, the winds and waters? they were unconscious of their own properties and laws. Matter could not investigate matter; flower could not observe its companion flower; star could not admire loveliness of star; and were there nothing higher than matter in existence, creation would be a splendid, appalling solitude, and amid all his works the Great Worker Himself would be unseen, unacknowledged, unadored. Man was the only true worker, as he was the only true thinker; he only could work in the Divine pattern, and in conscious harmony with the Divine plan. The more narrowly the mind was compared with other created objects, the more clearly would it be perceived that it stood alone in God's universe in its unutterable grandeur, and the more deeply would be felt the profound truth of Sir William Hamilton's great aphorism, 'On earth there is nothing great but man; in man there is nothing great but mind.' The mind was, therefore, worthy of all the discipline and culture that could possibly be spent upon it. The materials of culture had not been dealt out with a niggardly hand, they had been launched upon us with a royal bounty. Education (not introduce any new faculties into the mind; it merely unfolded and developed those already existing there. The three R's included good deal, but he thought that to educate the human mind was to teach us to think, to feel, and to act—to think rightly, to feel deeply, in order that they might act wisely, manfully, and successfully. Education could not give them the imagination of his friend the Rev. Richard Roberts, or the impetuosity of the chairman. The difference that existed amongst men arose not so much from natural superiority or inferiority as from the extent to which their abilities were cultivated. He remembered some time ago asking a rich man for a subscription towards the erection of a day-school, and he replied that he thought it was a great mistake to give the people education, and that it unfitted them for their position; all he would teach them was the

Lord's Prayer, and to touch their hat when they met a gentleman—and he believed he considered the latter part the most important. He regarded him as a petrified relic of a by-gone stratum of civilization. For good or for evil the tide of knowledge had now set in upon the general mind, and one might as well try to stop the stars in their courses or turn back the wheels of nature, as to alter this condition of things. He rejoiced that after his long slumber man was beginning to awake to the dignity of his nature, and to understand that he had not been endowed with his wondrous powers to carry them about as a child did a piece of gold, unconscious of its value; he was beginning to understand that he was not a mere clothes-horse—a mere piece of mechanism, made to eat, and drink, and toil and sleep, but a man, to think and feel, and obey God, and be happy. He wanted the young to enter upon a course of self-culture and self-improvement, which alone could redeem their names from oblivion, and give them a true respectability in that good time coming, that golden age for which all had waited so long when a man would be estimated not so much by what he had as by what he was—not according to his position, but according to his principles and his performance of them: not by his broad acres and bundles of title-deeds, railway scrip, and bank-stock—though these were not to be despised—but by his wisdom and worth. There were many illustrious men who, with but ordinary natural abilities, had climbed the loftiest summits of intellectual splendour and power. These were that son of a Saxony miner—the beggar-boy, the ballad-singer in the streets of Magdeburg—Martin Luther. It was a touching sight to see that ragged youth, who was destined to play such an important part in the future, and thrill the world with the accents of his voice—without friend or protector, shivering in the cold night air, singing from door to door, after the fashion of the poor students of those days, begging a little bread for the sake of God, and all that he might go to college and learn to read and write. The unwavering resolution and sturdy determination that inspired the boy enabled him afterwards to become the champion of the Reformation, when he made a bonfire at the gates of Wurtemberg, and flung into it the canon law and the Pope's Bull; and he was sure, if they had been in existence, he would have flung after them the Syllabus, and the Encyclical, the Vatican decrees, and all the rag and bobtail of the Papacy. Luther was a real man, a world-hero, one of the sons of Anak. Such men were wanted in the present day to fight the battles of the Lord. Three noted men of the sixteenth century, who were indebted to none but God and their own right hand, were Melancthon, Zwingle and Luther. The next name he would mention was one of our own countrymen, Sir Humphrey Davy, an apprentice to an apothecary in Penzance, whose scientific discoveries and invention of the safety-lamp had made his name imperishable. The invention of the safety-lamp had always seemed to him (the speaker) to be a striking illustration of the beneficial results arising out of the most abstract principles and laws of science; it had made accessible all mineral property; it had saved the lives of thousands of our fellow-men; it had placed in the miner's hand a talisman, more powerful than that of the story of Aladdin, by which he could utter the "Open, Sesame," and immediately the dark chamber stood open at his approach—that lamp by which the most inflammable gases were made to play harmlessly around him. He would next refer to the celebrated Sir Richard Arkwright, who rose from a penny barber to princely affluence from his discoveries in cotton-spinning. Sir Francis Chantrey, an apprentice to a carver and gilder, paved his way upward, and amassed a fortune by his own hands; he had enriched our galleries and churches with some of the finest works of art, and he was, perhaps, the greatest sculptor that our country had produced. His next reference was to the dusky tinker of Bedford—the man of open soul and loving heart—good John Bunyan, over whose thrilling writings the lettered and unlettered, the hisping, prattling child and the philosopher hang with equal fondness and admiration. That rollicking blasphemer, whose highest enjoyments at one time were the rabble and the drunken frolic, and who had fair to reach no higher destiny than that of the chief of all the drunken sots, when the grace of God touched his heart, not only became a follower of Jesus Christ, but expanded intellectually, and his "Pilgrim's Progress" had become one of the most popular of uninspired books ever written, and his name would be handed down from generation to generation in the mansions of the noble and the cottages of the poor. Next among the constellation of intellectual stars, the true kings of the earth, he would mention the name of Samuel Johnson, who used to walk along Fleet-street with a few halfpence in his pocket and breakfasted upon a pennyworth of bread and milk. His wardrobe was also very scanty, and he could only afford to pay visits on one day of the week, which was marked in his calendar as the "clean shirt day." (Laughter.) But he was a mighty king in the world of letters. His works were little read now-a-days by those who read nothing but novels and trumpery fiction, but those critics who nibbled at him would have been cut into silence by one glance of his withering scorn; one stroke of his critical sledge-hammer would have pulverized them into the nothingness of their own insignificance. (Laughter.) James Watt was a Glasgow mechanic; Stephenson, his worthy successor, was a collier lad at fourpence a day and his victuals. So

with Shakespeare, who had no generous patrons to take him by the hand, and many others. Then there was David Livingstone—the African explorer, a man the influence of whose life lifted up a whole nation into a trustful confidence in the white man and the white man's religion, and filled the entire continent with a fragrance as of a king's garden. No truer hero, no greater man, no representative of the British name and influence, was more worthy of a place in Westminster Abbey. (Cheers.) He was a factory operative in the neighborhood of Glasgow, who saved sufficient from his earnings to obtain a college education, and by his industry qualified himself to be both a physician and a missionary. His travels had opened the interior of Africa, and would probably lead to the extinction of the atrocious curse of slavery. In conclusion, the lecturer said all present should endeavour to cultivate their own minds, not because the eyes of the world were upon them, but because it was good in itself, and would bring its own reward; they must strive for a character, live for a purpose, so that when they died they might not be like one whose name was written in water, but like Sir Christopher Wren, who slept amid his own grand works, whose tomb was the creation of his own genius, who lay in the midst of the most splendid temple in our land, and the inscription upon whose tombstone was "If thou askest for his monument, look around." (Applause.)

#### The Thunder of the Vatican.

The power of excommunication arrogated by the Roman Church becomes vividly brought before our eyes in connection with the singular correspondence recently carried on between Dr. Vaughan, the so-called "Bishop of Salford," and Mr. Henry Petre, who has publicly signified his dissent from the Vatican Decree. In his third and final canonical warning, "X. Herbert, Bishop of Salford," acting in the capacity of "guardian of the faith for my flock," urges not alone the "fatal and eternal consequences" accruing from stubbornly refusing to receive certain modern and novel tenets propounded by the last Ecumenical Council, but assures the dissentient member of his communion that "your soul is in a position of the greatest peril," at the same time reminding the contumacious recalcitrant that "should you persist in the rejection of the definitions referred to, no alternative will be open to me but to inform you officially of the last penalty of the Church thereby incurred."

On the established authority of the Pontifical Romanum we find three degrees of excommunication recognized—namely, the major, minor, and anathema. The major form—excommunication—requires, as in the instance of Mr. Henry Petre, a written sentence from a bishop after three admonitions have been given. The minor is contracted simply by having communication, orations, litanies, viaticum, et comedendo, with those who have been cast out of the fold. The anathema is the heaviest penalty of all. Ordinarily it is pronounced by a bishop attended by twelve ecclesiastics, each of whom holds a lighted candle in his hand. After a solemn service has been performed at the high altar, during which curses are read from the Leviticus, the prelate delivers his sentence, adjudging the offender to be "anathematizatum et damnatum cum diabolo et angelis ejus et omnibus reprobis in aeternum ignem," upon which denunciatory words the Missal is closed, and the candles dashed down and extinguished, each being meant to symbolize the light of truth and heaven being extinguished in the offender. One of the earliest Councils—that of Eliberis—passed a sentence of minor excommunication upon all those who had absented themselves from the services of the Church during three successive Sundays. Even in a canon of Basil we discover that a light sentence of excommunication was used against trigamists, not persons who had married three wives at once, but one wife after the decease of another. These offenders were obliged to perform penance for five years, during which period they were restricted from taking part in certain devotions of the faithful. Half this period they were to attend the services of the Church as "hearers" merely, and the other half as "co-standers," until they were once more received into strict communion. Indeed a canon of Gregory Thaumaturgus regards as fit subjects for minor excommunication those who detained the goods of their brethren—which goods had been lost during the incursions of the barbarians—under the false pretence of having found the same. During primitive times neither gifts nor oblations were received from persons who had, by their malpractices, incurred the Church's ban. Nor were intermarriages suffered to be contracted with such, while their very books were not only prohibited from being read, but were actually burned.

In times of gross ignorance and superstition the Pope reigned supreme over the minds and consciences of men. Accordingly they made good use of "the power of the Keys." Not content at times with fulminating the heaviest thunders of the Vatican against Kings and Princes, absolving their subjects from their natural allegiances, they have even gone so far as to pronounce "interdicts" against countries. It was wont to be regarded as the direst calamity that could happen to a city, a province, or a nation, for the curse of the Church to be pronounced upon the same. When a Pope launched his anathema people mourned and kingdoms quaked.

The first "interdict" was pronounced against France A.D. 998, by Gregory V., the motive being that King Robert had refused to put away his lawful consort. However, the poor monarch had finally to succumb to the will of a Pontiff who, more like a god than a man, ruled this world at his pleasure. The like mandate was likewise promulgated against England by Innocent II., in consequence of King John refusing to pay the tribute of Peter's Pence, which from a gratuity became transformed into a right, and was claimed by the Popes as such. King John had, moreover, aggravated his contumacy by rejecting the Papal authority to nominate prelates to English bishoprics. But, like to Robert of France, John of England was forced to become subject to Rome. Upon accepting the grievous yoke laid upon royal shoulders by a foreign despot, the Sovereign was rewarded by receiving back his kingdom as a Papal fief. Of all countries Germany suffered most from interdicts, a circumstance of which Prince Bismarck is not unmindful, judging from the policy he adopts and the attitude he assumes towards Pius IX. and his foreign legates. Indeed Germany has occasionally been disturbed by revolution, directly brought about by excommunication of her legitimate Sovereigns. It used to be a kind of playwork for the successors of St. Peter to pass sentence of excommunication upon royal personages, and for very slight causes. Witness the Bull of Paul III., issued in 1553, against Henry VIII., and those of Paul V. in 1670, Gregory XIII. in 1580, and Sixtus V. in 1585, against Queen Elizabeth. In the Bull for completing the canonization of Pius V., A.D. 1712, amongst a variety of other divine virtues and graces, it is averred of him that he manifested "unhesitating zeal in striking with his dread anathemas the impious heretic Elizabeth, the pretended Queen of England, the slave of shameful vices, as a heretic, and a favorer of heretics, absolving her subjects from their allegiance, and depriving herself, by Pontifical authority, of her pretended right to the throne of England." The last instance of the excommunication of a monarch occurred in 1809, when Pius VII. fulminated this dire instrument of condemnation against the Emperor Napoleon I. Not only were potentates and others of minor rank deprived by the Papal ban of all Christian rites—even of Christian burial and fellowship—but it was regarded as no crime were anyone disposed to take their lives. Hence, in a canon of Urban II., we find it stated, "We do not consider as homicides those who, burning with zeal for the Catholic Church against excommunicated persons, happen to have killed any of them." [47, c. 23, v.] Strange to say, this still forms part of the Canon Law of the Roman Church. The truth is that at the present day Papal excommunications, whether they take the form of anathemas or interdicts, or be of a milder nature, are of slight concern to the Europe of the present day. Protestant countries especially can afford to despise them, regarding them but as so much wasted wind. Now that the infamous Syllabus has dealt freely in maledictions, which are as freely hurled against all civil societies alike, the Vatican thunder has no more terrifying sound than the buzzing of a bee. We simply heed them not; while we are inclined to pity the decaying source from which they emanate.—Morning Advertiser.

#### English Notes.

Not since Southey wrote the life of Wesley has any Episcopalian clergyman written the biography of a Wesleyan minister until now that Richard Watson Dixon, M.A., has written the life of his father, Dr. James Dixon. Dr. Dixon's son-in-law was requested to write it soon after the Doctor's decease; but that gentleman, after some time, transferred the task and its responsibility to the minor Canon of Carlisle Cathedral; and it was well for the name and character of the Doctor that such a transfer was made. His son-in-law, Mr. Jackson, is an excellent and worthy man, but he has not the literary taste and culture of Mr. Dixon. No such charming biography has been given to the public by the Wesleyan Book-Room for a very long time. It is written with admirable ability. Dr. Dixon was a great man. The book discloses a fact not very widely known, viz.—that when Dr. Dixon returned from his official visit to the United States, the Wesleyan Conference did not give him an opportunity of delivering his report, which was a decided and manifest, if not an intended, insult to the Doctor and his mission. The biographer represents Dr. Dixon to have been a Tory in his political views and sympathies. He was a Conservative, but not so decidedly pronounced as his son represents him. When in fullest sympathy and accord with his subject, he had few peers on the platform, and not many equals in the pulpit. He was slow, sometimes hesitating in his utterance, but when he warmed up and caught the inspiration of his theme he was truly eloquent. Some of his platform efforts were unrivaled. He lived to a ripe old age, respected and honoured by the Church he served so faithfully and so long; and his name and worth are enshrined in one of the most interesting and attractive biographies it has been our privilege to read for a long time. The University of Edinburgh has just conferred the degree of D.D. on the Rev. Wm. F. Moulton, M.A., a professor in the Wesleyan College at Richmond, and a member of the Revision Committee. I am not aware that that University ever honored a Wesleyan minister in a similar way before. In recognizing Dr. Moulton's at-

tainments it has paid itself a compliment, and the University is as much honored as Dr. Moulton. Dr. Moulton entered the ranks of the itinerancy in 1858, and for ten years was Assistant Tutor in Richmond College. In 1868 he was appointed Classical Tutor in the same Institution. His attainments are rich, ripe and varied; and, being quite a young man, he will yet receive honor upon the scholarship of Methodism.—Cor. of N. Y. Methodist.

#### Gladstone on Pius IX.

This is Mr. Gladstone's masterly and impressive review of the Pope's life:  
A provincial Prelate, of a regular and simple life, endowed with devotional susceptibilities, wholly above the love of money, and with a genial and tender side to his nature, but without any depth of learning, without wide information or experience of the world, without original and masculine vigor of mind, without political insight, without the stern discipline that chastens human vanity, and without mastery over an inflammable temper, is placed, contrary to the general expectation, on the pinnacle, and it is still a lofty pinnacle, of ecclesiastical power. It is but fair towards him to admit that his predecessors had bequeathed to him a temporal polity as rotten and effete in all its parts as the wide world could show. At the outset of his Pontificate he attempted to turn popular emotion, and the principles of freedom, to account in the interests of Church power. As to ecclesiastical affairs, he dropped at once into the traditions of the Curia. He was and is surrounded by flatterers, who adroitly teach him to speak their words in telling him that he speaks his own, and that they are the most wonderful words ever spoken by man. Having essayed the method of governing by Liberal ideas and promises, and having, by a sad incompetency to control the charger he had harnessed to his car, become—to say the least—one of the main causes of the European convulsions of 1848, he rushed from the North Pole of politics to the South, and grew to be the partisan of legitimacy, the champion of the most corrupt and perjured sovereignties of Italy, that is to say, of the whole world. Had he only had the notions of a free press and of free opinion, valuable to us all, but to Sovereigns absolutely priceless, and the indispensable condition of their truly useful knowledge, it might have given him a chance; but these he denounces as impiety and madness. As the age grows on one side enlightened, and on another sceptical, he encounters the scepticism with denunciation, and the enlightenment with retrogression. As he rises higher and higher into the regions of transcendental obscurantism, he departs by wider and wider space from the living intellect of man; he loses province after province, he quarrels with Government after Government, he generates schism after schism; and the crowning achievement of the Vatican Council and its decrees is followed, in the mysterious counsels of Providence, by the passing over, for the first time in history, of his temporal dominions to an orderly and national Italian kingdom, and of a German Imperial Crown to the head of a Lutheran King, who is the summit and centre of Continental Protestantism. But what then? His clergy are more and more an army, a police, a caste; further and further from the Christian Commons, but nearer to one another, and in closer subservience to him. And they have promised him "The Infallible," and they have promised he shall be made "The Great." And, as if to complete the irony of the situation, the owners, or the heirs, of a handful of English titles, formerly unclaimed, are now enrolled upon the list of his most orthodox, most obsequious followers; although the mass of the British nation repudiates him more eagerly and resolutely than it has done for many generations. Such is this great, sad, world-historic picture. Sometimes it will happen that, in a great emporium of art, a shrewd buyer, after hearing the glowing panegyric of a veteran dealer upon some flaming and pretentious product of the brush, will reply, "Yes, no doubt, all very true; but it is not a good picture to live with." So with regard to that sketch from the halls of the Vatican, which we have endeavored faithfully to present, we ask the reader in conclusion, or ask him to ask himself, "Is it a good picture to live with?"—The Quarterly.

