

The Christian Guardian

AND EVANGELICAL WITNESS.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLVII. NO. 52.

TORONTO, WEDNESDAY, DECEMBER 27, 1876.

WHOLE NO. 2460.

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS

IS ISSUED EVERY WEDNESDAY
FROM THE OFFICE OF PUBLICATION,
Methodist Book-Room,
50 KING STREET EAST, TORONTO.

All business communications and remittances connected with the "Christian Guardian," "S. B. Advocate," "S. B. Banner," or Books, should be addressed to the Book-Steward.

All correspondence, and literary matter, intended for insertion in the "Guardian," to be addressed to the Editor.

All communications must be pre-paid.

Christian Guardian and Evangelical Witness, 8 pp. folio, weekly, \$2 00
Methodist Magazine, 8 pp. monthly, 2 00
S. B. Banner, 22 pp. weekly, 0 75
S. B. Advocate, 4 pp. weekly, 0 65
S. B. Banner, 100 copies per month, or 1200 copies per year, 5 50

By the new Postal Law, the Postage must be pre-paid at the Office of mailing.

REV. S. ROSE,
Publisher, Toronto.

Literary and Religious.

Plea to Science.

Oh Science, reaching backward through the distance,
Most earnest child of God,
Exposing all the secrets of existence,
With thy dividing rod,
I bid thee speed up to the heights eternal,
Clear thinker, se'er sufficed;
Go, seek and bind the laws and truths eternal,
But leave me Christ.
Upon the vanity of plumed eagles,
Let in the light of day,
Break down the superstition of all ages,
Thrust bigotry away,
Stride on, and bid all stubborn foes defiance,
Let truth and reason reign,
But I beseech thee, Oh immortal Science,
Let Christ remain.
What canst thou give to help me bear my crosses,
In place of him, my Lord?
And what to recompense for all my losses,
And bring me sweet reward?
Thou couldst not with thy clear, cold eyes of reason,
* Thou couldst not comfort me
Like one who passed through that tear-blotted season,
In sad Gethsemane.
Through all the weary, wearing hours of sorrow,
What word that thou hast said,
Would make me strong to wait for some to-morrow,
When I should find my dead?
When I am weak, and desolate, and lonely,
And prone to follow wrong?
Not thou, Oh Science—Christ, my Saviour, only
Can make me strong.
Thou art so cold, so lofty, and so distant,
Though great my need might be,
No prayer, however constant and persistent,
Could bring thee down to me.
To guide me day by day,
Oh Science, sweeping all before thy power,
Leave Christ, I pray.
—ELLA WHEELER, in Frank Leslie's Sunday Magazine.

The Decline of Eloquence.

It is sometimes said that eloquence is declining. We are inclined to think that the remark is a just one. Certain it is that the marvellous effects produced by eloquence in former ages are not repeated to-day. The crowd is still swayed by the breath of the orator, but it does not lose its self-possession, or loses it only for a moment. It is for the most part calm. It is coldly critical to what it needs to be, and instead of being borne onward by a furious appeal to the verge of frenzy, it listens and stares, and with a quiet smile pronounces the word "rant." Peter the Hermit, Mark Antony, and Whitefield have had their day, and have left but a great name. If we look upon their like again, we shall not appreciate them.
It has been said so often that people generally believe it, that the art of printing has been injurious to eloquence. There was a time when, if a man had thoughts, he could impart them only with his tongue. Now he can print what he says. The readers may outnumber the auditors ten to one. Hence the speaker is not so anxious to affect the few within the reach of his voice, as the great multitude who will read his words: hence popular eloquence declines.
The explanation is hardly a satisfactory one. For though the art of printing does diminish the necessity for speaking, yet it does not diminish the desire to hear eloquent speakers. There is the greatest demand for orators, yet how limited is the supply. When one such appears he is greeted with a great crowd. If he is a preacher the large churches eagerly strive with each other in offering a great salary; if a lecturer, he finds everywhere an audience who are glad to pay for the privilege of hearing him. Nothing will bring a man to the front so quickly as the ability to speak eloquently. He will find eager hearers and a great many of them. If eloquence followed the law of demand and supply, we should have in our land a large crop of the greatest orators that ever lived.
Perhaps we have them—only we do not know it!
It is said that a great crisis in the nation's history gives birth to orators—such men as Ozaia, and Patrick Henry, and Mirabeau. That is true, but in every period there are events transpiring to call forth the greatest orators. The gospel themes are the same from age to age. In our own land there are social problems which call for the most forcible eloquence. Though the wild cry of war does not ring round the land, there is no loss of grand subjects for the orator.

One great mistake in our education has injuriously affected eloquence. It is the fact, that we are taught to repress our emotional nature. We are taught to think, to reason, and to judge, not to feel easily, to weep, to laugh, to let our feelings have fair play and a full sweep. Let barbarians act like grown-up children—we are educated! It is for us to be calm, to repress, to feel more, far more, than we express. As we are, so our educated orators are. Of this type is Wendell Phillips, whose red-hot words are uttered as coolly and calmly as if they were the dullest commonplace.

Yet genius will generally break through the trammels of the school, the false notions of society, and assert its right to be itself. Some men, in spite of their education, will express by the voice, by the gesture, by the eye, by the whole manner, all they think and feel. They triumph—in spite of critics—they triumph. Not the men who simply are all feeling—for if they make people laugh and weep, and do nothing more than that, they leave no trace behind; but the men whose thoughts stir their feelings, and whose feelings force them to utter their thoughts; the men who can say with the Psalmist, "While I was musing, the fire burned—then spake I with my tongue."

Education and Culture among Farmers.

Complaints are frequently made that farmers have little influence in the government of the country, and that for one farmer who goes to Congress there are a hundred or two of lawyers. This is very true, as is also the fact that the farmers outnumber any other class of citizens. But there is a reason for this which can be discovered without searching deeply, because it lies upon the surface. A man's influence is not measured in this country by his wealth nor by his ability to perform manual labor, but by his intelligence and the power of his brain by which he is able to think, to originate new ideas, or to convert instantly upon those of others, so as to seize them to his own uses, and also to communicate these ideas to others, so as to influence their actions. The possession of this power is necessary to make a man a leader among his fellows, and then he needs education and culture to enable him to use this influence so successfully as to retain it and make it of service. Few farmers possess what is known among men as a good education, and fewer still the natural gifts which enable them to force it from out of their unfavorable surroundings. As a class, farmers do not appreciate the value of education, and the common schools of the country in the rural districts are far behind those of the large towns and cities. There are not wanting many farmers at school meetings who cannot, or will not, see the necessity of paying higher wages to a school-teacher than a ploughman could command. In some parts of the country the public schools are entirely worthless to a young man who would learn more than to read and write. In other places they are kept open only during the winter season; the buildings are not such as to attract students, nor are the means of education in many of the better class of schools at all as effective as they might and should be. In 1870 there were 2,659,985 farms in the United States, and, of course, there were at least as many farmers. One would suppose that each farmer would read at least one paper relating to his profession, from which he could acquire information of use and interest to him. But there are many farmers who read more than one agricultural paper, and some that read several. From what is known of the circulation of these papers, it is safe to say that not more than one farmer in ten subscribes for and reads one of them. The books relating to his business, which is one that requires more intelligent work and management, for success, than any other, without exception, are read by even fewer farmers than one in ten. The consequence is seen in the fact that if a sharper seeks for victims he looks among the farmers for them, for he knows that there are fewer readers of the current news of the day among them than among any other class of citizens.

These are some of the facts as regards farmers. How is it with regard to the lawyers, who are generally held up in contrast with farmers, as monopolizing the public offices and the positions of influence to the farmer's disadvantage? When a young man looks forward to the profession of the law he is carefully educated in all that gives a man ability to acquire ideas with readiness before he can be admitted to a school or an office where he can begin to study law. He must know at least one other language than his own, he must be acquainted with mathematics, general literature, history, and some of the natural sciences before he can begin his final education. Then the course of study he undergoes is one that teaches him to think, to reason, to arrange his ideas methodically, to convey them to others plainly and effectively, so that he may sway them, influence them, and compel them to think as he does, or wishes them to do. Is there any wonder that a man, thus trained, with a more than common knowledge of human nature, and of common things, should become a leader, and should control and guide his fellow-citizens? On the contrary, it is unavoidable, and to complain of it is as useless as to grumble because the winds blow or the tides flow. To effect a change something must be done at the foundation. If farmers would take a more conspicuous place in society they

must first prepare themselves for it. They must improve the means of education for their children, and use better than they now do the means for their own education, which they can have for the asking at a trifling cost. They must read papers and books, and not only become better acquainted with the principles of their own business, but also learn what other men have done and are doing. It is an honorable ambition for a farmer to become a leading man in his own town, county, or State, but he can no more arrive at such a position unless he is prepared for it than he can reap a crop without sowing seed and preparing the ground. Organization can do nothing without competent leaders, and political or social influence can only be wielded with useful effect by persons who understand rightly the reasons which guide popular action. Comparing the present farmer's position with that of those a century ago, we can see a vast progress. He can earn a living now more easily with five hours' work than they could then with ten. It is not just to complain that we are more exacting in our wants now than they were then, or that it takes a large part of our earnings to procure the luxuries we have become used to which they never dreamed of. The fact exists, that we have now far better opportunities for acquiring the knowledge needed to elevate our position socially than our predecessors possessed a hundred years ago. That we want more, is proof that we know more, and that we wish for still more is a proof that we are yet acquiring more knowledge, and are looking deeper into things. Before the end of the century we have just begun, it is not too much to believe that our farmers will possess all the influence that their numbers will entitle them to, and that the highest offices in the land will be within their reach if they desire them, which by all means they should do.—N. Y. Times.

Our New Mission.