#### Fruits of the Gospel.

The Western Christian Advocate sums up the evidence of the success of the gospel as follows: "And what has been its work? What fruits has it borne to attest its origin and power? How has it influenced the course of human history, of civilization, and faith and morals? The gospel, wherever it has had the opportunity to work, has always elevated and refined and blessed. On the lowest plane, that of political economy, Christianity is a success. The Christian nations are the prosperous nations—the only prosperous ones. But the gospel works on higher planes than that. It makes men enlightened, just, merciful, chivalrous, and good. The gospel fosters culture of all kinds, and is itself the highest form of culture. Colleges, schools, libraries, art galleries, and other public educators, are found only where Christian civilization extends. Christian law, Christian institutions, Christian respect for women, are things incomparably in advance of all that has been practised or even imagined elsewhere. Before Christian law, 'all men are equal,' and have certain inalienable rights, among which are life, liberty, and the pursuit of happiness. Missionary and Bible Societies, asylums, hospitals, sanitary commissions, and the innumerable forms of organized charity or benevolent effort, are Christian institutions. There is nothing like them outside of Christian life and movement. But it is in the power of the gospel for moral culture, its power to mould character, that its success is best exemplified. Where, but in Christian lands, and among Christians, can goodness be found? Professor Seeley develops this argument for the success of Christianity in most striking form: 'Compare the ancient with the modern world; look on this picture and on that.' In all the heathen world there are scarcely one or two men to whom we might venture to apply the epithet holy. But no one will deny that in Christian countries this higher-toned goodness, which we call holiness, has existed; and few will maintain that it has been rare. There has scarcely been a town in any Christian country, since the time of Christ, where a century (Why not say a year, Professor Seeley?) has passed without exhibiting a character of such elevation that his mere presence has shamed the bad, and made the good better, and has been felt like the presence of God himself. And if this be so, has Christ failed? (Ecce Homo, Chapter 14.) May we not safely multiply Professor Seeley's guarded instances a thousand fold, and then fall far short of the truth? Such are the results of the gospel in this world. But it is only when we carry vision across the gulf, and see whether all this tends, see to what eternal life and bliss the gospel has lifted, and yet lifts, the millions that have trusted in it for salvation, that we can fully appreciate its redemptive power, or judge of its success, or pronounce its inestimable worth to the eyes of men. Our Saviour Jesus Christ has abolished death, and brought life and immortality to light through the gospel."

#### One Sermon.

Jonah was but one man, and he preached but one sermon, and it was but a short sermon as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent and convert. This was the first fruit, the effort, and the good that his sermon did, that the whole city, at his preaching, converted, and mended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great seriousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Nineveh shall be destroyed!" It was no more. This was no great curious sermon, a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not here marvel these Ninevites cast not Jonah into prison? that they did not revile and rebuke him? They did not revile him nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—Bishop Latimer, 1530.

#### Freedom of Worship in Spain.

An occasional correspondent of the Times, writing from Madrid, January 4th, says: What will be done as regards freedom of worship it is idle to speculate; in fact, I think this question will be one of the rocks on which the Government will split. Two or three of its members are said to belong to the Extreme Papal party, and they will struggle hard to make their views prevail. Senor Canovas himself has liberal views on the subject—in fact, it is no breach of confidence to tell you that in a conversation I had with him a day or two only before the Army pronunciamiento, when I am quite sure he did not think the restoration so close at hand as it has proved to be, he told me he and those who thought with him would wish to leave the question of religion just where they found it. They were quite content not to interfere with it, but to leave it as it is dealt with in the Constitution of 1869, which provides that the nation shall sustain the clergy and worship of the Roman Catholic Church as the Church of the State, but that all Spaniards and foreigners



## The Family Treasury.

### The Emigrant's Song.

First Verse by DR. MACKEY; Second and Third Verses by T. B. SPURGEON.

Far, far upon the sea,  
The good ship speeding free,  
We on the deck we gather young and old;  
And view the flapping sail,  
Swelling out before the gale.  
Full and round without a wrinkle or a fold;  
Or watch the waves that glide,  
By the vessel's stately side,  
Or the wild seabirds that follow through the air;  
Or we gather in a ring,  
And with cheerful voices sing,  
Oh! gaily goes the ship when the wind blows fair.  
Far, far upon the sea,  
With the sunshine on our face,  
We forget not all the blessings of the past;  
And remember, though we roam,  
What we owe to our good home.  
In whose sheltering care our childhood's lot was cast  
And through we now go forth.  
East and west and south and north,  
We'll uphold the good name of our forefathers won;  
We'll be honest, bold, and true,  
And do well whatever we do.  
And keep a conscience clear as the noonday sun.  
Far, far upon the sea,  
With thankful hearts and free,  
To a warm Canadian welcome we repair;  
Still beneath the banner brave,  
That can ne'er float on a slave,  
Oh! gaily goes the ship when the wind blows fair.  
Far, far upon the sea,  
Between none the less are we,  
Because we seek the good Dominion's coast;  
One good Queen pure and true,  
Rules the old land and the new,  
The Sabbath songs are sung,  
By the old land and the young,  
And to each the good Book speaks the word of truth;  
So we'll never slight the word  
Of the land that gave us birth,  
Though we give the broad new land all our strength  
and youth.  
Far, far upon the sea,  
Or where our country be,  
We strive to fill the years with work and prayer;  
Then on both sides of the tide,  
Men will speak our name with pride;  
Oh! gaily goes the ship when the wind blows fair.

### One of the Sorrows of Life.

Many a volume has been written about the love of parents, the love of mothers, its enthusiasm of hope and fancy, its adorations of the unworthy, its agony for the lost; but I do not remember that any one has ventured to touch on a still more terrible view of the subject, the disappointment, for example, with which such a woman as I have attempted to set before the reader—a woman full of high aspirations, noble generosity, and, perhaps, an unwarrantable personal pride, all intensified by the homely circumstances of life around her—sometimes looks upon the absolutely commonplace people whom she has brought into the world. She, too, has had her dreams about them while they were children, and all things seemed possible—while they were youths, with still some grace and freshness of the morning veiling their unheroic outlines. But a woman of seventy can cherish no fond delusions about her middle-aged sons and daughters, who are to all intents and purposes as old as she is. What a dismal scene of failure must come into such a woman's heart while she looks at them! Perhaps this is one reason why grandfathers and grandmothers throw themselves so eagerly into the new generation, by means of which human nature can go on deceiving itself. Heavens! What a difference between the ordinary man or woman of fifty and the ideal creature which he or she appeared to the mother's eyes at fifteen! The old people gaze and gaze to see our old features in us; and who can express the blank of that disappointment, the cruel mortification of those old hopes which never find expression in any words?—Mrs. Oliphant.

### The Bible.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless, but nevertheless it is invaluable for its wise and wholesome counsel to the race of Adam: "A nation would be truly happy if it were governed by no other laws than those of this blessed book. It contains everything needful to be known or done. It gives instruction to a sinner, authority and directions to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as the lord of his household, and the wife as mistress of the table—tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience on children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servant to obey, and promises the blessings and the protection of the Almighty to all that walk by this rule. It gives directions for weddings and burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter. It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the rights of the first-born, and shows how the young branches shall be left. It defends the rights of all, and reveals vengeance to every defaulter, over-reacher, and trespasser. It is the first book, the best book. It contains the choicest matter, gives the best instruction, affords the greatest degree of pleasure and satisfaction that we have ever enjoyed. It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come. It settles all matters in debate, resolves all doubts, and cures the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to Him, and sets aside all other gods, and describes the vanity of them and all that trust in such; in short, it is a book of laws, to show right and wrong, of wisdom that condemns folly and makes the foolish wise, a book of truth that detects all lies and confronts all errors, and it is a book of life that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetoric, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist and exercises the wisest critic.

It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best that ever will be signed.

### Faith in a Personal God.

We live in a day when faith in a personal God, as the Maker, Sovereign, and Saviour of the world, is doubted by some and denied by others. But this is true, that none of those schools and thinkers who are seeking to take away God from us, as a great first cause, have been able to offer us anything that is competent to take His place. No atomic theory, no nebular hypothesis, no doctrine of evolution or development, no dogma of necessity or chance, can ever bring satisfaction and strength to a mind that considers this great world of matter and of spirit, and asks, Whence came it all? And if this be so in the mere world of thought and theory, how much more is it so in the every-day world of practical life? This is more than a mere speculative question to me, whether this word Jehovah has any real meaning. I live in the actual world; my home is here; my work is here; my responsibilities are here; my burdens, my trials, my discipline—all are here. I want to know if I am to do my work, bear my burdens, meet my trials, and undergo my discipline alone? Do I live in a fatherless world? Am I an orphan in the universe? Is there no being from whom I came, whom I resemble in my highest nature, whose care I enjoy, whose providence watches my path, who feels an interest in me, and can make all things work together for my good? The world around me suggests such a Being; the world within me repeats the suggestion; the idea is instinctive to my mind, in its healthiest and most vigorous state. I find all the history of the world full of this idea; I find it in all literature, in all religion—everywhere I look, I seem to see this great word Jehovah staring me in the face. I accept it as the only satisfactory answer to the instinctive inquiries of my intellect, the only adequate solution of the problem of my moral consciousness, the only comforting ministrations to the wants of my heart, the only source of peace to the tempests of my soul. Jehovah, God, the Maker, Ruler, Saviour of the world.—From Dr. E. P. Rogers' *New Year's Discourse*.

### Remarkable Incident.

Some years ago I was present at a duel that was fought between a young man of the name of MacLoughlin and another Irishman. MacLoughlin was desperately wounded; his second ran up to him, and thought to console him with the intelligence that his antagonist had also fallen. He only replied, "I am sorry for it if he is suffering as much as I do now." I was struck by the good feeling evinced in his reply, and took an interest in the fate of the young man. He recovered, and a few years after my interest was again powerfully excited by hearing that he had been arrested on suspicion of having murdered his father-in-law, his mother's second husband. He was tried and found guilty on the evidence of a soldier who happened to be passing in the middle of the night near the house in which the murder was committed. Attracted by a light which gleamed through the lower part of the window, he approached it, and through an opening between the shutter and the frame was able to look into the room. There he saw a man in the act of lifting a dead body from the floor, while his hands and clothes were stained all over with blood. He hastened to give information of what he had seen; MacLoughlin and his mother were apprehended, and the former, having been identified by the soldier, was found guilty. There was no evidence against the woman, and she was consequently acquitted. MacLoughlin conducted himself throughout the trial with determined calmness, and never could be induced to acknowledge his guilt. The morning of his execution he had an interview with his mother; none knew what passed between them, but when they parted he was heard to say, "Mother, may God forgive you!" The fate of this young man made a deep impression on me, till time and passing events effaced the occurrence from my mind. It was several years afterwards that I one day received a letter from a lady (a very old and intimate acquaintance) entreating that I would immediately hasten down to the assistance of a Roman Catholic priest who was lying dangerously ill at her house, and the symptoms of whose malady she described. Her description left me doubtful whether the mind or the body of the patient was affected. Being unable to leave Dublin, I wrote to say that if the disease was bodily the case was hopeless, but if mental I should recommend certain lenitives, for which I added a prescription. The priest died, and shortly after his death the lady confided to me an extraordinary and dreadful story. He had been her confessor and intimate friend, and in moments of agony and doubt produced by horrible recollections, he had revealed to her a secret which had been imparted to him in confession. He had received the dying confession of MacLoughlin, who, as it

turned out, was not the murderer of his father-in-law, but had died to save the life and honor of his mother, by whom the crime had been really committed. She was a woman of violent passions; she had quarrelled with her husband in the middle of the night, and after throwing him from the bed, had dispatched him by repeated blows. When she found he was dead she was seized with terror, and hastening to the apartment of her son, called him to witness the shocking spectacle and to save her from the consequences of her crime. It was at this moment, when he was lifting the body and preparing to remove the bloody evidence of his mother's guilt, that the soldier passed by and saw him in the performance of his dreadful task. To the priest alone he acknowledged the truth, but his last words to his mother were now explained.—Greville's *Memoirs*.

### Mission in a Coal Mine.

There was a gentleman who lived in a part of the country where coal is dug, and one day he thought he should like to see a mine, and he was lowered down into one many hundred feet deep. When he got to the bottom the people there looked dark and dirty, and he did not know who they were. But there was one of them who knew him, and who ran up to the place where he was standing with great glee, and said, "Oh, sir, I never expected to see you here!" It was one of the boys of his class in the Sunday-school. Having got permission to show the gentleman over the mine, the little fellow set out, and took his teacher to every part worth seeing. But he was so overjoyed at the job, and skipped along so fast, that now and then he left the visitor in the darkness till he came back to him again with the little safety lamp which was hanging from his hand. He showed the gentleman where the miners were at work, and pointed out the thick pillars of coal which were left for a time to prevent the roof from falling in. It is very likely that he took him to the stable where the horses were kept; and told him how many there were of them, and how long they had been down in that deep, dark place, and how blind they had become from not having had any use of their eyes. But at last the teacher and his little guide came to the bottom of the shaft—that is, the deep pit up and down which the coal and workpeople are drawn—and the gentleman was glad enough to see the light of day glimmering once more from the top, and had no wish to go back again through the dark diggings which he had left. But the boy had not yet shown him everything in the mine. "There is," he said to his teacher, "one more place that I must show you." But the gentleman told him he was tired and did not care about seeing anything else; yet the boy was so earnest that he consented to go. In a short time he found himself in a large, gloomy-looking cavern, where there was a single candle burning very dimly in that dark place. "Here," said the boy, "we have our prayer-meetings," and then he showed the visitor several seats cut out in the coal, upon which they were accustomed to sit while the Bible was read. And then, pointing to a box cut out of a solid block of coal, he said with evident pleasure, "Here, sir, is our missionary box!"—*Selected*.

### A Storm at Sea—The Rescue.

A terrible storm is sweeping along the wild coast of North Devonshire. The Dymouth life-boat is prepared to make its way to a foreign vessel which, at a short distance from the land, is showing signs of dire distress. The life-boat crew is complete, with the exception of one man. Young Will Carew, a Dymouth fisher lad and an expert sailor, is offering to fill the vacant place. At first he bends down gently to a woman, who stands beside him on the dreary shore, and it is his calm, brave voice that we hear above the raging of the storm.

"Mother, you will let me go?"  
The mother has been a widow only six short months. Her husband was a fisherman; he put out one bright day last spring, for the last time in a fishing boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of the sea, which his father found so pitiless.

A fierce passionate refusal rises to the woman's lips. But her sad eyes move slowly toward the distressed vessel; she thinks of the many loved lives in jeopardy within it, thinks, with a sudden pang of agonized pity, of many distant, dear homes in peril of bereavement; she turns to the boy, and her voice is calm and courageous as his own.

"Go, my son, and may God Almighty go with you, and bring you safe back to your mother's heart."

Hurriedly she leaves the beach, hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her new fear. Morning dawns again. The storm has spent itself. Suddenly the waves are tossing their angry heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Dymouth life-boat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him, from the heart nearest his own?

Beside him stands a tall, worn man; a man whom he has rescued from a watery grave; a man whose eyes, full of tenderness, never leave his own. Around the two through Dymouth villages, many hands are thrust toward the man in happy recognition.

"Who will dare to tell her?" So speaks a voice well-nigh choked with emotion.

"I will." And Will Carew makes his way through the awe-struck crowd. Another moment and he is in his mother's arms. He feels and knows for the first time the whole depth of that wondrous maternal love which Love Omnipotent has chosen as its best earthly token.

"Mother, listen. I have a tale for your ears. May God teach me to tell it right. One of the men saved last night was a Dymouth fisherman." The boy's voice is soft and grave, but it is evident that he steadies it only with a strong effort.

A fearful storm had overtaken him upon the sea, one day not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead. He arrived at the vessel's destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need; help God-given, God-directed. And—

The boy breaks down. On his knees, by his mother's feet, he clasps her hands convulsively in his, and his voice comes only through his thick sobs:

"Mother, darling, try to bear the happy truth. When your brave heart, a heart which, in the midst of its own sorrow, could feel for the sorrow of others, sent me forth last night to the rescue of the distressed, you knew not—how should you know?—that you sent me to rescue my dear father's life. God gave him to me. God has given him, mother, back to our grateful love."

Not another word is spoken. Looked in each other's arms, mother and son pour out their hearts in a flood of unspeakably happy tears.

A step is heard; the rescued man stands by his own fireside, remembering, with deep emotion, that his place there has been won for him by the skill and courage of his son.

With a cry of wild joy, the mother rushes forward, and her head finds its long lost place upon her husband's breast.

Al! Love, supreme, unutterable! Strange, indeed, are the paths through which Thy Divine wisdom leads Thy children to pure happiness! In mute reverence we bow before the mighty Tenderness, which crowns and blesses earthly love.—*Olive Leaf*.

### Somebody's Servant Girl.

She stood there, leaning wearily  
Against the window frame;  
Her face was pale, sad and sweet;  
Her garments coarse and plain.  
"Who is she, pray?" I asked a friend,  
The red lips gave a curl;  
"Really I do not know her name!  
She's some one's servant girl."

Again I saw her on the street,  
With burdened trunk along;  
Her face was sweet and patient still,  
Amid the jostling throng;  
Slowly but cheerfully she moved,  
Guarding with watchful care  
A market-basket much too large  
For her slight hands to bear.

A man—I thought a gentleman—  
Went pushing rudely by;  
Sweeping the basket from her hands,  
But turning not his eye;  
For there is no necessity,  
Amid that busy whirl,  
For him to be a gentleman  
To "some one's servant girl."