Such is the title adopted in the Australian colonies to designate the work commenced last year by the Rev. George Brown (late chairman of the Samoa District) in the islands of New Ireland and New Britain. For several years past the propriety of undertaking further mission work on new ground has been urged from the colonial missionary platform; and the suggestions made have always been well received by our people. Japan was frequently alluded to, and then New Guinea. The extension of mission operations has been necessitated by the wonderful and blessed success which has been vouchsafed of God in those islands already occupied by our Society. Colonial liberality and interest were being diminished by the abounding liberality of the island native churches. The Friendly Islands mission has been more than self-supporting for several years. And as they now contribute from £1,000 to £2,000 per annum to our mission funds over the actual expenditure incurred in carrying on the work in their district, the native members justly ask that they may be an independent district of the New South Wales Conference. Fiji and our other island missions also contribute liberally to our mission funds. The Colonial Churches have therefore felt themselves relieved to a large extent of financial responsibility, and in consequence there was great danger of diminution of missionary zeal. About two years ago the Rev. George Brown, after a long and successful term of service in Samoa, arrived in Sydney in a feeble state of health. But, instead of taking the usual rest, in the spirit of a true missionary he sought out all available information about New Guinea. Commodore Goodenough, with the courtesy of a Christian gentleman, gave him much valuable information and substantial assistance. Mr. Brown then laid his plan of operations before our Mission Board in Sydney, and offered to go first to Fiji and get volunteers from among our catechists there and taken them to suitable openings in New Ireland and New Britain, and from thence, as God opened the way, secure a firm footing in the large and thickly-populated island of New Guinea. This extensive mission was to be worked by native agency, under the direction of an experienced European missionary. This plan was adopted by the Mission Board, and the Colonial Churches received the decision with great satisfaction, and subscriptions were sent in to initiate the work. Our Fijian converts received the proposition with enthusiasm, and there was no difficulty in getting volunteers among our ablest-trained catechists. Mr. Brown at length took with him ten catechists, with their wives, to their destination. God gave them favor in the sight of the native savages of New Ireland and New Britain, and the native agents were soon fixed in suitable towns to commence their work for Christ by learning the language of the people. Mr. Brown was directed to return by the Wesley when the men were fixed, but he was so much a missionary that he could not leave his men so soon; he therefore sent the vessel away with the intimation that he would stay to encourage and help the catechists until they were more settled and the work vigorously commenced. Our dear friend and brother has made great sacrifices for Christ, and among a noble army of devoted, self-sacrificing missionaries engaged in the work of Christ in connection with our Society none more deserve Christian sympathy and the prayers of Christ's Church than the Rev. George Brown. And let the praying mothers of the Methodist Church remember his

dear wife and children, who in much anxiety are separated from him because of the wants of Christ's Church.

News from Fiji and Australia have just been received, and we learn that the Fiji district has reinforced the new mission by sending seven more volunteers and their wives, under the charge of a judicious native minister, who in a long term of service has earned for himself a good degree. Erni Fotofili possesses the full confidence of every missionary who has had the pleasure of his acquaintance, and he is well qualified for the honorable work to which he has been appointed. The difficulties and the dangers of the work were fully placed before each man and woman, and from each came the reply, "It is my mind to go." The Rev. F. Laugham writes: "I mentioned to the governor that we were sending away some of his people, and that I should like to present them to him before they left. He laughingly said, 'I shall not try to prevent them, Mr. Laugham, from going to New Britain.' He invited the two native ministers to lunch with him, and the teachers to call upon him the same night; and he also went on board to see them off." Rather a contrast, this, to the action of the Government last year, who did their utmost to frustrate the enterprise. The people also were anxious to show their love to the brethren who were going far away from their country for the love of Christ, and many presents of useful articles were made to them.

The Mission Secretary writes: "As it is certain that Mr. Brown must shortly come away, some one or two missionaries of similar energy and aptitude must be sent. It will never do to leave sixteen or seventeen native ministers and teachers without the advantage of able and experienced European leadership. Are there none in our ministry able and fitted who feel it upon their conscience to offer for the service?" Of one town suitable for a mission station Mr. Brown writes: "That they need a missionary is very certain, for, whilst I was sitting talking to the chief of one of the villages, one of our lads went into a house about ten yards, distant to light his pipe, and found the woman engaged roasting the leg and thigh of a man who had been killed the day before by the chief, whom I was talking to." At another place he secured the captain's quadrant, the ship's articles, and a saving's bank-book which formerly belonged to the captain and crew of the *Lavinia*, who were all murdered about two years ago. Among much interesting information sent by Mr. Brown, he says that the natives also are most positive in their assertions that their is a race of men with tails at a place called Kalili; and they quite scout the assertion that they must be monkeys. Do monkeys talk? they ask; or make two translations; or fight with spears as these men do? Mr. Brown had, however, not been introduced to one of this tribe when he last wrote.

Fever and ague laid several of the teachers low during the bad season, and Mijili nearly lost his life, but all have fully recovered. The first new church was opened on the 28th of January with much joy, and two others were nearly completed. Thus the latest mission undertaken by our Church has, by the blessing of God, been fairly started in a country as debased as was Fiji forty years ago; and the preachers are the direct fruit of missionary labor among the cannibals. Opposition, of course, must be expected; there will be persecution, and some from thence will pass through the fire to the martyr's crown, but our Church is committed to the work. "The best of all is God is with us;" therefore, it must succeed. Fijians are anxious to be in the front, and desire to follow their fellow-countrymen to this new mission; the only difficulty is the want of one or two devoted Englishmen to direct these brave men. Who will volunteer for this important and difficult, but honorable toil? May one of the seraphim take a live coal from off the altar and lay it upon the mouth of some servant of God, and may his inquiry be taken away and his sin purged! Then, in response to the call of God and His Church, the right man will come forward, and we shall hear him say, "Here am I; send me."
—John F. Horsley, in London Watchman.

The Arctic Expedition.