Ah, well it is that God above  
Looks in upon the heart,  
And never judges any one  
By just the outer part;  
For if the soul be pure and good  
He will not mind the rest;  
Nor question what the garments were  
In which the form was dressed.

And many a man and woman felt,  
By fortune reared and fed,  
Who will not mingle here below  
With those who earn their bread,  
When they have passed away from life,  
Beyond the gates of pearl,  
Will meet before their Father's throne  
With many a servant girl.

### An Imperial Family Festival.

The entire courtly circle of the German Emperor recently joined in a family festival in which the whole empire took a vital interest. Prince Frederick William of Prussia, the oldest grandson of the Emperor William, and heir-presumptive to the throne of Prussia and the Imperial Chair of all Germany, was confirmed as an adult member of the Church of Christ. The entire imperial family gathered in the court church, where lie the remains of the last king and his consort, to be witnesses of this solemn ceremony; and among other princely guests and relatives was the future king of England to witness the sacred confirmation of the son of his eldest sister, the Crown-Princess of Germany. The interest of the occasion was greatly heightened by the fact that this royal mother had made nearly all the textual adornments of the occasion with her own hand, showing how deep was the maternal interest which she took in the ceremony. It was the great day of honor for her first-born, and every ornament of the altar and of the house of God had been designed or made by herself; these were, in the first place, medallions in garlands of leaves and flowers, that on either side of the nave were woven into the forms of the monogram of Christ and the Trinity. The groups of palms on both sides of the nave of the church were arranged by her; the altar-cloth, of white satin, embroidered with gold, she had placed there; and the very carpet on which the young Prince stood to receive the blessing, she had worked. To this sacred spot, thus piously prepared by a mother's love and industry, the Crown-Prince led his son, wearing the uniform of a regiment of the guard, with the star and band of the Order of the Black Eagle. The sacred office was performed by the court preacher, and the part of the young Prince was made unusually impressive from the fact that his confession and Christian vows were understood to be of his own making. When the last tones of the grand old choral, "Now let all thank God," had died away, the venerable and deeply affected Emperor embraced his beloved grandson twice in his arms, and the Empress kissed him with a touching fervor, after which his parents embraced and kissed him with tears of joy. The guests then retired, while the immediate family remained to partake of the first sacrament with the Prince. This closed a most significant but simple family solemnity, and one which may tell on the history of the future.—*Ladies Repository*.

## For the Young Folk.

### A Word for the Mother.

Send the children to bed with a kiss and a smile;  
Sweet childhood will tarry at best but a while;  
And soon they will pass from the portals of home,  
May fall deeper shadows in life's weary race.

Yes, tuck them in bed with a gentle "Good night!"  
The mantle of shadows is veiling the light;  
And maybe—God knows—on this sweet little face,  
May fall deeper shadows in life's weary race.

Yes, say it: "God bless my dear children, I pray!  
It may be the last you will say it for aye!  
The night may be long ere you see them again;  
The motherless children may call you in vain."

Drop sweet benedictions on each little head,  
And fold them in prayer as they nestle in bed;  
A guard of bright angels around them invite,  
The spirit may slip from the mooring to-night.

—Living Apostle.

### What A Little Girl Did.

The conversation at dinner turned upon the progress of the work of God in that vicinity, and I was told of an instance of this kind: A lady who thought she would try to do some good called together some poor little girls on Saturday afternoon to teach them sewing. She got two or three to help her, and they gathered together quite a number of poor children whose parents did not attend church. There was present one little girl whose mother had died, and whose father kept a small store or shop. They were talking about the holy Sabbath and the wrong of doing any work on the Sabbath, and the thought took hold on the little girl's mind. They did not know who she was, but she went home, and on Saturday evening she said to her father, throwing her arms around his neck: "Father, you are a good father; I love you; but," said she, "sometimes you are naughty." "Why," said he, "what makes you talk so?" "Well," said she, "sometimes you keep your store open on Sunday, and you know you never did so when mother was alive, and it is naughty." "Why," said he, "what makes you talk that way? Who has put that nonsense into your head?" "Father, it is wrong. You know I love you," and she nestled up close to him. He tried to put her away, but she would have her arms around his neck. "Now father," she continued, "don't keep the store open any more." On Sunday morning he was restless. He didn't go to open the store as usual, and said he would wait till after breakfast. Finally he said, "My little girl, put on your bonnet and we will go to church. I will not keep the store open to-day." And he went to church for the first time in some years, and in three or four weeks that man was converted, and all through the soft, kind entreaty of that little child.—*Bishop Simpson*.

### The Boys.

BY REV. ROBT. H. WILLIAMS.

How anxiously we look upon the growing boy! What promises, what possibilities are found in boyhood. What habits and characters are forming in the boys around us. Let us group together a few facts which will show how character is formed and the work of life dimly sketched, even in boyhood.

Genius, which has been defined as an aptitude for a particular study or course of life, has had much to do with the after experiences.

Galton has given some statistics of genius which are quite interesting. Of 286 English judges, 133 had kinsmen of great eminence. These may be grouped into ninety-five families. Of these there are thirty-eight cases of two eminent men in one family; forty cases of three, and five cases of four and five; and six cases of six eminent men in one family.

Daniel Webster was so quick in learning that his mother predicted that he would become distinguished. He could learn more in five minutes than some of his companions could learn in five hours.

It is said that Nathaniel Bowditch, at the age of fifteen, made an almanac for the year 1790, containing all the usual matter.

Mozart, the celebrated musician, when only three years old, left his playthings to listen to his sister's music lessons. At five years of age he attempted to write music, and soon after became a favorite among musicians.

When Pascal was only nine years of age, he crept into the room where his father's scientific friends were assembled, to hear their conversation. At eleven he drew figures to demonstrate mathematical propositions, and at sixteen produced a famous paper on conic sections.

At eleven, Sir Thomas Lawrence took portraits. As soon as he could write, Halleck, the poet, began to rhyme.

Bulwer, the great novelist, began authorship at the age of six, and at fifteen wrote a volume entitled, "Ismael: an Oriental Tale."

When Benjamin West was at the zenith of his fame, he related to a friend that among the first of his boyish efforts were six heads in chalk, which, coming under the eye of the father of General Wayne, were purchased by him at a dollar a-piece. "West was surprised and delighted at their bringing so large a price, and this awakened in him a desire to devote himself to art as a regular pursuit during life."

Richard Whately, the great logician and rhetorician, was a poor, sickly child. Contrary to boyish experience, he never felt hungry till he was twelve years of age. He was a very shy youth, and used to say afterwards, if there were no life but the present, the kindest thing one could do for an intensely shy youth would be to shoot him through the head. But so thoughtful was this shy boy, that he used to say of many theories of government and civilization: "I went through them when I was twelve; I thought that out when I was thirteen."

Matthew Henry, the commentator, at the age of nine was able to make Latin verses and read in the Greek Testament.

Isaac Watts began the study of the learned languages at four, and composed devotional verses at eight. He had scarcely passed boyhood when his verses were sung by the congregation from printed slips, which were furnished every week.

But few have known until quite recently that Charles Dickens had lived in his own life in most of the scenes which he depicts, and which

have afforded exquisite pleasure to so many. At the age of ten he was sent out to earn his living. He was a poor little drudge at that early age. Said he: "No words can express the secret agony of my soul as I sunk into this companionship, compared these every-day associates with those of my happier childhood, and felt my early hopes of growing to be a learned and distinguished man, crushed in my breast. The deep remembrance of the sense I had of being utterly neglected and hopeless; of the shame I felt in my position; of the misery it was to my young heart to believe that day by day what I had learned and thought and delighted in, and raised my fancy and emulation up by, was passing from me, never to be brought back any more, cannot be written. My whole nature was so penetrated by the grief and humiliation of such considerations, that even now, famous and caressed and happy, I often forget in my dreams that I have a dear wife and children,—even that I am a man,—and wander desolately back to that time of my life."

Benjamin Franklin struggled up out of the most unpromising circumstances. He rose superior to every difficulty, and commenced a life of usefulness when a boy, making ballads and circulating them in the streets of Boston.

Ruskin speaks of the instinctive awe, mixed with delight, which he had, even when a child, in the contemplation of nature. He says: "There was a certain indefinable thrill, which made me shiver from head to foot."

These examples are sufficient to show the power genius has to form the character, and to indicate the work of life.

They illustrate the words of Watts:  
"I must be measured by my soul;  
The mind's the standard of the man."

And also the words of Dryden:  
"What the child acquires  
The youth endeavors and the man acquires."

### A Boy's Adventure With a Tiger.

About thirty years ago the members of a circus company were exhibiting in the city of Boston, and a youth about sixteen years of age, who was very fond of natural history, every day paid a visit to the entertainment, attracted by the display of a large collection of wild animals. He was particularly interested in watching the maneuvers of a very fine Bengal tiger, who by its restless movements showed its disapprobation of the confinement it endured, and he took delight in annoying the captive brute, who roared with impotent rage, and by the flashes of its malignant eyes and the display of its deadly fangs indicated what its tormentor's fate would be if at any time he should be in its power. One morning he visited the menagerie before the usual hour of the performance, and finding no person at the ticket-taker's office, he entered the room where the animals were confined. Advancing to the cage of the tiger, to his great surprise he perceived that it was empty; and, without thinking of the danger he incurred, his curiosity prompted him to enter the cage, and endeavour to realise how the creature felt when it was a captive. Fortunately for him, he closed the door of the cage when he entered, and the instant after he had fastened the bolt, he perceived the tiger protruding its head from behind some boards that were placed at the back of the menagerie. With a roar of malignity and triumph the fearful brute advanced to the cage, and, inserting one of its paws between the bars, endeavored to seize the youth and drag him to his fate. The poor boy was so overwhelmed with horror at the dangerous position in which he had placed himself that he was unable to call for assistance, and could only press himself as closely as possible against the back part of the cage. He then perceived with terror that the fore paw of the animal reached within two inches of his dress, which the infuriated beast endeavored by every means in its power to grasp with its claws. Trembling with horror and despair, the boy pressed himself as far back as possible, and seemed almost to flatten himself against the back of the cage; but in spite of his utmost attempts to compress himself into the smallest possible compass, the tiger by a sudden movement of its paw managed to grasp his jacket with one of its claws, and dragged the unfortunate youth towards the bars. When the tiger had dragged him within a few inches of the bars the cloth of the jacket gave way; and, in consequence of the force the tiger was exerting, the sudden separation of its claw from the dress caused the fore paw to be withdrawn from within the bars of the cage, and the boy availed himself of the opportunity to press himself once more against the back part of the den. The ferocious brute finding itself baffled in the attempt to again clutch the boy, uttered a low menacing growl, and then commenced to walk slowly around the room—all the time casting malignant glances upon the boy—its eyes gleaming with baleful light, and seeming at times to flash with sparks of fire. Suddenly it crouched to the ground, and then sprang at the bars of the cage with such fury and rage that it seemed to strike the cage like a thunderbolt, and then rebounded from the iron bars as a football rebounds from a rock. The boy now believed himself of a penknife he carried in his pocket, and determined to defend himself. Opening one of the blades, he calmly awaited the attack which the maddened animal evidently intended to make; and as soon as it protruded its paw again into the cage he struck at it with all his force, and drove the pointed blade into its flesh, which it penetrated to the bone. When the brute felt the pain of the wound it uttered a yell of mingled rage and agony; and the keepers hearing the noise rushed into the room, and immediately realizing the situation, they sent for one of the performers, who was a circus rider from South America, and who had been in the habit of capturing wild horses on the plains of the South. The rider hastened to the menagerie, bringing with him his lasso, which was a strong string or rope about thirty feet in length, and with a loop at one end. This he threw over the head of the tiger, and drawing it tight around its throat almost strangled it, and the keepers getting a large net drew it cautiously over the now helpless beast and easily secured it. The boy was soon released from his perilous position, his curiosity being fully gratified. He never again was desirous to know how a tiger felt when it was confined in a cage.—*Pictorial World*.







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## Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, FEB. 17, 1876.

### THE CANVASS FOR 1875.

We trust our friends in all parts of the country are vigorously pushing the canvass to extend the circulation of the GUARDIAN. No department of our work is more important than the dissemination of sound religious literature, such as the GUARDIAN supplies. From many quarters we receive expressions of approval respecting the character of the paper, which are very gratifying. Our brethren will remember that the competition for the handsome prizes offered for the highest numbers will close at the first of March. Any brother wanting specimen copies of the paper, to use in canvassing, will be supplied by sending for them to the Book-Room. It has been asked, if no difference will be made between country circuits with a sparse population, and towns where subscribers can be more easily obtained. We freely admit that one agent may have had more labor in getting five subscribers than another has had in getting ten. But it would be utterly impracticable to recognize these degrees of difficulty in awarding the prizes. We hope to hear of a rapid advance during the next ten days. Let all our subscribers whose subscriptions have expired, renew without delay. And let no one be offended because his paper is stopped. All are treated alike in this respect.

### "THEORY AND PRACTICE."

Our neighbor, the *Canadian Baptist*, in last week's issue makes an allegation against the consistency of Methodists, which displays a good deal more disposition to find fault with the teaching of Methodism than ability to maintain the charge of inconsistency so gratuitously preferred. The *Baptist* alleges that the Methodists strongly maintain common grace, as opposed to salvation by the special grace of personal election, which "personal favoritism" they are charged with regarding as unscriptural and dangerous. But it is declared by the *Baptist* that while this is their theory and doctrine, Methodists themselves are witnesses that the doctrine of election by personal election does appear as a fact in the history of their own Church; and that not even Baptists hail the manifestation of that doctrine with more gladness than the sons of Wesley. Now, let us examine the proof, by which it is attempted to sustain this charge. Two wicked men, Jack and Tom, go to a Methodist meeting to make fun and disturb the worshippers. The word spoken by the preacher takes hold upon Tom, and convinces him of guilt; he seeks and finds pardon. Jack defiantly resists the appeals of the gospel, and remains a wicked sceptic to the end. The Methodist Church where this happened made no charge of "personal favoritism" against God, no insinuation that God had acted unjustly in the case; but it called forth from the godly Methodists songs of thanksgiving and praise; and prayer that the Lord would repeat the manifestation till every sinner in the neighborhood was converted.

Now, for the life of us, we cannot see how the charge of inconsistency is sustained by this story, even though told with Calvinistic coloring and phraseology, to make it do duty as evidence of the doctrine of election and reprobation. If the Methodists are never guilty of any greater inconsistency than this, they are truly a peculiar people. If these Methodists preferred no complaint of "personal favoritism," and "no insinuations that God had acted unjustly in this instance of one being taken and the other left," was because they did not believe that God had acted unjustly in the matter, nor that the man was saved as a matter of "personal favoritism." There was not a true Methodist in that congregation who believed that the man who was lost was lost because God withheld from him by his sovereign choice the necessary grace of true repentance, such as he gave to the man who was saved. How does the fact that one man accepts the gospel offer and is saved, and his companion rejects the same offer and is lost, prove that he that was saved was saved because he was the object of a special Divine choice? or that he who was lost was lost because God did not choose to save him? It proves nothing of the kind. True, the Editor of the *Baptist* says: "The grace shown towards Tom was no common grace—it was special and sovereign. He tried to resist it, but he was like a speared whale, he could not get rid of it." But it is the *Baptist*, not the Bible, which says this. It is the unsupported assumption of the very point to be proved. We would venture to remind the *Baptist* that its asserting the truth of a dogma does not remove it out of the region of question and doubt. It cannot be shown that the Divine influence which Jack resisted was not as powerful as that which Tom yielded. And if, as the *Baptist* assumes, Jack was not saved because he was not the subject of personal election, and therefore did not receive the saving grace given to Tom, then it was not his fault that he was not saved. Equally weak and unwarranted is it to assume that it is inconsistent in Methodists to thank and praise God for the salvation of a sinner, unless they believe that salvation is by the personal election of God to eternal life. Is there nothing to be thankful for, except we believe that those who are saved are saved by irresistible grace, and that those who are lost are lost

because God did not choose to save them, and consequently withheld from them special saving grace? May we not consistently thank God for the gift of His Son, by whose death we have life? May we not consistently thank Him for the grace of His Spirit given to enable a sinner to repent and believe on Christ? This does not imply that no praise is due for grace which may be given, unknown to us, to those who reject his salvation. May we not consistently give glory to God for every instance in which he vindicates his faithfulness by fulfilling those promises which offer mercy to all who come to Him by faith in His Son? Is it either rational or scriptural for our Calvinistic brethren to assume that responsible beings, made in the image of the Divine freedom, intelligence and immortality, and endowed with grace to fulfill the divinely appointed conditions of salvation, must be regarded as creatures with powers so limited, as to be incapable of acts worthy of praise or blame, or else God is robbed of the glory of man's salvation? God is not glorified by our denying to men the freedom of choice with which their Creator has endowed them. Man's moral power is a gracious ability, and therefore reflects honor on Him who bestows it.

We are compelled to regard the *Baptist's* article as disingenuous as well as inconclusive. Referring to the alleged inconsistency of those Methodists, who rejoiced over a sinner who repented, it is asked: "If the principle of personal election is false and dangerous, why does it call forth so many thanksgivings and praises?" Now, the editor of the *Baptist* knows very well that the "principle of personal election," as understood and taught by Calvinists—which is the question at issue—does not call forth the thanksgiving of Methodists. Is it candid to intimate that it does? Is there any just right to assume that expressions of thankful joy to God, for the salvation of a sinner, are equivalent to an admission of the truth of the dogma of Calvinistic personal election and reprobation? Had the prodigal son in the gospel, after being forgiven and restored, no cause for thankfulness, because his father did not go and bring him home by irresistible force from the far country of his degradation?

### SCIENCE AND RELIGION.

It seems probable that it is in the field of science rather than that of philosophy, ecclesiastical authority, historical inquiry, that the battle of the Evidences must be fought in this generation. There has unhappily grown up an at least seeming antagonism between the systems of divinely revealed and humanly discovered or scientific truth. This has resulted partly from the extreme tenacity of traditional interpretations of Scripture, and the frequent dogmatism of scientific theorists. A little more unprejudiced examination of evidence on the one hand, and a little less positive assertion of unproved theories on the other, would often reconcile apparent discrepancies between them. The scientists are at least as much to blame for the supercilious manner in which they brush aside the statements of revelation wherever they do not happen to jump with their often hastily formed hypotheses, as the theologians are for adhering to received interpretation after sufficient evidence of its error has been adduced.

The scientists have not yet solved all the mysteries of the universe. And there are mysteries that they never can solve. "There are more things in heaven and earth than are dreamt of in their philosophy." They cannot put the human soul in a crucible, nor lay bare the moral nerves with the scalpel, nor analyze they ever so cunningly, can they discover the ultimate principle of life. And, in the presence of that August and Infinite Being, Almighty, All-wise, Omnipresent and Eternal, whose ways are past finding out, science should, like the seraphim, veil its face in lowly adoration. This is the spirit in which one of its most brilliant exponents, the distinguished astronomer, Mr. R. A. Proctor, concludes his speculations as to the origin and destiny of the universe. "Science," he says, "is in presence of the old, old mystery; the old questions are asked of her—'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? And science answers these questions, as they were answered of old—'As touching the Almighty, we cannot find him out.'"

Very different from this devout spirit is that in which another scientific writer, though of far inferior reputation as an original investigator and discoverer, has approached the discussion of the relations—the conflict he calls it—between science and religion. There is in his volume an arrogance of tone that is strikingly opposed to the reverent spirit of the great father of the modern scientific method, the illustrious Bacon, and to that of its most eminent exponent, Sir Isaac Newton.

We are surprised to learn, on the authority of the N. Y. *Christian Advocate*, that Dr. Draper is the son of an English Wesleyan minister, and once a pupil in the school provided for the sons of Wesleyan ministers. We regret that he has not a more filial regard for the faith of his fathers, in which he was himself reared. He seems also ungrateful to the land of his birth, deliberately ignoring the labors of some of her most distinguished scientific discoverers, while parading the inferior merits of American investigators.

In the discussion of religious questions especially, he seems to be affected with mental strabismus, seeing only that which makes in favor of his theory, and being blind to all that makes against it. For instance, he attributes the marvellous progress of civilization in the United States during the last hundred years exclusively to the influence of science, and contrasts it with the prolonged mental darkness of Europe during the middle ages, the result, he asserts, of the prevalence of the theological spirit. "But it occurs to us that the religious spirit of the Pilgrim Fathers and the later influences of the Methodists and the other religious bodies of the United States are an element in the development of their civilization. And during the dark ages the medieval Church was the

great conservator of what light and knowledge there was in the world.

As another illustration of Dr. Draper's inconsequent reasoning, we think he misinterprets the history of the times, when he asserts that the growth of imperialism at Rome, favored, indeed, led, he says, to the adoption of monotheism instead of polytheism as the national religion (p. 35). About divine honors were paid to the deceased, and even to the living emperor, he was only one out of many gods. We all acknowledge the corruption of Christianity under the Constantines; but it is a gross perversion of fact to say that it became a mere amalgamation with paganism. "It was incorporated," says our author, "with the old Greek mythology. Olympus was restored, but the divinities passed under other names. Views of the Trinity, in accordance with Egyptian traditions, were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on a crescent moon, reappeared. The well-known effigy of that goddess, with the infant Horus in her arms, has descended to our days in the beautiful artistic conceptions of the Madonna and child. . . . Pagan observances were everywhere introduced. The Roman liturgy, the chief ensign of the augurs, became the criterion." (47, 48.)

Now our antagonism to popery must not betray us into injustice, or into a perversion of history. That system is a corruption of Christianity, not a mere amalgamation of a few Christian teachings with Paganism. We hesitate not to affirm that in the account our author has given he is an unsafe historical guide. The criterion was unquestionably the symbolical shepherd's crook, indicative of the pastoral office of the primitive bishops. The art and inscriptions of the Roman catacombs bear testimony to the infinite contrast between the Christian Church even of the fourth and fifth century to the pagan society around it.

Of St. Augustine, the great Doctor of the West, one of the subtlest intellects the world has ever seen, whose severely logical religious system has shaped the belief of millions and is potent in the world to-day, and who, says Dean Milman, "of all Christian writers since the apostles, has maintained the most permanent, extensive influence," our author says, "His works are an incoherent dream." (P. 60.)

It is evident, therefore, that whatever weight may be attached to Professor Draper's scientific teachings, his conclusion on history and theology must be accepted *cum grano salis*, and a pretty large grain at that. For instance, he asserts that "Polytheistic ideas have always been held in repute by the Southern European races; the Semites have maintained the unity of God." We have only to think of the 30,000,000 gods of India, and of the varied Asiatic polytheisms, to perceive the unscientific hastiness of this generalization. And even in Arabia, where, according to our author's philosophy, "a vast sandy desert impresses man with the idea of the oneness of God," the Mohammedan Monotheism supplanted the worship of the 360 idols of the Caaba. He yet represents the doctrines of Mohammed, whose labored apologist he becomes, as springing from his revulsion from the Christian doctrine of the Trinity, and the worship of Mary. He also absurdly states that Mohammedans number one-third of the human race (p. 8), and falls into other gross misstatements and exaggerations of matters of fact.

It will not be by such disingenuous and one-sided mediation as Dr. Draper's that the breach between Science and Religion will be healed. His manifest unfairness will only tend to make it yawn more widely. The full and final reconciling of the apparent antagonisms between the two must be the joint work of devout scientists and scientific theologians. This result may not be attained for generations to come, but we will not in the meantime give up the Gospel of God's grace, whose divine and saving power our souls have felt, for the uncertain and frequently contradictory speculations of science "falsely so called."

In corroboration of this estimate of Dr. Draper's literary status, we may quote the following passage from a review of Tyndall in *Blackwood's Magazine*: "The truth is, that Draper's volumes, although not without a certain merit, are not of such solid value as to warrant the use made of them. Especially are they deceptive in their one-sided and unsifted accumulations of details, and their thin and partial vein of generalization." Years ago, too, the *Westminster Review*, which is in hearty sympathy with Dr. Draper's sceptical philosophy, characterized his grouping of historical facts so as to agree with and illustrate his historical theory, as a kaleidoscopic arrangement, which a slight turn of the instrument would cause to fall into another and diametrically antagonistic form.

### CHANGE OF NAME.

Our Bible Christian brethren are again agitating for a change of their denominational name. The following resolution, bearing on this proposal, was passed at the last English Conference of that body:—"That the Connexional Committee be requested to consider at their October meeting whether the Connexional Name can be changed by the Resolution of the Conference, as expressed in the letter of the Lord Chancellor, now read; and if so, the subject is to be brought before the Quarterly Meetings during the year, and the next District Meetings of Adelaide and Melbourne, and the next Canadian Conference, that the Conference of 1876 may be prepared to take decisive action in the matter." In keeping with the provisions of the above resolution a circular has been issued by the Executive of the denomination, in which the following just reasons are urged in favor of the proposed alteration:—"1. All Christians are Bible Christians. The term in this sense is used by several eminent writers. As it is thus rightly used, it cannot consistently be appropriated by any one section of the Church." 2. There are different bodies of religious people called by the same name, and the Denomination has often been associated in the minds of others with some of these with whom they have no sympathy, and to whom they claim no relationship. 3. It has often been found to be very prejudicial to our interests in entering new spheres of labor. 4. It is not in any degree descriptive of our relation

ship to the Methodist Churches." Another letter has also been received by the Executive, from the Lord Chancellor of England, in which he says: "That reflection has not produced any change of opinion as to the feasibility of the matter, nor do I indeed see that I can add much to what I have already written to you about it. It seems to me there is only one thing which could interfere with your right to change your name, viz., some provision forbidding it in your Deed of 1831. If there is no such clause, you have a perfect right to take the proposed step. I am sorry I cannot weigh more carefully what I have written, but I really do not believe that further consideration would in any way alter the opinion passed by me upon this question so interesting to you."

### PETITIONING FOR PROHIBITION.

We call attention to the communication of Brother E. Clement in another column. The Christian Churches of Canada are only half awake to the evils of the liquor traffic. The interests of the Christian Church have suffered deeply from intemperance. If Christian men and women will not move and act in the matter, who else will do it? In many of our towns and cities the liquor sellers have become an organized association, banded together to secure by all available means the protection and extension of the traffic, whatever other interests may suffer. The question has now become sufficiently serious to demand earnest thought and effort. While we hesitate and neglect our duty, the evil is spreading.

We regret to learn, that although blank forms of petitions for a prohibitory liquor law have been sent for signature, from the office of the Ontario Prohibitory League, to the ministers of religion throughout this Province, comparatively few have, up to the present time, been received in return. The results of the recent movement in favor of prohibition have been highly encouraging. This is no time to give up the struggle.

It was not supposed that ministers generally could devote their own time for a personal canvass; but there are persons connected with every church who would undertake this work; and it was unhesitatingly assumed that all our ministers were deeply enough interested in this important movement to see that such arrangements would be made and carried out. There is no doubt that the religious community begin to recognize with alarm the ravages that intemperance is making in the land, and the stern necessity that exists for immediate and decisive legislative action to counteract that which is doing more than any other agency to injure society.

But we claim that this feeling is not represented as it should be, and does not find expression in that energetic exertion that it should. We need a stronger sense of individual responsibility, and a more decided manifestation of united action. The apathy of those who favor Prohibition is more dangerous than the activity of those who oppose it. The true feeling of the religious community is misrepresented by not being fully represented. The Church, the great teacher and guardian of public morality, should be first and loudest in her demands, and Parliament should receive a petition from every congregation in the country. It is not yet too late. The sittings of the House have only commenced, and we would strongly urge upon those who have not done so, to go to work at once, and in earnest, and send in such a protest against the iniquity of the liquor traffic, as will show our legislators that they may rely upon a cordial support in any action they may undertake towards the suppression of a system so impolitic, so unjust, and so productive of wickedness and woe. We must fight it out on this line.

### HARD TIMES IN THE UNITED STATES.

The pressure of the enforced idleness of the winter season, in conjunction with the financial stringency in all commercial circles, evidently makes it an unusually hard season for the poor in the United States, though the numbers coming from the country to New York for relief are not so great as last winter. This pressure is felt more keenly by those who are looking for genteel employment, than by those engaged in manual labor. A fact mentioned by the *Christian Union* is very significant: "A few months ago a New York firm advertised that they desired the services of a young man, who should be a good penman and have some knowledge of book-keeping; compensation would be at the rate of eight dollars per week. The advertisement appeared but, once, and in only one newspaper, but within four hours of the publication of the paper the advertiser received more than one hundred replies by mail, and the total number of replies was about five hundred. Among the applicants were many collegians, book-keepers, and experienced clerks. The hours of labor in the office of the firm in question were nine per day, with frequent night-work without extra compensation. At the same time the hod-carriers at work upon a large building in the neighborhood of the above-named firm successfully struck for more pay, being at the time in receipt of pay at the rate of twelve dollars per week, the working hours being eight per day."

This state of things cannot fail to be trying to Churches in sustaining both ordinary and special operations. In some parts of the West there is serious want and suffering. We regret to say that there seems to be considerable suffering within the lines of Methodism. Piteous appeals are being forwarded to the east from Nebraska and Kansas, endorsed by prominent ministers. Dr. W. R. Davis, presiding elder of the Leavenworth District, Kansas Conference, says of his section: "We are really in a worse condition than we were in 1869, and will be till next harvest. We must have continuous and systematic help until that time in order to save the people from intolerable suffering." If you can send me money or goods immediately, I will see that they are faithfully and properly distributed to the needy. The most of my preachers will faithfully stay at their work at all hazards, believing that the Church will not let them fall from the walls of Zion covered with rags and poverty, and their

wives and children crying for bread when there is enough and to spare among their more favored brethren."

The deficit in the missionary income for the current year is also weighing heavily on the minds of thoughtful men in the M. E. Church. How sacrificially the late lamented Dr. Eddy toiled under the painful apprehension of such falling off is known to many Canadians. We observe a recommendation in one of the influential organs of the Church to hold a missionary meeting at every station at least once a month; and that the minister in charge should make a point of bringing forward missionary intelligence at these meetings, such as is furnished in the report of the Society and through the *Missionary Advocate*. It is urged that the meetings should be devotional in tone, part of the exercises consisting of prayer for missionaries and their work. The same journal recommends a district missionary meeting, also Sunday-school missionary meetings. "Bishops and Missionary Secretaries cannot be present at many meetings, not always at the district meetings. We must make up our minds to get along without them, however grateful and valuable their services would be. And there can be successful meetings, which will produce genuine missionary feeling and proper training without their aid. The itinerant ministers are the real power in the Methodist Episcopal Church. Their faithfulness or negligence is the measure of our success or failure. Let them be true to God and his cause."

### THE "NORTH" AND THE "SOUTH."

The irritation between the "North" and the "South" continues, and is likely to, for though slavery is no more, its consequences last. What a terrible embroilment of the politics of the nation did this national wrong produce in its day, and what an entail of sorrow and social distraction is passing down from the fathers to their children by reason of it. Truly "the fathers have eaten sour grapes and the children's teeth are set on edge." Said the dying Francis Spira, "Man knows the beginnings of sin, but who can bound the issues thereof?" It is even so in this case. The end seems to be still far off. Our readers are familiar with the political complications in Louisiana, having their focus in New Orleans. Prejudice and passion have darkened the air. In the heat and dust of the raging conflict, it has been difficult to get at the facts underlying the struggle. Sufficient, however, has appeared to justify the conviction that it is simply the opening of the old sore. Indeed, it has never been closed, and we very much fear that such are the social conditions of the communities of the Southern States, that the words of the prophetic prophet have a legitimate and lamentable application to them, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Can we think this an exaggerated representation of the case, when a distinguished United States Senator lately said in his place in the Senate; that more lives had been lost through the secret organizations of the Ku-Klux and the White Leaguers during the past ten years, than had resulted from all the Indian wars and massacres of half a century back! And this aversion is sustained by the most respectable testimony. A horrible presentment truly. The North is not guiltless in this matter. For as its "dough faces" were for so many years previous to the war the chief conspirators against the peace of the nation, so since that terrible struggle no more criminal assaults have been directed against the commonwealth than have come from a class of adventurers known as "carpet-baggers." These men are the scum of Northern Society. And just as the "overseers" of the old slavery regime were unjustly taken to represent the tastes and general social status of the Northern people, so these scoundrel wretches, who have played the hypocrite towards the blacks for the privilege of fleecing and flaying them, are regarded by the remnants of the late slaveocracy and their partisans as the *ogres* of the North. And thus the breach, if anything, widens rather than heals.

The difficulties of the case are seriously complicated by the unlimited franchise which has so suddenly come into the hands of the freedmen. It is out of this arrangement that the "carpet-baggers" have made so much capital to themselves. By an unprincipled demagoguism the blacks have become a prey to their unblushing and self-seeking schemes, and these helpless dupes of their new masters have been so responsive to the wire-pulling over which adventurers from the North have presided, as to awaken a disgust and hate on the part of the erstwhile dominant caste towards their late serfs unparalleled in the annals of slavery. So grave has the situation become, that we observe it mentioned—with bated breath—as a possibility of the future, that the "Leaguers" may at no distant day be strong enough to seize on the Executive Department of the national Government, as they already have on the Legislature, with perhaps no alternative but another appeal on the part of all true patriots to the arbitration of the sword, and it may be a repetition of some of the events of which Sumter was the precursor. Which—living though we do under another national banner—we pray God mercifully to avert.

### THE TRANSIT OF VENUS.

The American party engaged in observations of the transit of Venus have been very successful. Thirteen photographs of the phenomenon were taken by the astronomers dispatched to Russia, sixty in Japan, and a hundred and thirteen at Hobart Town. Professor Newcomb telegraphs that, "the nearly eighty photographs taken by the American method in Russia and Japan, combined with one hundred and thirteen taken at Hobart Town, will give us a value of solar parallax, with a possible error of not more than one-fortieth of a second of an arc. Most of the stations have been heard from, and the success has been wonderful, when we remember that the two most important regions have been Northern Siberia, in the midst of Winter, and the islands

in the dangerous Southern Ocean." A letter received from the French party who had taken up a position on Campbell Island in the Southern Ocean, gives a vivid presentment of the dangers to which some of the expeditions were exposed. Here is an extract from it: "Our first idea was to keep this ship off the coast of Campbell Island, in order that the observers might live on board; after struggling for three days against horrible weather, we at last landed, and soon perceived that it was impossible to keep the ship off the shore. The members of the expedition, seeing if the ship were to go down, they were exposed to a very serious danger, for they would be abandoned on an uninhabited island, without any means of communication with any body, decided to unload the ship and establish themselves on the island, and send the vessel away to some safe harbor. While exploring the island we found a vessel which a hurricane had thrown on shore, and were thinking of utilizing the wreck, either by breaking it up or using it as a protection. Two days after, another hurricane blew the ship out to sea, and we saw it no more."

### TACKABURY'S ATLAS OF THE DOMINION OF CANADA.

This is a large and valuable work which has been prepared with more than ordinary labor and expense. It contains over 250 pages, 14 by 18 inches, and in addition to full and accurate maps of all parts of Canada, furnishes reliable information of everything respecting the country, which any one is likely to want to know. The work contains full and accurate information respecting the Physical Geography and Topography of the Dominion; the Geology of Ontario and Quebec; the Zoology of the country; an Historical Sketch of Canada; a paper on our Educational system; a full description of Canadian Railways and Steam Navigation; the Geology of Nova Scotia and New Brunswick; Statistics of our Mineral resources; the Educational system of the different Provinces; the Climate of the different parts of Canada; a list of Railroad Stations and Distances; and an account of Villages, Cities, Post-offices, etc., of Ontario and Quebec.