The *Geographical Magazine* says:—The most successful Arctic Expedition that ever left the shores of England has returned safely, after achieving an amount of valuable work such as has never been equalled, in the face of the most appalling hardships and difficulties. The success is absolutely complete; and all that not only can be done, but that real geographers ever wished to be done, has been achieved in the direction of Smith Sound; which is the best route for approaching the unknown area. Ignorant and sensational writers suppose that the object of a scientific Arctic Expedition is to reach a conventional sign called the North Pole; and there appears to be something which takes the imaginations of vulgar minds in the idea of standing upon it. But this was not the main or even a principal object of the Arctic Expedition. The objects in view were the exploration of as large an area as possible of the unknown region round the North Pole, by the best route by which the threshold of that unknown region can be approached—namely, that by Smith Sound; the discovery of the conditions of land and sea, and the investigation of the phenomena in various branches of science

within that area. These objects have been fully and completely secured. In attaining such results the Expedition of 1875-76 has excelled all others, both in the work it has done and as regards the hardships it faced and overcame. Commander Markham and Lieutenant Parr, with their gallant sledge-crews, have gone farther north—nearer the Pole—than any other human beings. . . . The officers and crew of the *Alert* passed through the longest period of darkness, without seeing the sun, that has ever been faced by human beings—namely, 143 days. They also endured the most intense Arctic cold that has ever been registered, the temperature having been 59 deg. below zero for thirteen consecutive days, and the lowest temperature having been 73 deg. below zero.

Duties of Class Members.

We take the following practical suggestions to Church members from a recent article in the *New York Christian Advocate*:

Appreciate the class. This may stand as the first in importance. People do not live on bread alone. They must have motive. There must be some reason for attending class, or it will not be long continued. Look upon it as it is—a place to meet the King, a royal reception. So long as it is actually that there is no question of its success. This it can always be made. It is in the power of each to so transform it. See it as a place where you can study the chart of the sea you are destined to navigate. Here, in the class, you can hear, read, and interpret the deed conveying to you your eternal mansions and estates. Here, in the class, are to be forged the weapons for your soul's defence. Here you are to be trained into skill and greatness.

Keep the spiritual end of the class in view. Boys often play ball while attending school; but that is not what the school is for, nor is that the end for which they are sent to school. Intellectual and social advantages gather about the class, but these are not the objects of its institution. These are only incidental. The end is spiritual growth and spiritual culture. You do not estimate the speed of an eagle by the length of his legs, but by the power of his pinions. His legs are valuable. They serve him when he lights and when he fights. But his wings tell the story of his speed. So you must consider a class with reference to its chief end.

You are to seek the greatest usefulness on earth, and the greatest certainty of heaven. Life, as your one run for an eternal prize, makes any lower estimate of duty vain and unworthy of common intelligence. Then the class is to be prized on this scale of values.

Tell your experience naturally. True, it is a holy subject, but it is for common use. It is the new wine of the kingdom, but it is in human vessels. A man that puts on a religious wrang is liable to have his religion as adjustable as his manner. Talk right on in the simple manner used on other subjects, making your religious life and experience the truest things about you. Nothing is more vital and winsome than genuineness. It is a part of the capital stock of the class. Pay in your share, and so help to protect the character of the class.

Expect a blessing. It is unto us according to our faith. Do not expect or solicit abuse. Self-sought martyrdoms are too low-priced to enrich the soul. Assume the commonness of all humanity, the freedom and almightiness of all grace; then walk like a child, not a servant; claim your rights in grace first-hand, and not as a boon from some other mortal.

Estimate experience by long sections. Characters are of slow growth. We estimate the growth of forests by decades, as we do the growth of great populations. A single week is no just test of a system that builds for eternity. The Christian who does not attend his class may not lose perceptibly in a month. Wait, and watch by the year; then the result can be measured. You do not measure the growth of your boy daily, but by the year, or by larger periods. The student in the drill-course may not perceive much added strength from a single lesson, but, measured by the year, he finds all the difference between the peasant and the philosopher. Measure the results of class attendance by the year or by the life-time, and all obscurity vanishes.

Feel your responsibility. Be there; you count one. Always be in place, is the perfection of discipline. In meeting a cavalry charge every thing depends upon keeping the ranks closed up.

Prepare for class. You make ready for a call. You anticipate an examination. You prepare for a party. You must bear your part and responsibility of making the class interesting and profitable. Keep your share of it from being dry and dull. Thought and prayer will help you in this. You have no special immunity. You have no more right to ride and be carried than any other member. Do your share by saying something when you talk, by stopping when you have said it, by keeping silent when you have nothing to say.

Do not confess the sins of the class. Deal with your own case. It is easy to classify ourselves with all creation, and say "we." Salvation is personal. There are no company tickets. You will stand alone before the judgment bar. Better treat your case on its merits and demerits.

Be gentlemanly. The Christian is a gentleman. The boor is a boor because he seeks his own comfort regardless of others. That is unchristian. Steadily and thoughtfully seeking to

make those about us happy is the perfection of gentlemanliness. Jesus was a perfect gentleman.

Seek to help somebody. A call on the lad who has just joined your class may save him. Happiness is never found. It comes. It eludes the seeker, but it seeks the man who does right, leaving happiness out of sight.

Be social. A smile, an extended hand, a kindly inquiry, are streaks of sunshine, that make the grass grow, and the roses bloom, and the harvest whiten.

Mention your leader and each class-mate every day in prayer. In that soil every good thing will grow.