But important as all this information is, the chief value of the work is its full and minute colored maps of every part of this vast country. There are colored maps of the different Provinces that constitute the Dominion; County and District maps of Ontario and Quebec; large maps of all the principal cities; a map showing the Geological formations of the country; a map of the Canadian Pacific Railway between Manitoba and Lake Nipissing; a map of the Dominion illustrating its Climatology; a large map of Canada showing the Civil Divisions; a fine map of the United States; and an equally good map of Europe.

The names of the authors of the papers on the different departments are sufficient guaranty of the accuracy of the information given. The scope and comprehensive plan of the work, and the thoroughness with which the design is carried out, will make the work a necessity for business men and all who desire accurate information about the geography, peculiarities, and resources of the country. The work is highly creditable to the enterprise of the publishers, and deserves to meet with extensive patronage from all who desire an accurate knowledge of this goodly land which God has given us as our inheritance.

### THE LATE JOHN TYNER, ESQ.

We regret to have to chronicle the death of our venerable friend John Tyner, for many years one of the most prominent and active Methodist laymen in this city.

He was born in the town of Bandon, County of Cork, Ireland, in the month of March, 1797. His early years were spent in connection with the Church of England. He was converted under Methodist preaching when about twenty years of age, and at once gave himself up to active effort in teaching and exhorting. He came to Toronto in 1826, and connected himself with the old King Street W. M. Church. For a few years he was connected with the New Connexion Church in this city. About the year 1852 or '53, he became identified with the Richmond Street Church, in which he spent the remainder of the more active years of his life. He held successively the offices of Sabbath-school Teacher, Superintendent, Exhorter, Local Preacher, Class Leader, and Steward in connection with Richmond Street and other Churches. During the closing years of his life he was a member of Queen Street Church. After an illness of the greater part of a year, he entered into rest on Monday, the eighth of February, in the seventy-eighth year of his age, having been a member of the Methodist Church for fifty-eight years. His religious experience during his last days was in keeping with his life, being of the most triumphant and peaceful character.

The "good grey head, that all men knew," will be greatly missed from its place in the Church and the Committee Meetings of the Bible and Tract Societies, of the House of Industry, and of other religious and philanthropic institutions of which he had for many years been an active member. He was frank and outspoken in manner. In upholding right and denouncing wrong, of him, as of John Knox, might be said, "He never feared the face of man." Even those who did not always agree with his views could not but respect and admire the sterling integrity and high-toned sense of honor of the brave, good man.

The London Methodist has entered on its second year of management, having proved itself thus far a worthy member of the fraternity of Methodist journalism. Prejudice at first ran somewhat high against the new arrival, under the impression that it would be a trifle extreme in its Radicalism, which has not proved to be the case. As far as we have observed, the policy of the *Methodist* has been tempered by a fair amount of Conservatism, while its columns have been open to the discussion of all reasonable proposals looking towards reform and improvement. On the subject of Methodist union our contemporary has from its first issue caught and reflected the advanced tone of sentiment and feeling that is abroad on this ques-



tion, and in entering on its second year of publication we have the following pronounced expression: "The Methodist has sought to promote the fellowship and intercommunion of all the members of the great Methodist family. The successive schemes that have occurred have now become matters of history, and very different opinions have been formed respecting them. We do not attempt to dig up the weapons of bygone strife, or to resuscitate the dying watchwords of ancient rancour and conflict. No good can come at present of such efforts, however well meant. The fire is hardly yet extinguished in some ardent hearts, and to disturb it would be to rekindle it. We desire to reconcile an estranged brotherhood. Perhaps the re-union of all the Methodist denominations in one Church is not yet possible. Difficulties that do not appear upon the surface lie in the way. Eventually, we trust, they will be overcome; but for the first step we should be glad to see representatives of all the British Methodist communities in the Wesleyan Conference, received there on the same terms on which representatives of American and Canadian Methodism stand. We hope the Conference may soon be induced to invite such representation. The question has already been ventilated, and will be again. Then, we have no doubt, the other Methodist bodies will invite to their Conferences representatives of the parent and sister Churches. This will prove a first step to that closer re-union which *The Methodist* will steadily advocate. To the fraternal feeling of all throughout the length and breadth of Methodism the Editors appeal for sympathy and support."

So great has been the demand for the *Connexional Magazine* that complete copies of the January number are already exhausted. A fresh supply will be immediately prepared and promptly mailed to new subscribers. A change in the type and make up of the latter part of each number will give space for considerable additional reading matter, and will greatly enhance the value of the Magazine. The March number will contain a portrait and sketch of the Rev. Jas. Elliott, President of the Montreal Conference, to be followed by similar portraits and brief biographies of the Presidents of all the Annual Conferences. Two valuable articles by the Rev. Wm. Cooke, D.D., of London, Eng., a distinguished New Connexion scholar and author, have been received and will shortly appear. They discuss in a learned and eloquent manner the popular heresies of the day, and furnish the best refutation of them that we have seen. Subscriptions continue to come in rapidly. Every preacher and Methodist family should have the *Connexional Magazine*. Please send your subscription at once, or send 20 cents for specimen number.

REV. W. B. AFFLECK.—The Rev. W. B. Affleck, one of the successful agents of the United Kingdom Alliance, is about commencing to fulfil his engagement to lecture three months for the Ontario Temperance and Prohibitory League. His lectures are generally received with great favor; and his Sabbath services have helped to bring the Church into more direct union with the Temperance movement. We have no doubt his lectures in Ontario will greatly promote the growth of Temperance and Prohibition principles. Mr. Affleck preaches a missionary sermon in Carlton Street Methodist Church next Sunday morning. The Rev. Robert Haxelton, Wesleyan minister from Ireland, preaches in the same place in the evening.

The Rev. George Young, in a private letter to a friend in this city, says: "I have just returned from a trip with dog-sleds to the missions of the North, travelling in all, in about six weeks, about 1,200 miles, and camping out in the snow for twenty-three nights. The thermometer, a part of the time, was more than 40 deg. below zero. We could not tell how much, as the only thermometer in Oxford House region would mark nothing lower. One, at a later date, which a clerk with us had, and when it was not so cold, registered 58. My Indians froze their cheeks and ears. I kept a shawl over mine and escaped. I got home feeling well, but in three days a sort of reaction set in, and I have been four days under the doctor's care—threatened with fever, but am better now."

We have heard indirectly from Montreal, with much regret, of the death of Mrs. David Torrance, of that city. She was an excellent Christian woman, a warm and liberal friend of our Church, and of all good and benevolent enterprises. Her death will be deeply regretted by a large circle of friends. Last week's papers also contain an announcement of the death of Mrs. Kay, widow of the late Thomas Kay, Esq., another Methodist lady, whose death is a loss to more than her own relatives. She had suffered much from ill-health for several years past. Thus, within a brief period, Mr. Campbell, Mrs. Torrance and Mrs. Kay have passed away.

In reply to a correspondent we may say that the custom of re-baptizing has never prevailed in any section of the Methodist Church. We have never heard of a case in which a Methodist minister re-baptized by immersion a person who had been baptized in infancy by sprinkling, and we deem it an unwarrantable proceeding.

We are glad to remind our readers that the missionary anniversary services will be held next Sabbath and Monday in the Metropolitan Church. These services on Sabbath will be conducted by Rev. A. Sutherland, at 11 o'clock, by Rev. G. McDougall at 3 o'clock, and by Rev. Dr. Douglas, at 7 o'clock. The Monday evening meeting will be one of great interest.

Candidates for the ministry, in the fourth year's course of study, will take notice that as Hamilton's edition of Dugald Stewart's "Active and Moral Powers" cannot be procured, the examination will be based on the third and fourth books of Walker's edition of Stewart.

We regret to have to announce the death of the Rev. James Armstrong. He died at Thorold on the 9th inst. His health had been feeble for many years. His end was peace.

## NOTES AND GLEANINGS.

Rev. Emory J. Haynes is one of the rising men in the American M. E. Church. His sermons are honored with frequent newspaper reports. Mr. Haynes has labored for three years in the Hanson Place M. E. Church, Brooklyn, New York, filling his church, and fully establishing his popularity. Under the inexorable provisions of the itinerancy, Mr. Haynes must now remove; but rumor has it that the removal will be to a church but a few blocks distant from that where he has been laboring. There is a very natural apprehension amongst the officials of the Hanson Place Church, that quite a proportion of the congregation may itinerate with their favorite preacher. Speaking of the itinerancy, we observe that Dr. O. H. Tiffany, of Washington, is to be transferred to Chicago, the pulpit which he is to occupy there being for the present supplied by the well-known Rev. W. H. Milburn, "the blind man eloquent."

Our American exchanges have for some weeks past furnished interesting notices of the late Gerrit Smith, a well-known American philanthropist. Amongst the favorable testimonies borne to this excellent man, and conspicuous amongst them, are references to his princely hospitality. But, as may be surmised, this trait was often imposed upon. On one occasion, an intolerable bore put himself on Gerrit Smith's hands until the family absolutely rebelled against extending further accommodations to their troublesome and unwelcome guest. Mr. Smith undertook to treat the case. So one morning at family worship, the host, who had conducted the preliminary exercises, knelt down with his household, their visitor being one of the company, and in the course of his prayer he asked that the "Divine blessing might rest upon this visiting brother who was that day to depart from them." This was too broad a hint for the "visiting brother" to withstand, and the family found speedy relief from the annoying intrusion.

Dr. Edward A. Lawrence writes to the *Christian Union* of a visit he paid to the Temple Church, London, the original proprietors of which were the Knights Templars, but which in 1347 passed into the hands of the legal profession. Dr. Lawrence was not at all favorably impressed with the service he attended in this church. The exercises preceding the sermon occupied an hour and a half, during which the Lord's Prayer was repeated five times, the Apostle's Creed three times, etc. Of the sermon, our critical auditor says, it had little of Gospel in it, though scholarly enough. But we are surprised to hear him state that the preacher—in a service to which none were admitted but by ticket—was guilty of some vulgar provincialisms. "In words ending in *ing* the *g* was studiously abolished, as 'blessings' for 'blessings' and 'seekin' for seeking; corresponding to another peculiarity which may occur when the text is taken from the *hights* chapter of the *Hocks*."

A German minister—the Rev. J. Krehbiel—sends over the ocean a most striking account of the interest which is being awakened in his country in the question of "the higher life." It seems that a number of Christian people from Switzerland and Germany, whilst visiting Great Britain, attended the "Oxford meetings," which were conducted by the well-known H. Pearsall Smith. Experiencing for themselves the blessedness of advanced attainments there advocated, on returning to their homes they began "to tell how great things the Lord had done for them." As the result, a similar movement has begun in "fatherland." In both the Lutheran and Reformed Churches this doctrine has now an earnest advocacy, whilst—which is yet more gratifying and significant—almost the entire religious press of Germany is represented as favoring the movement. In Basle, Switzerland, a monthly magazine, published under the title of *Das Christen Glaubensleben*, (The Christian's Way of Faith) says of this revival: "The movement is entirely free from sectarianism. It is not carried on in the interests of any particular denomination or creed. Nothing is said about the various parties, but men of all parties, denominations, and creeds, members of the State Church, Presbyterians, Methodists, Baptists, etc., take part in the meetings, and speak and bear testimony, not to their particular views and opinions, but rather to Christ; speak of faith in him, of entire consecration to him, of victory over sin, of holiness through faith. The whole work has impressed even those who at first opposed it, or at least had their doubts with regard to the matter, as being of God, and as a most merciful visitation."

The *Christian Standard* gives an interesting account of a series of religious meetings held at Montmeyran, France, toward the close of November last. There is a Protestant Church at Montmeyran whose reputation for piety has long been established. It has been blessed with a succession of pious and zealous pastors. Here the meetings of the Evangelical Alliance were held twenty-two years ago, and were followed by a gracious season of revival. This point was chosen for a reunion amongst French Christians with a special reference to the promotion of the "higher life." Theodore Monod was one of the ministers in attendance, of whom there were twenty. An unusual spirit of prayer prevailed during these services. So much so, that it was found difficult to break up the meetings. Seasons of silent prayer were especially signalled by the Divine presence. Souls were brought into the light and liberty of conscious pardon and others blessed with the knowledge of a full salvation through faith in the blood of Christ. Says a correspondent of the *Standard*: "The eagerness to profit by these gatherings manifested by the religious public of Brome and Ardiche was truly touching. The chapel of Montmeyran, holding over eight hundred persons, has been continually filled these last four days. Each morning, by every road which leads to the village, might be seen long lines of men and women who have come great distances, having started in the night. One morning, as we reached the 9 o'clock prayer-meeting, we met young men who had walked some twenty or thirty miles to come. We heard a very interesting circumstance narrated: One young man of Ardiche was so touched by the first day's meetings that he felt impelled to share with his family the good he had received; so he set out after the evening meeting, traveling part of the night on foot to his relations, the other part in bringing them to Montmeyran."

## THE RELIGIOUS PRESS.

The New York *Christian Advocate*, in a reference to the recent fiasco in American Spiritualism, says: "Spiritualism," which is fairly run out among us just now in high feather all over Europe. It is flourishing in England to such extent that its followers claim to number about three hundred thousand; and all the associations combined have headquarters in London, where they number vice-presidents, councillors, treasurers, and secretaries by the dozen—perhaps by the hundred. This delusion has also had a great run in some parts of Russia, encouraged by the Court itself. The Russians enter with great gusto into all such seeming religious follies, and the nation is virtually embarrassed with what they call their heretical sects. Hungary and Austria have also followed in the wake, and Vienna, the capital, boasts of two strong spiritualistic associations, under the lead of certain idle and crazy noblemen, who give their time and means to making converts to their creed. The matter of spiritual photography has at last reached them, and Bouquet of Paris is said to have a rare collection of "spiritual" photographs. If they have good luck, they will hear in the course of time of our high priest Owen in the pages of the *Atlantic*, and the antidote of Katie King. Thus they seem to follow in the steps of our American vagaries, as our native simpletons follow in the train of their fashions and the vices of their stupid and obscene theatricals.

The *Christian Intelligencer* holds that a genuine Catholic spirit and loyalty to that branch of the Church of Christ to which we belong are quite consistent: indeed they may not only dwell together in the same person, but it is doubtful if they ever dwell apart. The catholicity is not beyond suspicion, when loyalty to one's own Church is wanting; indeed, there is reason to doubt both, when either is very defective. He is not loyal to his own who has not a catholic spirit to the whole body of Christ; and he is not catholic abroad, who is not loyal at home. He will not be loyal to the State as a citizen, who is not true and faithful at home as a son. And good sons will always be good citizens. Why then do so many theoretically and practically under these two things which are thus consistent not only, but necessarily co-existent? A genuine love of one's own church-home is because Christ's image is there seen in the brethren, and because Christ's service can be there best done, and His honor best promoted by us. And if all that home-love thus resolves itself into love of Christ, then with enlarged views and a wider knowledge of Christ's followers, the same feelings must be exercised towards all who compose our Christian acquaintance. When these are not thus found together, under the appropriate conditions of knowledge, then defect in either proves failure to both. Loyalty at home is partisanship, where there is not catholicity. And the catholicity is little above indifference to all Christ's people, when one is not loyal at home.

The following remarks from our excellent contemporary the *Chicago Advance* are not without interest in Canada: "How much real education Roman Catholic authorities purpose to give to the masses of their adherents might be inferred from what they have given in countries like Spain and Italy, where their power has been supreme. But the *Catholic Review*, published in Brooklyn, a remarkably well-edited weekly—is very frank in its unguarded confession. In a leading editorial on Catholic Schools, the writer remarks that one danger to be guarded against is that of attempting too much, 'on the ground of a supposed necessity of competing in all ways with the public schools. And then adds, with a heartlessness that seems but little short of cruelty, that 'to read well, to write well, to be well versed in figures, is for the majority of men and women all that is needed. It is quite possible that that is all that is wanted by their ecclesiastical masters; but is that amount of education all that is 'needed' by the majority of people in an age and country like this? Protestants think not!"

The London *Methodist* refers to Dean Stanley's recent remarks on Ritualism and says: "Dean Stanley has been expressing his views upon the present crusade against Ritualism with the quiet common sense which usually marks his public utterances. In a paper read at St. John's College last week on the subject of vestments, he endeavored to show that ecclesiastical robes were of purely secular origin, and symbolized no sacerdotal or sacramental theories. He greatly deplored that these trivial difficulties should be magnified into causes of offence. He urged that the main evils of the Ritualist movement were not these insignificant dresses, but the spread of uncharitable, anti-social, and anti-national sentiments, and that the true antidote to these was, not the repression—except in cases where the peace of the parish was disturbed—of external extravagances, but the encouragement of the more Protestant elements in the Church; the determination to amend, in relation to the Athanasian Creed, the Marriage Service, the use of sponsors, and the like; the adoption of such measures as would facilitate the occasional preaching of Nonconformist ministers in the English Church; and generally the creation of a more wholesome atmosphere, in which the best parts of the High Church system might live, and the worst parts die away before a healthier, manlier tone of public feeling and clerical opinion. Had the Establishment a chance of life, it could certainly have not a sager physician than Dean Stanley."

OUTRAGES UPON PROTESTANTS IN MEXICO.—On the evening of January 26th a mob attacked the Protestant Church recently established in Acapulco by Rev. M. N. Hutchinson, Superintendent of the Presbyterian Mission. The rioters were armed with machetes and rifles. Mr. Hutchinson escaped and took refuge on a United States man-of-war in the harbor. General Mejia, commandant of the castle, ordered the troops and charged upon the mob. Four Mexicans and one American were killed, and eleven others were wounded. Amongst the latter was Mejia's adjutant. None of the rioters have been arrested. An investigation is in progress, and reinforcements have been sent to the city to protect the judge who is taking testimony.