Bring others. That will insure your own presence, quicken your sense of consistency, deepen your interest in success, strengthen you by activity, organize you into a missionary society, sharpen your scent for souls, lighten the burden of the leader, gladden the heart of the class, utilize the power of the Church, and give a thrill of joy in the presence of the angels.

Last week Beecher said, in his pulpit, "The greatest thing Wesley did for the Church was to institute class-meetings."

Cardinal Antonelli.

Of the career of this prominent ecclesiastic, the correspondent of the *New York Times* writes as follows:—

Cardinal Antonelli, now that he has passed away, is judged with every degree of charity or severity by the different organs of Italian public opinion. Some writers find a pleasure in parading more, and more conspicuously than ever, the less felicitous facts of his public career; dwelling upon his low origin, and the ignoble arts with which he won his way to power and fortune. It can at least with truth be said that Antonelli has not left a name to win the admiration of his countrymen, or an example to be held up for the world's imitation. The fortune he has left is estimated at 25,000,000 francs or Italian lire, and some have hoped that the dubious fame of its accumulation would be redeemed by generous benefactions to public institutions of instruction and charity. But it is understood that the will of the defunct Cardinal divides the immense estate among three nephews, following the example of the Popes, so many of whom have made it their highest ambition to found families, build great palaces, and gratify worldly pride. Rome is full of monuments of this kind—great houses raised with the money contributed by the faithful in all the world to St. Peter's box—symbols of arrogance and love of material show. The most remarkable, and, it is to be believed, the last example of this papal nepotism, was that of Pius VI., of the family of Braschi, at the end of the last century. Whoever has visited Rome has noticed the palace which lifts its vast mole at one end of the Piazza Navona. It was built by the Braschi family, at enormous cost, three-quarters of a century back, or at the time the Pope was feathering the family nest with the wealth taken, without leave asked of any one, from the resources of the Church. But this opulence of houses and lands has taken wings, and the present representative of the Braschi, of the second or third generation from the Pope, is living in Rome upon a small pension received from friends of his ancestors, or from the Vatican.

Beware of Convents.

Our Protestant people who put their daughters into convents or Romish schools may take warning from a case just now exciting great interest in France. Miss M. J. is an English orphan of 19. On the death of her Protestant parents she was placed under the guardianship of her stepmother. She is heiress to a fortune of about £30,000, which she cannot claim before coming of age; in the event of her death before attaining 21, the fortune goes to the said stepmother. In November of last year, the stepmother, desiring to go to Hayti, placed her ward in the charge of the nuns of the Assumption at Anteuil, just outside Paris. The girl, as a Protestant, objected, and wished to be put in a boarding-school, but in vain. She had no sooner entered the convent than earnest attempts were made to induce her to change her religion. She was even subjected to cruel treatment, and in despair she twice tried to commit suicide. At length her will broke down, and she consented to sacrifice her faith and become a Catholic. But the bad treatment did not cease. The poor girl continued to write to her relatives, but none of the letters ever reached their destination. Her health at last gave way, and she was attacked with typhus fever. The Lady Superior of the convent, fearing she might die, decided at length to write to the girl's aunt in London. This happened last month; the aunt arrived, and claimed her niece, but the convent authorities refused to give her up. She then applied to the Prefect of Police, but in vain, and finally appealed to the British Ambassador, who sent Sir John Cormack to examine the poor girl. This medical gentleman at once reported that it was absolutely necessary and urgent that Miss M. J. should be taken out of the convent. In virtue of this report a demand was made to the tribunal of referees for the immediate release of the girl, but the Court postponed the case for a week, and appointed D. Tardieu to examine and report on the poor prisoner's state of health. Here the matter remains for the present.—N. Y. Observer.

The Family Treasury.

The Family Altar.

BY THE REV. JESSE S. GILBERT, A.M.

Family worship is a duty too much neglected by Christians at the present day. Perhaps one reason for this neglect is, that we have so many public and social means of grace. But no form of worship, not even private devotion, can take the place of family worship. It is an appropriate offering to God for family mercies, it sweetly and religiously begins and closes the labors of the day, it binds the family together; and, without its sanctifying influence, it is difficult to see how children can be brought up in the "nurture and admonition of the Lord."

It is sometimes urged, in excuse for neglect of this duty, that it is not enjoined in the Word of God. True, the Bible does not in so many words command it, but it teaches Christians that they are to serve God with their families, that they are to train their children in the love and fear of God; and how can this be done, if our families are never assembled around the altar of prayer and praise? Besides, family worship was in historic order before public worship, and has never been abrogated; hence, it is still a duty, binding upon all Christian families—in fact, upon all families; only, of course, Christian families discharge this duty.

Some will say that they have no time, and others that they have no talent, for this duty. The Christian who is so busy with the things of this world, that he cannot give a few minutes in the morning and a few minutes in the evening to the performance of this duty, must surely be in great need of a divine baptism, and without that baptism, in great danger of utterly falling from grace. Time for business, time for pleasure, time for company, time for everything, except the family altar. Sad must be the state of that Christian who, when urged to read God's Word, and to pray with his family, can say in reply, "I have no time."

As for the other excuse, that one has no talent for this duty, it can hardly be said in honesty.

Who will in sincerity affirm that he has not the ability necessary, in order to read a chapter of the Bible and to offer up a prayer in the presence of his wife and children? One will say, "My family is too large, it is difficult to get them together;" but this makes family worship all the more important. If your family is a large one, so much the greater your responsibility.

Another says, "My family is so small, that the family altar is not needed;" but the promise of the divine presence is given even to two or three meeting in the Master's name.

All these objections to this duty are only excuses, not reasons. How much better, instead of framing weak excuses, to begin at once this neglected duty, and thus honor God in our families!

It may be a heavy cross, to wipe off the dust from God's Word, to say to wife and children, "I have done wrong in this neglect, but will now, by God's grace, make amends for the past;" but in taking up this cross, God will bless you and your family.

Family worship should consist of reading some appropriate portion of Scripture, prayer, and, if possible, singing.

The exercise should be brief, appropriate, fresh, and full of life. Considerate tact and attention will be needed to make the service interesting and attractive.

Some families adopt the plan (and it is a good one) of having the different members of the family each read a verse in turn.

It will repay us a hundredfold, if we give some attention to making our family altar a delight and blessing. Our families will undergo great changes; loved ones will go forth to life's battle, setting up in life for themselves; others will go to join the ranks of the glorified; but how precious will be the tender association of their memories with the time of morning and evening prayers! Like God's servant of old, we will "command our households after us," and our children will rise up and call us blessed.—Methodist.

Sympathy between Parents and Children.

BY J. L. M. CURRY, LL.D.

Among many suggestive and interesting things in that clever and readable book—Life and Letters of Lord Macaulay—which so many are reading with an interest that the last novel does not excite, are glimpses of the private life of the great author. His attachment for his sisters, whose society gave him so much pleasure, was very lovely. Their interest in his literary and political success was but a just reciprocation of his kindness. His expressions of fondness for and reliance upon his sisters are numerous and touching; and one loves to peep behind the curtain, and see the man who has done more than any modern writer for English literature in the warfare of cordial intercourse, free from the intrusive interruptions of the curious and the selfish.

The devotion of Lord Macaulay to his father was most beautiful; and we are glad to learn more of the worth and scrupulous conscientiousness of Zachary Macaulay, who was the co-laborer of Wilberforce, and elicited such a noble eulogy from Mr. Gladstone in the House of Commons. Without deducting "one jot or tittle" from the merits of Zachary Macaulay, may there not be drawn from his life a practical lesson, which will be beneficial to such readers of The Times as are parents? Between father and son there was a strong regard. During the crisis of the West India Bill, to the earnest remonstrances of his colleagues, Macaulay replied, "I cannot go counter to my father. He has devoted his whole life to the question, and I cannot grieve him by giving way when he wishes me to stand firm;" and yet personally there was but scanty sympathy between father and son. Parental pride and love, and filial respect and reverence and obedience were not successful in bringing the two into intimate companionship. The letters to his sisters are full of

love, playful confidence, brotherly unreserve, of hopes and fears, of disappointments and successes, but we have no letters between father and son showing like sympathy and communion. The case of these two distinguished persons is not exceptional. There are not a few families where a like reserve exists between parents and children. Reference is not made to families whose parents are harsh and exacting, and children are disobedient and unlovely, but to families where real love is felt on both sides. Most persons can call up instances where parents are ever indulgent and children are affectionate, but where there is a sad restraint in intercourse, a deplorable lack of familiarity. On the other hand, in pleasant contrast, are families where, while there is no want of deferential respect, the parents are familiar and communicative, and the children easy and unstrained. Information is given, questions are asked, opinions are interchanged, current topics are discussed with the utmost freedom, and home has all the attractions with which poetry invests that sacred place. The greatest luxury of Sydney Smith is said to have been to keep his wife and daughters laughing for two or three hours every day. Not a few homes can be recalled where this hilarity may not have obtained, but where father, mother, sons, and daughters lived in sweetest confidence, where sons had few "secrets" from the father, and to the mother the daughters went first, and without embarrassment, to talk over everything that concerned present plans or future prospects. Parental government existed in fullest justice and impartiality, but was so tempered by prudence and love that squeamish modesty or false bashfulness never came between those who were most interested in each other's welfare and happiness.

Are not children, in such families, better educated, more intelligently guided, more wisely disciplined? "May not religion be there a household joy, an enveloping accompaniment like the atmosphere? Where such mutual sympathy and loving companionship exist, are not children the sooner taught self-reliance and individual responsibility, and the better fitted for life's duties and trials?"—S. S. Times.

Muscular Christianity.

The two great men of the Brooklyn pulpit are splendid men physically, and they never could have been the powers they are had they been otherwise. Dr. Chapin and Robert Collyer, though fine and strong in intellectual fibre, are not so exceptionally remarkable in that particular as to account for their long, strong hold upon the public mind. The two Boston preachers who draw the largest crowds, Mr. Phillips Brooks and Mr. Murray, are men of entirely exceptional physique—hard to be matched anywhere in the world, for size and strength. It is an inspiration to look at them. Their presence is magnetic. They exercise a charm which can only come from complete manhood—the equisite of thought and intent with voice and might. If we turn to our own city, and see where the crowds are, we shall find them at Dr. Hall's and Dr. Taylor's. Mr. Hewitt's church, too, is usually a crowded one. It is no dishonor to these men to say that the people do not flock to them because they preach the best sermons to be heard in New York. There are a dozen pulpits furnished with as good brains as these. The simple truth is that if they were called upon to preach with a slender physique and a weak voice, their crowds would leave them. They are large, strong, healthy men. America does not produce enough of these, and so we were obliged to import some of them. The Brick Church has called a pastor from London, and he is one of the same kind—strong enough not only to do an immense amount of pastoral work, but to preach without fatigue, perform the duties of a professorship, take charge of school matters in his own district, and carry through all the side work that comes to a man in his position. The Church went for that man simply because it could not find him here. It is no dishonor to our theological institutions to go out of the country for such men, because America does not raise enough of them for her own use. When we produce them in sufficient numbers, we shall not be obliged to import them. And when we fully comprehend the fact that the body has quite as much to do with pulpit usefulness as the heart and the mind, and that one of the first conditions of that usefulness is high physical vitality, we shall give physical culture the attention that it demands, and ultimately, raise our own preachers.—Dr. J. G. Holland, in Scribner for January.