## LITERARY NOTICES.

We have received *The New Englander*, for January, from the publisher, W. L. Kingsley, of New Haven. It contains the following articles: Central Asia, by Rev. Selah Merrill—Herbert Spencer's proposed reconciliation between Religion and Science, by Professor S. Adams—The Pardon of Power, by D. M. Means—Arnold's Literature and Dogma, by Prof. J. M. Sturtevant—Grote and Curious, by Professor L. R. Packard—Dr. Bacon's Genesis of the New England Churches, by Rev. Dr. Tarbox—The Genesis of Rights in Natural Law, by Professor E. H. Gillett—The Heroic Age of America and its Legacy, by Dr. J. P. Thompson. The notices of new books are well-written, and discriminating, and all the articles display scholarship and ability. *The New Englander* is one of the ablest of American Quarterlies, and gives prominence to the great current questions of Religion and Science. The price is four dollars a year, with twelve cents to prepay American postage. Through the liberality of certain gentlemen interested in the circulation of the *New Englander*, it will be sent for 1875 to Home and Foreign Missionaries and Theological Students, in Theological Seminaries, for \$2 and the postage.

Eight of the numbers which have appeared during the past years, which contain some of the best of the articles on Religion and Science, will be sent post free for \$2 50.

Missionary Notices of the Methodist Church of Canada, Third Series, No. 1. Mission Rooms, Toronto.

With the inauguration of the new regime of our United Methodism, a new series of Missionary Notices of greatly improved aspect, and of still wider interest than any previous issue, has been projected. The current number opens with a comprehensive account of the Missions in Newfoundland, from the pen of the Rev. G. S. Milligan, M.A., of St. John's. Revs. George Cochran and Dr. McDonald send most encouraging communications from Japan. They make a fervent appeal for the reinforcement of the Mission, the growing importance of which becomes every day more apparent. Our North-west Missions are represented by letters from Revs. J. McDougall, O. Gorman, J. H. Rattan and M. Pawcett, and those on the Pacific Coast by communications from Revs. C. Bryant and W. V. Sessmire. We hope that Superintendents will circulate these valuable Notices as widely as possible. We are persuaded that in no way will the interests of the Missionary Society be furthered more than by the diffusion of information on the character and success of its operations.

*Irishmen in Canada: their union not inconsistent with the development of Canadian National Feeling.* By J. George Hodgins, Esq., LL.D. This Pamphlet is a reprint of the inaugural address of the excellent President of the Irish Protestant Benevolent Society, of Toronto. He demonstrates, we think, his thesis, viz: that the presence of the various nationalities in Canada adds a vital source of strength to the Dominion. The profits of the work are devoted to the Benevolent Fund of the Society. Its value is enhanced by copious quotations from the beautiful national poetry of Ireland.

*The Boreas Question Book for 1875* has been received. It is so generally known that it scarcely needs any recommendation from us. It contains an outline, with questions on all the lessons for the year. Connecting links, connecting the trains of thought in the different lessons, forms an important feature. We cordially recommend it to the use of Sunday-school scholars. Price 25 cents.

*The Illustrated Annual of Phrenology and Physiology.* The eleventh number of this interesting and instructive annual is at hand. It contains several useful articles on different organs of the body; short, pithy sketches of Charles Kingsley, 'Sir George Elvey, Tyndall, Laird and other prominent men of the day. It is published by S. L. Wells, New York, publisher of 'The Science of Health' and 'The Phrenological Journal.' We have also received their annual 'Health Almanac' for 1875.

The *Bury Free Press* gives a report of a lecture by Dr. Leachlan Taylor to a crowded audience in Glenora on emigration to Canada, in which he placed all the advantages of this country as a home for the industrious. It was followed by Mr. Potts, Government emigration agent, who, in an able speech, endorsed and supplemented Dr. Taylor's remarks. The publication of the information contained in Dr. Taylor's lectures in the newspapers cannot fail to give the English people in the rural districts a better idea of the resources of Canada than they ever had before.

VICTORIA COLLEGE.—We learned from the Rev. J. H. Johnson, M.A., who was in Brantford last week, that he was succeeding well with his collecting for the Endowment Fund. The subscribers generally were fulfilling their obligations, and a considerable sum had already been received. Bro. Johnson expected to be in Brantford on Sabbath last, and after completing his work there, he would proceed to Orillia for the same purpose.

The Book-Steward has prepared a card containing a Baptismal Covenant and Full Membership Covenant, to be used on the baptism of adults or reception of members. Every member should have a copy. See business announcement.

The numerous friends of the Rev. Joseph Odery will be glad to learn that he is recovering, as favorably as could be expected, from his recent severe injury.

We learn from the *Mosford Monitor* that a very successful tea-meeting and donation party were held on that circuit in the interest of the Rev. A. Glazier, late N. C. Munster.

We are glad to note from our valued contemporary, the Nashville *Christian Advocate*, that the Rev. Dr. Sargent—who had been confined for about two months by indisposition—is convalescent.

For some cause the English Wesleyan Magazines for December were several weeks behind time coming to hand. The Editor of the *GUARDIAN* cannot conveniently act as agent for these magazines any longer. They can be ordered direct from the London Book-Room.

The protracted severe frost during the past fortnight is the general topic of remark. The snow-drifts have stopped and delayed trains in all directions.

The labors of Mr. Moody and Mr. Sankey in Birmingham were even more successful than in any former field of labor.

## REVIVALS IN THE CHURCHES.

The Rev. Thomas Brock writes from Clinton: "We are in the midst of a very blessed revival here. Scores are forward nightly seeking the Lord. The work is spreading in the town."

Rev. H. P. Bland writes: "Ever since last August, when our two first convocations took place, we have had an almost unbroken series. From thirty to forty have been received on trial, most of whom have experienced a change of heart. Our congregations are good, and finances in advance."

Brother Preston writes from Thorold: "I am happy to say that God is very graciously reviving his work in our midst. This is the sixth week of our services, and the interest unabated. Over 100 have presented themselves for prayer—many of these children of the Sabbath-school, many of them adults. I have never been better sustained by the Church, or experienced more of the Divine presence. Our services will be continued."

REVIVAL IN BRANTFORD.—We learn from a Brantford paper that the Rev. J. H. Johnson, M.A., of Toronto, preached in the Dumfries-street Methodist Church, Brantford, on Sabbath morning, the 7th inst., and in the Wellington-street Church in the evening. Both sermons were adapted to the occasion. For several weeks these churches have enjoyed a most gracious revival of religion in connection with the labors of their esteemed pastors, stimulated and increased by union services recently held during Mr. Varley's visit to the town. At the close of the morning service the Rev. Mr. Keefe received about thirty members on trial, and in the evening Rev. Mr. Langford received upwards of forty. We rejoice with these two zealous brethren in the success of their labors.

The revival services in the Methodist churches, carried on with the aid of the Rev. Messrs. Inskip and Macdonald, have continued with unabated interest. Night after night, notwithstanding the severe weather, our largest churches have been crowded by devout and earnest worshippers, and at every service interesting testimonies have been given of the converting and sanctifying power of Divine grace. The thoroughly Wesleyan theology taught by these brethren, and the admirable illustration of the subject by appropriate anecdotes or apt quotations from our Wesleyan hymns; is a marked feature in their services. They remain for the rest of this week, holding afternoon and evening services in the Elm-street Church till Wednesday evening, and in the Metropolitan Church for the rest of the week. On Thursday an all-day meeting will be held in the Metropolitan Church. Services at 10.30 a.m., 3 and 7.30 p.m. Our friends from the country will thus have an opportunity of enjoying the ministrations of these brethren, who possess in the highest degree the confidence and esteem of both ministers and laity wherever they are known.

LYNEDOCK MISSION.—Rev. William T. Turner writes: "A few jottings of the progress of our work upon this field may not be out of place. The year so far, in every department of our work, has been successful and encouraging. At Middleton Centre, last summer, our church sadly needed repairing and painting, with a new fence around the burial ground. A subscription was therefore started, a live committee appointed, and in a very short time, early in the fall, renovating and improvements to the extent of \$350 were accomplished. Rev. A. Andrews, of Tilsonburg, at the re-opening services, gave, on a very indecent night, to a small but a select audience, an interesting and able lecture on 'Climbing or Rising in Life,' leaving us free from debt."

"The most satisfactory feature of our progress, however, has been the revival of God's work at two of our appointments—Lynedock and Middleton Centre, resulting in an addition of nearly sixty members on trial. The classes at both places have been greatly quickened, and a large number of very fine young men and women have been converted and added to the Church. Heads of families have also been brought to Christ and into the Church. The presence of the Spirit of God has been very marked and gracious. Very valuable and kind aid was rendered at these meetings by several ministerial brethren, among whom may be mentioned Revs. C. Hamilton, J. Garnett, and Lever, (late N. C.) Our two last quarterly meetings have been seasons of refreshing and grace, the attendances being larger than known for many years. The missionary returns will be, I think, 25 per cent. in advance of last year."

"On the 26th of January a tea-meeting and lecture, with a social on the 27th, were held in Lynedock, for removing the debt of the church, which realized \$33. The lecture was given by the Rev. Manly Benson, of Hamilton, the subject being, 'Wonders of the Yosemite.' The theme itself is not only surpassingly sublime, but was treated in such a way by the lecturer, as to deserve former encomiums, paid by the press to his efforts. Those securing Mr. Benson's services will have an intellectual treat."

"The Psalmist's language is our language: 'Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'"

## ITEMS OF CHURCH NEWS.

On the evening of December 3rd a large number of the friends of Rev. R. Potter, of Campbellford, met at the parsonage and presented Mr. Potter with a handsome fur coat worth \$40, and gave Mr. Potter a handsome china set worth \$10. A snail-like acknowledgment was made by Mr. Potter:

A very successful tea-meeting was held some weeks ago on the Chandos Mission.

Bishop Pierce, of the M. E. Church, South, lately made an official visit to the Pacific coast, and in eighty-two days travelled 3,236 miles, held four Conferences, preached thirty-six sermons, made eight speeches, raised \$5,000 for Church purposes, and dedicated four houses of worship. No one will surely dare deny but that this Bishop belongs to the working clergy.

JACKSON SOCIETY OF VICTORIA COLLEGE.—A correspondent writes from Victoria College: "The present and prospective usefulness of our new Theological Society is full of hope and promise. The benefits already accruing to the preachers in preparation are simply incalculable."

At the recent election of officers, for the new term, some changes were made. They stand as follows: President, Rev. Professor Burwash; 1st Vice-President, J. W. Anne; 2nd Vice-President, S. Selkirk; Secretary, G. W. Calver; Assistant Secretary, J. J. Kerr; Treasurer, A. Stewart; Critic, J. Edwards; Assistant Critic, W. S. Jamieson; Reading Room Committee, Messrs. Phillips, McAlay and Burns. Leaders of Divisions, 1st Division, J. P. Boyce; 2nd Division, G. J. Kerr; 3rd Division, E. Burns.

## CURRENT NEWS.

A bill before the Maine Legislature for the abolition of capital punishment was defeated. The first train passed through the Hoosac Tunnel on the 9th inst.

A new Methodist Church at Harrison was dedicated on the 7th inst., and at a tea-meeting the following evening over \$3,000 was collected. The remains of a Mastodon of very large size were found on a farm near Dunnville, and are now on exhibition in St. Catharines.

A fire at the Shaker settlement at New Lebanon on the 8th inst., destroyed property to the value of \$70,000.

Great Western Railway freight traffic now passes by the International Bridge instead of crossing at Suspension Bridge.

The Hon. Mr. Fournier is about to retire from the Cabinet upon a judgeship, and it is expected Mr. Pelletier will be offered his portfolio.

A telegram from St. Petersburg announces that the Khan of Khiva has paid the last instalment of the war indemnity to Russia.

An active campaign against the Cuban insurgents may be expected, Captain-General Concha having taken the field in person. Reinforcements from Spain are to be sent out.

A special despatch to the London *Standard* from Heondaye reports that twelve cannon, 4,000 rifles and 500,000 cartridges for the Carlists were landed on the coast of Biscay.

A number of workmen in Montreal have been thrown out of employment owing to want of water to run the machinery in several large establishments depending upon water power.

A Berlin despatch to the *Times* says that Prince Bismarck has given intimation to any one that he intends to resign, and that he is likely to remain in office as long as his health permits.

Gen. Sheridan estimates the number of persons killed or wounded in the State of Louisiana since 1866, on account of their political opinions, at 4,256.

The cold weather throughout Ontario continues, and in many places it has been unusually severe. In New York State several persons have been frozen to death.

The deficiency of water power will be very severely felt by the Montreal factories having contracts to fill, and there is no present hope of an improvement in the situation.

The Anchor Line steamship *Alexandra*, bound from Gibraltar to New York, has reached Nova Scotia, forty days out; had to burn her topmasts and a portion of her cargo, legitimate fuel running short.

The women of Guanajuato, Mexico, in their protest against the new law abolishing convents, say, "We promise not to recognise as father, brother, or husband anybody who directly or indirectly took part in the action of Congress expelling the Sisters of Charity."

Twenty-three bishops have entered a protest in behalf of the entire Roman Catholic Episcopate of Germany against any such interference in the Papal election as is implied in Bismarck's late circular despatch.

The Bishop of Strasbourg having issued a charge to his clergy, in which he alleges that the Church is persecuted, the German authorities have seized the copies and forbidden the promulgation of the document.

Three men are in custody for the recent stealing of a safe from the office of Adams' Express Company, New York, which is reported to have contained cash and bonds to the value of \$500,000. It is believed that most of the money will be recovered.

The session of the Legislature of Newfoundland was opened on the 4th inst. The Governor's speech announces that a measure will be introduced to throw the lumbering of the colony open to all comers, and the building of a railway across the Island is recommended. The revenue for 1874 was \$880,000, about \$54,000 less than in 1873.

The *Trait d'Union*, Mexico, says: "Protestantism sustained by funds remitted from London and the United States is making an active propaganda in the Republic, and the number of Reformed Churches is increasing. Not a month passes without conflicts occurring between Catholics and Protestants."

Official despatches have been received at the Spanish Ministry of War announcing that eight battalions of Carlists made a furious attack upon King Alfonso's troops near Orteiza, making a bayonet charge; but they were repulsed with great loss. Despatches have also been received reporting other successes by the national troops.

The Carlist Committee in London, England, claim that they have intelligence that Don Carlos' troops have gained a great victory over the Alfonsists, the loss of the latter in killed and wounded being 7,000 men. The Commander also reports that Don Carlos has issued a proclamation to his troops congratulating them.

An official despatch has been received at the Ministry of War admitting that the advance-guard of the extreme left of the Alfonsist troops operating against the Carlists in Navarre has suffered a check, and stating that it was caused by the over confidence of its commander in his strength. This will have no effect upon the general plan of the campaign.

Despatches from Spain do not confirm the report of the capture of Estella by the Alfonsists. The Carlists claim that they have regained the ground they lost in Guipuzcoa, that Gen. Irujo has been compelled to abandon Zarautz and Getaria, and is hemmed in at San Sebastian, and that the Alfonsists have lost 1,200 killed in the recent engagement.

The Dragoman of the American Legation, who has just returned from Syria, where he has been investigating the outrages on the American missions, reports that the first accounts were much exaggerated. Ill treatment by the soldiers is a pure invention. The question relative to the forcible entrance into a missionary's house remains unsettled. It appears the house was American property, but was inhabited by Turkish subjects.

## MISSIONARY REPORT.

CONNECTION.—The following typographical errors and omissions appear in the list for Toronto Third Circuit, Elm Street Branch: Walter McGibbon and Wife, for British Columbia, \$2, should be \$5; Misses Higgins and Eva Godkin's Card, \$20 35, should be \$20 35; Carlton Street Branch, Hartley Dewar, \$3, should be \$2. Small sums, collected by Misses Williams and Fidler, \$2 50, omitted.

The following names were accidentally omitted from the subscription list of the Metropolitan Church in the Missionary Report for 1874: John Veitner, \$5; John Peterson, \$5; C. C. Taylor, \$4; J. L. James, \$5; W. L. Matthews, \$4; D. R. Shaw, \$2; W. Gregory, \$2. For J. M. S. Forster (\$15) read J. W. L. Forster, \$15; for B. Mallon, (\$10) read B. Walton, \$10; and for G. A. Stewart (\$2) read G. A. Eward, (\$2).



## Correspondence.

## OUR HYMN-BOOK.

MR. EDITOR.—It seems a pity that so many of our friends are in trouble about our "noble and beautiful hymns." It may be seen that this quotation is from an article on "Our Hymn-book" in the GUARDIAN of January 20th. Though the writer "has not examined the book in search of faults," yet he approaches our good old hymn 42, and substantially says, "Nevertheless, I have somewhat against thee; thy fifth stanza is faulty." The first two lines he deems "intelligible and appropriate." The other two he "cannot understand," and he has "met no person who can."

Now, if he will give us an analytical exposition of the "intelligible" part of the stanza, we will hope that in the effort he may find the key to the inexplicable part.

It may be desirable also to ordinary readers to know what is really couched in the phrase, "but the dead are fixed."

In regard to his third suggestion, it would appear from the expression "if it is not presumption to make it," the writer approached it with a degree of trembling, perhaps on account of the discovery it makes, "that our new book should contain a proportion still larger than it now contains of hymns of jubilant faith and hearty praise." Very few perhaps can be aware that our new book has really been completed; but the writer appears to consider this a fact, and that it is after all, imperfect, in that it does not contain a larger number of hymns calculated to inspire "jubilant faith and hearty praise."

Now, if it were an understood thing that all who venture to discover defects in our hymns, and to make these defects public, shall be held responsible for the forthcoming of a specific remedy, it is possible there might be more room in our ably-conducted Conference organ for intelligible and useful reading.