True Heroism.

Instances of heroism in the prosecution of medical science, and the discharge of professional duty, are happily by no means uncommon. Surgeons who will brave the dangers and horrors of the battle-field in order to tend the sick and wounded, themselves suffering great hardships and privations—who will adventure with exploring expeditions into regions of eternal ice—who will shrink not from fever dens when pestilence is raging—who will brave fire-damp for humanity and honor's sake—who will, in fact, even submit to experiments upon themselves for the well-being of others—are among the greatest benefactors of the human race. Many such there have been, and many such there are at this hour. The Rector of Cheddar, in Cheshire, has just drawn attention to an act of great self-devotion on the part of a medical student, and we are pleased to record it prominently in our columns, for the reason that honor ought to be given where honor is due. A poor factory operative had undergone amputation of the right leg in the Manchester Infirmary. He was in an emaciated condition, the hemorrhage was excessive, the poor man was evidently sinking, and the cause was about to be abandoned as a perfectly hopeless one, when it was suggested that an infusion of new blood might possibly be instrumental in saving his life. Thereupon, a student named Irvine volunteered to be bled, and twenty-five ounces of the vital fluid were taken from him, at serious risk to himself, and infused into the system of the dying patient. The rev. gentleman hearing of the case, made it his

duty to visit the infirmary, when he found the patient "out of danger and slowly progressing towards convalescence. "Need we wonder," exclaims the writer, "that the noble band of English doctors on the battle-fields in Turkey should reflect such credit upon our national character as the pioneers of Christianity, when a mere stripling at home does not hesitate to peril his own life for the sake of his fellowman?" The incident, natural and simple as it was, yet serves to recall the magnanimous conduct of the great Sir Philip Sidney, who, when dying gloriously on the field of Zutphen, gave to a humble comrade, who was wounded and lying near him, the draught of water he himself needed to slake his own burning thirst!—Ch. Globe.

God's Witnesses.

BY THE REV. T. H. SWITZER.

The testimony of our lives is stronger than that of our lips. There is an eloquence in our words; but a consecrated life often carries conviction to the most skeptical and unbelieving. The sufferings of the apostles have proved a stimulant to the Church throughout all past ages, and the flames which consumed the martyrs, buried the seeds of truth in the hearts of many of their persecutors.

When a sinner makes a public profession of the religion of Jesus, the world says, "We will see." "By their fruits ye shall know them." His life and conduct must demonstrate the truth of his conversion, before we can be convinced of the sincerity of his profession. Christ living in the heart will cast out every vile thing. The Christian's God is a jealous God. His glory He will not give to another. He shines in the life of every believer in whose heart he abides. Frequently the most unpretending Christian has proved to be God's chosen instrument in accomplishing great results in the Church and world; and the silent believer, by his walk and conduct before men, has preached the most eloquent sermons. A deaf mute standing up for Jesus, with streaming eyes and hand upraised toward heaven, gave his testimony, which thrilled and overwhelmed an audience. "Whosoever shall confess Me before men, him will I also confess," said the blessed Jesus. There are times when we must confess Him; even if it provoke a bitter persecution. The blessed John saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. God has never been without witnesses in the world. His Church has always been a witnessing Church, and His people in every age have been compelled to bear reproach for His sake. A consecrated life is like a city set on a hill, it cannot be hid. This truth is clearly demonstrated in the history of the youthful and devout Daniel; so pure was his life that his enemies, who hated him with a cruel hatred, could find no error or fault in him; and they said among themselves, "If we accuse him, it must be concerning his fidelity to the law of his God." Then all the nobles and chief officers conspired to destroy him. But Daniel continued to let his light shine; and such was the effect of his integrity, that Darius, king of the Medes and Persians, acknowledged the divinity of the God of the Hebrews, by writing letters to all nations, and making a decree, that in every dominion men should fear and tremble before the God of Daniel, who is the living God, whose kingdom shall not be destroyed, and whose dominion shall be unto the end.—Home Journal.

Wit in Court.

The wit of a judge has sometimes been more conspicuous than his wisdom or his respect for the law. A curious old story, given in one of the publications of the Camden Society, may be taken as an illustration of this. The story is headed, "Much Justice and Little Law," and runs thus: "There was a business that could not be conducted by a single justice, yet Sir Edward Peyton, as a prerogative assize, would needs convert the parties before him. One, being a shrewd, understanding, plaine fellow, told him he thought his worshippe was mistaken, for one justice was not sufficient for the business. 'Why, sirra,' says he, 'am I not a justice of the peace?' 'Yes, an't please your worshippe.' 'And am I not a justice of the quorum?' 'Yes, sir.' 'Why, then, sirra,' says he, 'there's two justices for you,' and so he entered like a fool into the cause."