L. C.

## A MUSICAL NOTE—STACCATO STYLE.

MR. EDITOR.—Judging from the "bill of fare" contained in the prospectus of the new magazine, we may expect a monthly dish of intellectual and spiritual food of rare quality, pleasing variety, and anything but stinted in regard to quantity. But while all this may be true, as well as the fact that no magazine can contain everything, still, there is one article of food—both nice and nutritious—which, I think, should by all means be added. That is music. Of late a fresh impetus appears to have been given to it, and the advancement it is making is surprisingly rapid and equally pleasing. Too much importance can scarcely be attached to this delightful study. However, I don't intend in this brief note—which must be staccatoed in order to agree with its heading—to enter into an elaborate discussion on the subject of music, but I wish merely to draw attention to the omission in the prospectus, hoping the editors will give the matter a little thought, which, I am sanguine enough to believe, will be sufficient to secure their approval. They may rest assured that the popularity of the magazine will be much enhanced among a great majority of its readers by giving at least one or two pages of music in every number. Let the character of the music, including the words set to it, be of the right kind—fit to be sung by the most devoted Christian—let it be perfectly new, as a general thing (for people don't want to buy the same music in every book they purchase), and although considerable extra cost may be incurred, I have no doubt but it will pay in the end.

I remain, with best wishes for the enterprise, and a firm believer in the beneficial effects of music, yours, &c.,

## PROHIBITION AND UNITED METHODIST DIST. PETITIONS.

MR. EDITOR.—The article on Slavery in the GUARDIAN of last week reminded me of some similar articles in the Methodist Quarterly, of 1858, entitled "British Methodism and Slavery." Several sentiments they contain, and facts which they present, I think very applicable to the Temperance question, and to the duty of the Church thereto at this time. In relation to Slavery, the biographer of Wilberforce remarks: "The great intruder with which the battle must be fought, can resist only by the general moral feeling of the nation," and again, "his leader should be one who could combine and so reader irresistible the scattered sympathies of the religious classes." Mr. Wilberforce himself felt as fully as any one the truth of these principles, and so in a letter sent to the Methodist Conference, the first that assembled after Mr. Wesley's death—complimenting them on their piety and zeal, he intreated them to use their influence in getting petitions signed and presented to Parliament, praying for the abolition of the slave trade. The Conference promised to comply with his request. In later years, when slavery itself was the object of attack, among a series of resolutions introduced to the Conference by the Rev. R. Watson, was the following: "5. That the Conference fully concur in those strong moral views of the evil and injustice of slavery which are taken by their fellow-Christians of different denominations, and in the purpose which is so generally entertained of presenting petitions to Parliament from their respective congregations for its speedy and universal abolition; and earnestly recommend it to all the congregations of the Wesleyan Methodists throughout Great Britain and Ireland, to express in this manner, that is, by petitions to both Houses of Parliament from a each congregation, to be signed at its own chapel, and presented as early as possible after the assembling of the next Parliament, their sympathy with an injured nation of color, and their abhorrence of all those principles on which it is attempted to defend the subjection of human beings to hopeless and interminable slavery."

They went further in the next resolution, and recommended in the strongest manner "to the Methodist electors to give their vote and influence only to those who pledge themselves to support in Parliament the most effectual measures for the entire abolition of slavery—but the former is sufficient for the purpose we contemplate."

This is the way the Methodists responded, according to an analysis printed by order of the House of Commons, and furnished in the article to which I have referred.

Petitions. Signatures.		
Presented from the several bodies of Members, twenty-one in number are enumerated.	223	122,978
Wesleyan Methodists	1,953	229,426

From the Methodists more than double the number of petitions from all the other Nonconformist bodies put together, and nearly double the number of signatures. Says the writer of the article, "Not one pro-slavery petition went from a Methodist Society or congregation; such a thing would not have been tolerated for a moment. Every Methodist hand that could write signed for freedom; every Methodist voice cried out, 'Let the oppressed go free!'"

Accepting the foregoing facts and principles, and believing that the great interests of the liquor traffic can be successfully resisted and overcome only by the general moral feeling of the nation, and that the Conference should be the leader that should combine and render irresistible the scattered sympathies of all the Methodist people; and believing that similar recommendations and facilities offered by our Conferences to our congregations on this question, as presented in the resolution of the British Conference on the slavery question, would result in a response as hearty and unanimous as that—that no Methodist congregation would send up a petition for the continuance of the liquor traffic, that every Methodist hand

would sign for freedom from its curse, and every Methodist voice cry, "Let its wretched victims go free!" I would like to offer a suggestion on this point, and with your permission, Mr. Editor, will do so in another paper.

Yours truly,  
EDWIN CLEMENT.

## CHURCH DESECRATION.

I am glad to know we have at least one minister who is willing to speak out fearlessly and faithfully on this important subject, and I have no doubt but we have hundreds more who think and feel the same (as he). The picture drawn by your worthy correspondent, there is abundant reason to believe, is by no means overdrawn. The "election" abomination, however, is not of so recent date as he seems to think. For several years I have heard of such things being done (in other churches) but of course have not seen them. Since writing my former letter on this subject, I have received in a private letter from a brother a description of one of those churches which has for years been the scene of various kinds of entertainments, strangely out of place in the house of God. The letter was written a few days before mine was published in the GUARDIAN, and consequently without any reference to it or knowledge of it. I give an extract from his letter: "With their Christmas trees and one thing and another, the church looks like a theatre more than a church. The walls are covered with trees, pictures, poetry, pen and ink sketches, tissue paper, rags, ropes and other debris, and presents rather a grotesque appearance to the humble followers of Wesley. . . . They act more like fools than exponents of the Bible. It is disgraceful."

The above, as far as it refers to the appearance of the church, is, of course, true to the letter; and if the unpollished conclusion is not strictly true, there is at least too much truth in it, and it doubtless expresses the sentiments of many of the unconverted attendants of such churches. I am glad, however, to be able to say I have never known such proceedings in any of our own churches, but from Rev. W. S.'s letter, I fear they are not all undeveloped.

I hope that in referring to the responsibility of ministers I did not lay undue stress upon it. A minister of the gospel may not have absolute authority in these matters, but it goes a long way in that direction. Like everybody else, however, his own conduct is under his own control; it is not in the power of the whole church to deprive him of that. Those ministers I "reminded of their responsibility" were not those who already sufficiently felt it, and consequently acted consistently with it. Neither was I aware that any of our ministers would think my allusion specially suited to them. But Mr. Shannon knows more ministers than I do.

Nor do I think that "a good conscience" should ever be made to suffer from fear of "our stomachs and an empty purse." Our duty is plain. "Trust in the Lord, and do good; ye shall dwell in the land, and verily thou shalt be blessed." I would also respectfully remark that ministers are not the only men who have to look out for their bread and butter, and who consequently have to face the opposition of worldly and ungodly men, in order to keep a "conscience void of offence," even at the apparent jeopardy of a few "leaves and fishes." If, then, I properly understand the meaning of your esteemed correspondent's question, I must be allowed to correct the negative answer he appends. Though necessarily under different circumstances, "J. L." has none the less kindly "felt the iron enter into his soul," by practically carrying out the principles above recommended; and to the praise of God, he now bears his humble testimony to the truth of His word, that "it is better to trust in the Lord than to put confidence in man." Never yet has he seen faithfulness in the discharge of duty result in loss, even in the things of this life.

With continued best wishes for the Rev. W. Shannon, in whom, since my first acquaintance with him, I have placed very great confidence, and for whom I still feel a profound respect, I remain an ardent admirer and jealous well-wisher of our beloved Methodist Church.

Kingston, February, 1875. J. L.—N.

## WHO ARE THE HOLY?

The holy have been so often described as those who are cleansed from all unrighteousness, and are made perfect in love, that it is unnecessary to reiterate this definition. Yet a practical view of the subject may serve to set the evidences of the profession of this high state of grace in such a manner before the minds of its professors, that they may know, beyond a doubt, the extent of their attainments.

Christ lays down the test. "By their fruits ye shall know them;" and again, He says, "Every branch in me that beareth not fruit, He (the Father) taketh away."

By fruit we understand, doing our duty to God and man.

This requirement is so extensive, that it connects itself with every act of our lives, and carefully, indeed, must he live, who never violates it in any manner.

St. John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It would seem, then, to be lacking in modesty and humility to claim entire purity without being able at the same time to produce the proofs which would establish that claim.

By presenting a few of the cardinal duties of the Christian, we will see how long is the stride between our natural state and perfect holiness.

First, then, look at what is required of us in regard to our words. We are to be bridle our tongues, to speak evil to no man; to bless, and curse not; to have our words seasoned with grace; to avoid idle words, and words of deceit, and to in everything give thanks.

Secondly, what spirit are we to possess? We are to forgive as we would be forgiven, and to love our enemies, and do them good.

We are to love not the world, its wealth, its fashions and its maxims, neither are we to be driven from the path of duty by either the frowns or smiles of the ungodly.

Our wills are never to be adverse to God's, whether in prosperity or adversity, without gaining or murmuring.

In short, to be perfect, we must sin not in thought, word, or act, hence it becomes necessary for us, not to proclaim our perfection to the world, without positive evidence that we have fulfilled every duty.

There are, no doubt, grades in holiness that, like Jacob's ladder, reach from earth to heaven; then let us climb on till God shall say, "it is enough," "enter ye into the joys of your Lord."

## Our Church Work.

## LONDON NORTH CIRCUIT.

Sabbath morning, the 20th December, the neighborhood where the old "Wesleyan Church" stood presented a remarkably lively appearance. The new church was to be opened by the President of the London Conference. The membership of the Circuit were out in great numbers, and sleighs had been arriving from the adjoining Circuits of Kirkton, Leam, and London South since early morning, and when the hour for morning service had arrived, not only were the spacious sheds crowded, but the yard and grounds round the church were occupied by teams and sleighs. The interior of the church proper, the vestry and even the porch was packed by an audience who evidently were wrought up to the highest expectations.

Though with, I believe, but one exception, the only country Circuit honored by the name of a Conference, we had never had the privilege of hearing a President within our boundaries; and when our church approached completion, we thought ourselves most fortunate in securing the services of two Presidents.

Mr. Williams, who had so promptly complied with our request, preached twice, the first on the morning of the 20th, and the second on the 21st. The morning's sermon being a masterly exposition of Cor. 4, 6, in the afternoon, to an audience (if possible) larger than the morning. Mr. Williams preached with remarkable power and liberty from his text, and his sermon will not soon fade from our memories—many hearts were touched. It was evident God assisted His servant; and we rejoiced that now we had evidence to prove the truth of the old saying, "The Lord is with us, and He will do as He pleases." The evening's sermon was given by the Rev. N. C. Church, the Rev. D. Savage, gave us a very thoughtful and yet practical discourse founded on 36th verse of viii. chap. of Proverbs. The collections taken up during the day amounted to the handsome sum of \$80. On the following evening, (Monday, 21st), we had a Fruit Service. Mr. Williams gave us a very rare description of Methodist, Past and Present, and gained for us by his energetic pleading, a list of subscriptions running over \$300 at the close. We now began to breathe freely; the first Sabbath services having been so successful, we looked forward to the second very confidently.

The weather on Sabbath, 27th December, was all we could wish. Our friends, far and near, flocked to the sanctuary with unabated interest. The esteemed Chairman of the London District, the Rev. W. R. Parker, M.A., took the morning service, and gave us a capital sermon from 2nd verse of Isaiah. So appropriate was this discourse, and so full of genuine Methodist fire, a good Brother, who had the honor of driving the Chairman out, said to me as we met after service, "Well, I was proud of our minister to-day." An old Superintendent, the Rev. Wm. Chapman, had the opportunity in the afternoon of addressing his old parishioners. In the evening, the Rev. Mr. Sherlock took the pulpit, and delivered a thoughtful, carefully prepared sermon on the 17th verse of the xxviii. chap. of Genesis.

Our grand Tea-meeting came off on Monday evening, the 28th of December. Some of us feared, as the weather appeared to change, that our last meeting would be almost a failure; how pleasantly surprised were we on driving over to the church to find there was a packed house—so full, that many found it impossible to squeeze in. Fortunately, our ladies had made the most extensive preparations, and I need hardly say, we had a rare treat. After tea, our genial and hearty sympathizer, George Webster, Esq., of London city, took the chair, ruling with admirable tact. The choir from the Methodist Church, in St. Mary's, assisted the evening with admirable selections. It is sufficient praise to the members of this choir to say they more than met our expectations. We had short, practical, witty, sparkling and pointed addresses from the Rev. Messrs. Smiley, Williams, (Craig), Charlton, Chapman, Dyer and Parker, and a warm-hearted brother from Kirkton, George Huston, whom everybody is glad to hear at a Tea-meeting. We wound up in true Methodist style by another subscription, for which we were indebted to the Rev. Mr. Parker, of over \$800. Including collections, we realized something about \$800 by these services. And now, Mr. Editor, let me say to those who are anxious to know something of the style of this church of ours, we have carried out the discipline which expressly states that "our churches should be built plain and decent, and not more expensive than is absolutely necessary." We cannot boast of spire or bell, but we do feel proud in having a large, comfortable building, with subscriptions to cover all claims. So encouraged have we been by the opening services, that we are now contemplating putting up suitable fences, etc., etc. We have also ventured on purchasing an organ. We expect to have our church and grounds so improved that both will do us credit. As I am aware that you, sir, have given but the facts of what to us was a most memorable night, the way, I thought to state that H. B. R. Alley, of London city, generously presented us with a very handsome Bible for our pulpit. I have only to add, our Pastor, the Rev. C. Stringfellow, heartily co-operated with us in the necessary toil and anxiety of the last six months.

ISAAC LANGFORD.

## HESPELER, ANNIVERSARY SERVICES.

The Anniversary Services of the Methodist Church, Hespler, were held on the 17th and 18th of Jan. The Rev. E. Kershaw, of Gorrie, late of the New Connexion Conference, preached with great acceptability in the morning; the Rev. J. K. Smith, late of the same Conference, addressed a large and deeply interested audience in the afternoon; and the services of the day were crowned by a richly evangelical and eloquent discourse in the evening from the Editor of the CHRISTIAN GUARDIAN, the Rev. E. H. Dewar. The collections were considerably in advance of former years.

On Monday evening a very large number of people flocked to the well spread tables in our spacious lecture room here, and afterwards occupied the audience room above. When the time arrived for commencing the more intellectual part of the proceedings, even standing room was scarcely to be found. Considerable disappointment was felt by the assembly when the last train for the day failed to bring Mr. Wilkes, M.P., who was to have presided, but who was unavoidably detained.

After the opening services, admirable addresses were given by the Rev. E. Kershaw and E. H. Dewar. The former fully sustained the reputation previously gained in this place, whilst the speech of the latter had the fulness and finish of a lecturer, combined with the raciness and interest of a tea-meeting address, and will ensure its able author a hearty welcome whenever he may favor Hespler with his presence again. The musical services of our church choir added materially to the interest of the occasion. The proceeds of the services, including "social" held on the following Wednesday night, amounted to about \$130.

W. WILLIAMS.

## HALIBURTON.

DEAR BRO.—Believing as we do that God is well pleased with those who build temples to his name, we presume that his dear children, whose eyes may chance to fall upon this article, will read with some pleasure that we on this mission have succeeded in carrying out our design in this direction.

On the 20th of December, 1874, we were able to present to our venerable and beloved Chairman a neat and commodious building, to be dedicated as a church to the worship and service of Almighty God.

The house is in dimensions 34x48, and is seated so as to accommodate about 250 persons. It is situated in a beautiful spot, the brethren with whom this enterprise originated, arising and built with-out strictly adhering to the disciplinary requirement—that three-fourths of the money be secured or subscribed before commencing to build. Notwithstanding this deviation from "law," it may properly be said,

"All the building has risen fair."

And financially we are safe, though not free. The erection of a church of the above dimensions, painted both inside and out, and adorned by two beautiful circle windows, besides eight spacious side windows, and furnished with lamps and chandeliers of modern design, and a beautiful organ, has called for great energy and Christian

liberality on the part of the good people of this infant village.

The Rev. Mr. Brock, who preached the dedicatory services, selected as the subject of the morning's discourse, Gen. iii. 24, upon which was based one of the most masterly and original discourses the writer has ever had the pleasure of hearing—not made up of spread eagles and mere declamation, but sound logic, and deep, convincing truth. The evening's discourse was based upon Heb. xii. 10. The speaker dwelt mainly upon the sufferings of Christ, and well were the sufferings calculated to fix the attention upon the illustrious sufferer, and to constrain to love and to command adoring veneration of Him from whose heart the prayer was thrice wrung forth, "O my Father, if it be possible, let this cup pass from Me."

After each service a collection was taken up, which, together with the proceeds of the tea held on Monday, will lessen the debt on the church considerably.

In the consecration of this house to God the seal-song of many was:

"These walls we to thy honor raise,  
These walls we to thy honor raise,  
And thou, descending, fill the place  
With choicest tokens of thy grace."

EDWARD HILL.

## METHODIST GABERATH SCHOOL CONVENTION—GODERICH DISTRICT.

This Convention was held in the Methodist Church, in the town of Goderich, on Wednesday and Thursday, the 27th and 28th January. At 2.30 p.m., on Wednesday, the President, the Rev. C. Lavell, M.A., took the chair, and opened the meeting with devotional exercises. The names of the delegates were then called, which showed a fair representation of the Sabbath-schools on most of the circuits on the district.

## FIRST SESSION.

After some routine business the Convention considered the "Statistics of the Sabbath-schools and the general state of the work." The statistics showed a gratifying increase in the number of teachers and scholars. From some of the schools there were presented cheering reports of religious activity and interest, among which may be particularly mentioned the report of Mr. E. F. Moore, concerning the Goderich school, in which an inquiry meeting was instituted by the pastor's wife, Mrs. Graham, with the prospect of much spiritual good among the scholars. The latter part of a normal class for the study of the Bible and the art of teaching. Mr. W. M. Grey, in his report of the Goderich school, spoke of religious interest and awakening among the members of his large Bible-class and some cases of conversion. These signs of progress awakened a lively interest in the Convention, and were calculated to inspire all present with a fresh impulse in efforts to seek the conversion of the heathen.

"What the Sabbath-school has done." This topic was introduced with much ability by Rev. C. Stafford, followed by short addresses from Messrs. Greg, Bristol, and Foote. The scope which this institution has afforded for the exercise of the talent, learning, piety and zeal of the Church—the vast amount of juvenile religious literature which it has created—and, through it, the influence of the Sabbath-school on the life of the community, were first to be established, and then to take up a public collection in the congregation by means of envelopes.

## SECOND SESSION.

After devotional exercises and routine business, the topic of "The influence tending to neutralize Sabbath-school labors," was introduced by Rev. L. O. Rice, with clearness and energy, followed by short addresses from Messrs. C. Bristol and Foote. The influence of parents, the influence of the school, the influence of the community, material support afforded by the Church, were brought forward in the discussion as some of the "influences tending to neutralize Sabbath-school labors."

QUESTIONS IN THE DRAWING.—"What is the best means of raising money for the Sabbath-school?" proposed by Mr. John Dettler, and answered by Mr. Hodgins from his experience in the Clinton school, viz. first to issue a circular setting forth the claims and wants of the school, and then to take up a public collection in the congregation by means of envelopes.

"What is the best means of reclaiming an unruly scholar?" proposed by Mr. Hodgins, and answered by Messrs. J. V. Dettler, W. M. Grey, J. A. Fisher, C. Bristol, R. Finch, E. F. Moore, and J. A. Fisher.

"Is the expulsion of an unruly scholar justifiable under any circumstances?" proposed by Mr. Hodgins, and answered by Messrs. C. Stafford, the President, J. Caswell, J. Broley, J. V. Dettler, Foote and Nugent. The verdict of the Convention was against expulsion, and that, when every other means had failed, the extreme penalty should be suspension.

## THIRD SESSION.

After devotional exercises and routine business, Mr. J. V. Dettler introduced the topic of "The best means of retaining the elder scholars in the school," followed by short addresses from Messrs. Hodgins, John Dettler, the President, J. Caswell, R. Finch, E. F. Moore, and E. F. Moore. The best means were judged to be: that the Church should furnish the best talent for interesting the elder scholars; that parents should set the example of resorting to the Sabbath-school for the study of God's word; that the Sabbath-school should be considered, and made the place for the study of the Bible by persons of all ages. Let the men and women of the Church set the example of resorting to the Sabbath-school for the study of God's word, and then the elder children of our families would not esteem attendance on Sabbath-school as something too juvenile for them.

"The relation of the Sabbath-school to the Church." This topic was treated by Rev. C. Bristol, M.A. The Sabbath-school was regarded as the nursery for the Church; and, therefore, it is the duty of the Church to give her countenance, support, and interest to the school, and if possible, every member of the Church should have something to do with the Sabbath-school, either as a teacher or a scholar, or in some other way promoting its prosperity.

## FOURTH SESSION.

After devotional exercises and routine business, the question was proposed by Mr. Foote: "Is it desirable to employ unconverted persons as teachers in the Sabbath-school?" and answered by Messrs. J. V. Dettler, E. F. Moore, J. Broley, J. Graham and Nugent. The general sense of the Convention upon this point was, that great care should be exercised in the employment of persons to teach and enforce the doctrines and principles of religion in our schools—that piety should be a prime qualification—and that only in cases where there is a lack of piously qualified persons should unconverted persons be employed.

"Specimen of blackboard exercise." This was conducted by Mr. E. F. Moore. The topic chosen was, "The crossing of the Jordan," which was illustrated in a most interesting and profitable manner.

"Specimen of Bible-class teaching." This was conducted by Mr. W. M. Grey. The subject chosen was the first nine verses of the book of Joshua. The full meaning and application of the lesson was very clearly and forcibly brought out.

Mr. E. F. Moore then gave specimens of some dozen varied blackboard exercises, which strongly impressed the Convention with the great utility of this mode of teaching in impressing the truths of the Sabbath-school lessons on the minds of the young.

Addresses to the children were then delivered by the Revs. C. Lavell, M.A., and C. Stafford.

## FIFTH SESSION.

"The Literature of the Sabbath-school." This topic was ably handled by Rev. J. Caswell, followed by short addresses from the Secretary, the President, Messrs. W. M. Grey, W. R. Parker, R. Finch, E. F. Moore, W. H. Robinson, and Gordon. In this discussion much was said in condemnation of some books of a novel style that had found their way into Sunday-school libraries. The President strongly advised all to patronize our own Book-Room, in making purchases of libraries, as a strict supervision of all books in our Sabbath-school libraries was now being made; and also recommended our Sabbath-school paper (the Christian Guardian) as the most useful paper for the

## House and Farm.

## Managing Cows in Holland.

The following extract is from a condensed report of Dr. Staring, in the *London Field on the Dairy Husbandry in Holland*:

"In the dairy districts—mostly exposed tracts of land without a tree—the usual plan of protecting them against the cold and wet is to fasten round their bodies a thick tow cloth, and occasionally a rough shedding is erected to serve them as shelter. On their return to the stables they are attached by the neck to two stout posts having movable rings that slide up and down as the animal changes its position. The usual arrangement is for the cows to stand face to face in two rows. Between the latter runs a feeding passage, and behind the cattle there is a channel and plenty of room to remove the droppings. From time to time pea, rye, barley, and oat straw are substituted for a change, and either rape or linseed cake—about a cake a head—is dissolved in the water they drink. Some farmers, however, prefer to give the cake in its dry form, thinking it goes further in that way, and is more wholesome. Turnips are not much grown or used as cattle food in the dairy districts; they are occasionally given, however, as a supplementary article of diet, also roots, carrots, white and red clover, and spurry; and in the vicinity of towns the refuse of breweries and distilleries is a common feeding material."

"The calves are never allowed to suck, and receive for the first four weeks pure milk, after that sour milk, buttermilk or whey, according to circumstances. At the end of four months the same nourishment is given them as to the full grown cattle; but they often get sour milk, etc., besides. In those localities, such as the neighborhood of Nykerh and Nymego, in Gueland and Veghel, and Breda, in North Brabant, where the fattening of calves is largely and successfully carried on, the usual plan is to put them directly after birth into small pens or boxes, which are just large enough for them to stand up and lie down in, and are kept dark. The calves get twice a day as much fresh drawn milk as they will consume, and for the first week each animal is fed exclusively on its own mother's milk. Such importance do some farmers attach to the calves consuming nothing but milk, that they muzzle the creatures in order that they may not chew and swallow any of the litter. A calf fattened in the above way will weigh in ten to twenty weeks, fat and lean together, 150 to 200 pounds."

Farming as an Occupation.

If a young man of a vigorous constitution, good common-school education, and a year or two of instruction and practice under some good farmer, should ask my advice as to whether it would be well for him to choose farming as his life occupation, I should reply somewhat as follows:

After trying farm labor for a year or more you must know better than any one else whether you would like it as a life-long business. If quite sure that you would, take hold at once. There is much to be done this very winter. It must be done soon, or you will fall behind your neighbors, and so become discouraged. Old farmers about you are doubtless taking their winter leisure; but they began many years ago, and are now enjoying the fruits of past labors. Their fortunes are made. Yours is yet to be made, and you must lose no time in getting ready for vigorous operations. You will do well to make up your mind as to what stock you will want, to begin with; what manures you must have, in order to give a reasonable expectation of large, or at least fair crops, the first season; what machinery and what tools you will need; how much wood housed in March or April, to secure you against being called off when labour is high.

These are some of the things to be looked after in advance. A good rule for a man aspiring to the noble profession of agriculture, is to leave nothing for next week which can as well be done this; nothing for to-morrow that can be done to-day. It is difficult for a young man, with but little experience in this line, to do well the first year. But let him remember that if he seeks wise advisers, begins promptly, and comes out only passably well the first season, he will be almost certain to do better the second, third, and so onward, till he becomes the sole owner of an enriched farm, with stock and buildings to match, causing the intelligent stranger passing to affirm "A good farmer lives there."

If a young man desires a business that will afford him considerable leisure in middle life, there is none that promises so well as farming. If he is of an independent turn, let him become a farmer by all means. If he desires a healthy employment and long life, farming; together with the feeding and care of domestic animals usually accompanying it, is just the business. If he would be honestly and honorably independent, let him so cultivate the soil from which he lives, that it may be somewhat better when he leaves it than when he found it; and he will have to this extent done well for himself, and well for the world.—John A. Nash, in N. Y. Evangelist.

## Beets for Winter.

I know that it is a common practice for dwellers in the country to make but one sowing of beets. They plant early for "new beets," and then what remains until autumn is for the winter crop. Such people have not the least conception what constitutes a juicy, fine-flavored root when vegetables are in demand. The proper time to plant is in June, not earlier, and they will arrive at maturity before the frost is severe. If dug and carried carefully to a damp cellar, where they will not freeze hard, and buried in sand, one can enjoy a first-class article all winter. It may appear like heresy to advocate planting a light-colored variety, but it is my choice nevertheless. I adhere to the Early Bassano, all the season through, as being the sweetest, most tender, as well as the most profitable kind I have ever grown.—New York Tribune.

Man is the excellency of the creature, the saint is the excellency of man, grace is the excellency of the saint, and glory is the excellency of grace.



## The Righteous Dead.

## CAROLINE FINKLE.

The subject of this brief notice was the daughter of John and Sarah Finkle, born in the township of St. Mary, on the 11th of February, 1824, and died November 5th, 1874.

Under the labours of the Rev. J. C. Osborn she was converted to the faith of our Lord Jesus Christ about thirty years ago. In 1851 she was united in marriage to Mr. Emory Finkle. During the greater portion of her married life she was the subject of affection, sometimes very severe, and in great measure preventing her attendance on the services of the Lord's house. She usually attended when she was able, and valued very highly the several means of grace.

Of her four children, two daughters are members of their mother's Church; the boys are not yet pardoned, but for their salvation the mother felt the deepest anxiety, persevering almost with her latest breath, their young hearts to seek their Saviour.

In the midst of intense suffering she gave to her pastor and others the most cheering expressions of her faith in God and her comfort in His Gospel. The cloud of sorrow resting upon her husband, children, and friends, has a bright as well as a dark side, and its silver lining is visible to all; for she would have been so content with the sure and certain hope that to be absent from the body would be present with the Lord.

God's reaper has visited this field very often during the past two and a half years, yet we rejoice as well as sorrow at His gathering of this latest sheaf.

THOS. CULLEN.

## MRS. ELEANOR ANN REANEY.

Was born in the County of Tyrone, Ireland, and came with her late husband to Canada about fifty-two years ago. They were among the first soldiers in the township of Adolphus. For some years, deprived of the means of grace, they gladly opened their house to the first preachers, no matter what their denomination. In early life her sister was a member of the Presbyterian Church, and very strict and exemplary in her life. But in a revival which swept over this section of country twenty-two years ago, she was led to see her destination to the one thing needful. She sought and found the Saviour, united with the Methodist Church, and was ever afterwards loyal to her Church and to her Saviour. On Sunday last, while her class-mates knelt around the Lord's table, she was translated to the upper Sanctuary.

She was no stranger to affliction. Her first-born she consigned to the tender mercies of the ocean, having died on the passage out. Four others of her children sleep side by side near the old home-stead. More recently she parted company with her husband, on whose arm she had leaned for nearly sixty years. But tribulation in her case worked patience, and served to wear her affections away from earth. When the Master came for her she was ready. When no longer able to utter the praises of God, in answer to a question from one of her children, she raised her hand in token of her unswerving faith even in the article of death. In this way, after one week's illness, she passed into the beyond, aged 76.

Seven children mourn her loss, most of whom are following her footsteps in the narrow path. O that her death may be the means of awakening into life the two who are still unsaved.

J. SMILEY.

## JONATHAN KELLY, ESQ.

The subject of this short obituary notice was born in the Township of Glanville, November 6th, 1827, and died at his residence in Ancaster.

When about twenty-two years of age, our Bro. was made the subject of converting grace, and at once united with the Methodist R. C. Church on the Ancaster Circuit, of which he has been one of the most honored and useful members for the last twenty-five years. His character, as a professing Christian, was such as to command the respect and confidence of all who had the pleasure of forming his acquaintance, or of observing his manner of life. The lustre of his piety shone with no fitful brilliancy, but with an even flame, which became brighter and more beautiful as he advanced in life. As a leader and circle steward, he rendered very efficient service to the Church, and never failed in being at his post of duty, without being able to give a satisfactory reason.

On the question of "Methodist Union," our Brother had strong convictions, which led him to use his influence in favor of the movement, believing as he did, that such a Union would promote the glory of God, and the peace of the Church and laity. He had the happiness of seeing it become an accomplished fact, in three of the branches, and his spirit took its flight from earth, "to be with Christ, which is far better."

In a communication from Brother Richardson, of Watford, the following reference to our departed Brother is made: "I sincerely sympathize with you in the loss of so valuable a member of our Church as dear Brother Kelly. I have known him intimately for ten years. Witnessed him passing through his deepest sorrow, and have been with him on occasions of his greatest joy; but never have I seen anything in him but the clearest demonstrations of a godly life."

"Whether viewed as an honest business man, or a model servant of the public, in offices of trust, a holy and devoted Christian, or a Christian father of the highest type, his place will be very difficult to fill."

He has left a widow and five children to mourn their loss. May the Husband of the widow, and the Father of the fatherless, comfort and sustain them in their bereavement. D. M. McKENZIE.

## JOHN P. ROBLIN.

Was born in Southampton, county of P.E., on the 18th of August, 1799. His ancestors were U. B. Loyalists, who came to this country in 1784, and settled in Adolphus.

At twenty years of age, under the ministry of the Rev. T. Madden, he was soundly converted to God, and immediately united with the Methodist Church, and for fifty-five years remained a consistent, active and useful member.

We have no faith in, nor fellowship with, the idea that "Christian men ought not to meddle with politics;" we believe the very opposite, that Christian men ought to enact and execute the laws and control the destinies of a Christian country. Piety and patriotism ought to be inseparable. He who loves God must love his country.

Mr. Roblin's career and standing as holding official positions both in Church and State may, to some minds, appear incongruous; but to us, entirely consistent and harmonious. It is a gift and a grace highly to be valued, carefully to be guarded, and conscientiously to be used, when men by integrity and capacity win the confidence and esteem of their fellow-citizens. Mr. Roblin early did this. He was elected to Parliament in 1836, when 37 years of age. In this capacity he served his country, and represented the county of Prince Edward twelve years. During this period he actively co-operated with those who, in Parliament and out of it, sought equal rights and privileges for all denominations. Other offices of trust and responsibility were bestowed upon him, the duties of which, it is believed, he sought honestly and conscientiously to discharge.

He exhibited himself with the temperance cause, boldly avowing his principles, and where they were by no means popular. He was the second to refuse wine at the Governor's table, the Hon. Malcolm Cameron, who still lives an able and eloquent advocate of the principles adopted in his early manhood, being the first. In one of my latest conversations with him this subject was up, and he expressed his strong convictions that the Church must take up the matter, and as Christians send up their strongly expressed views, backed by petition, for the utter abolition of the traffic in intoxicating drinks.

He was an ardent lover of Methodism, and took a lively interest in all its institutions. Our missionary and educational efforts had his warm approval, active co-operation, and liberal support.

For twenty years he was a member of the board of Victoria College, and was deeply interested in the welfare of that institution.

He was early appointed a steward, and for the last twenty-five years was Recording Steward of the Pictou Circuit, and in the fulfilment of his duties scarcely ever absent, either from the quarterly meeting or the district meeting, where his counsels were highly valued. At the latest district meeting was elected one of the first lay-delegates to the General Conference, and

look forward with very cheerful anticipations of meeting many of his former friends, ministers and others, but increasing infirmities deprived him of the pleasure he anticipated, and the great council of our Church of his mature experience.

While conspicuously possessing and distinctly avowing the direct testimony of the Spirit to his sonship, he was never demonstrative in his religious notions, and his death was in harmony with his life.

During my two and a half years' acquaintance with him, several attacks of disease brought him on several occasions very near the grave; but while regretting the want of more ardent devotion to Christ during his long attachment to the Church, no doubt disturbed him or interrupted the thought of his quiet confidence in God; and at the last, when standing by the brink of the grave for some weeks, with the knowledge that he might at any moment drop into it, there was the calm assurance that suddenly to leave the dear home circle was to be in a moment with his Lord. And so it came to pass. Having eaten his dinner, his beloved wife laid him in bed, and he reached the bed-room door uttering an exclamation which caused her at once to turn to find him insensible in the chair. I was immediately summoned, and had only just time to run across the street and lay him on the sofa and see him breathe his last breath on the bosom of his Divine Redeemer, on Thursday, 12th of November, at 3 p.m., aged 75 years.

The funeral services, which were held in the Methodist church, Pictou, and conducted by the writer, were largely attended by persons of all religious denominations assembled to pay the last mark of respect to one who for so many years had been so highly regarded for his many excellent traits of life and character, and had been, as expressed by one of the local preachers, "Prince Edward's most honored citizen." "The memory of the just is blessed." E. C.

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On MONDAY, the EIGHTH day of MARCH next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Toronto, 27th January, A.D. 1875. JOHN WILAY COX, By BEATTY, CHADWICK & LASH, His Attorneys at Law. 236-1-3m.

NOTICE IS HEREBY GIVEN THAT an application will be made at the next Session of the Parliament of Canada for an Act to incorporate the Dominion Trust and Loan Co. for the purpose of buying and selling Lands, Mortgages, Bonds, Debentures, and other securities, real or personal, and for the purpose of lending and borrowing money on securities, real or personal, and for the purpose of acting as brokers in real and personal property and securities, and for other purposes.

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