A quick and ready wit is an almost indispensable endowment in a good cross-examining counsel, but the quickest and readiest sometimes finds his match. "Oh, you say this gentleman was about fifty-five," said Canning to a pert young woman in a witness-box, "and I suppose now you consider yourself to be a pretty good judge of people's ages, eh? Ah, just so. Well, now, how old should you take me to be?" "Judging by your appearance, sir," replied the witness, "I should take you to be about sixty." By your questions I should suppose you were about sixteen." Whether counsel had any more questions for this lady is not recorded.

A particularly witty reply was once made by a well-known English architect, who had been giving an important opinion, and whose professional status Mr. Sergeant Garrow, the opposing counsel was anxious to depreciate. "You are a builder, I believe?" began the sergeant. "No, sir, I am not a builder; I am an architect." "Ah, well, builder or architect, architect or builder, they are pretty much the same, I suppose." "I beg your pardon, sir, I can't admit that; I consider them to be totally different." "Oh, indeed; perhaps you will state wherein this great difference consists." "An architect, sir, conceives the design, prepares the plans, draws the specifications—in short, supplies the mind. The builder is merely the machine; the architect the power that puts the machine together and sets it going." "Oh, very well, Mr. Architect, that will do; a very ingenious distinction without a difference. Do you happen to know who was the architect of the Tower of Babel?" "There was no architect, sir," replied the witness, "hence the confusion there."

A very smart, though very insolent remark was once made to a magistrate by an impetu-

ously-looking fellow, upon whom a somewhat heavy fine had just been imposed for drunkenness. From the appearance of the culprit everybody in court probably expected that he would have to go to prison, but to the surprise of all, the delinquent displayed a pocket full of money, and sullenly began to count out the amount of his fine, whereupon the magistrate proceeded to remonstrate with him on his recklessness in going about the streets in a state of drunkenness with such a sum of money about him. It was a wonder, remarked the magistrate, that he had not been robbed. "As to robbery," growled the prisoner, "it's mighty little difference I can see between being robbed in the streets and being robbed here."—Leisure Hour.

Christmas in Norway.

The great festival of the year in Norway, as among all Germanic nations, is Christmas. Whether it owes all its sanctity to its association with the birth of the Saviour is, however, an open question; for many customs, still kept alive in the remoter valleys, seem to point beyond the beginning of the Christian era, to the time when the Norsemen ate horse-flesh in honor of Odin and Thor and Frey. The festival, as the retaining of the old name indicates, is as yet strongly tinged with reminiscences of the old pagan Yule. Tracing the character of Christ and His apostles as they appear in many popular marches and legends, the conclusion lies near that the people have, consciously or not, transferred much that was dear to them in the old gods to the new deity, and thus, by a sort of compromise between the old faith and the new, have produced a divine type which is, at all events, sufficiently national to appeal strongly to their Norse hearts. This nationalizing of one's divinity is, of course, not peculiar to Norway; it would have been more singular if Norway had shown no trace of it.

The preparations for the Yule-tide, in the way of provisioning the house, would, to American eyes, look perfectly enormous. Baking, and brewing, and butchering, keep the whole household busy during the last three weeks preceding the festival. And the fact that the process is repeated year after year probably proves that it is necessary. Every man, woman, or child, who comes within a stone's throw of the house during the holidays (which last until a week after New-Year), must be invited and urged to eat and drink without regard for comfort. Even the birds are to have their share of the Christmas joy. As soon as the church-bells have "rung in the feast" at five o'clock in the afternoon of Christmas Eve, the father of the house takes his richest sheaf of oats or barley, and attaches it to the end of a pole, which is nailed to the gable of the barn or the store-houses. The mother and the children stand by enjoying the sight of the happy birds fluttering around the sheaf, while the father will, perhaps, quote the passage about God's care even for the sparrow, wherefore it is right that the sparrow too should rejoice on the day when Christ was born.

Among the many evening visitors which are sure to drop in to taste the Christmas brew, some are apt to be disguised by grotesque masks, and otherwise fantastically accoutred. These are called Yule-bucks, possibly because the most common mask may have been that of a goat or some other horned creature. At present I do not know that any special kind of disguise is preferred. The rule seems to be, the more grotesque, the better.

The German custom of having poor children wander about on Christmas Eve, carrying a large lighted star of canvas, representing the star of Bethlehem, prevails also in Norway. No one can hear their shrill, tiny voices in the snow under his window, singing the dear, familiar carols, and refuse them their well-earned penny.—Scribner for January.

The Serpent in the Goblet.

The tale of the goblet, which the genius of a heathen fashioned, was true, and taught a moral of which many a death-bed furnishes the melancholy illustration. Having made the model of a serpent, he fixed it in the bottom of a cup. Coiled for the spring, a pair of gleaming eyes in its head, and in its open mouth fangs ready to strike, it lay beneath the ruby wine. Nor did he who raised that golden cup to quench his thirst, and quaff the delicious draught, suspect what lay below, till as he reached the dregs that dreadful head rose up and glistened before his eyes. So, when life's cup is nearly emptied, and sin's last pleasures quaffed, and unwilling lips are draining the bitter dregs, shall rise the ghastly terrors of remorse, and death, and judgment, upon the despairing soul. Be assured a serpent lurks at the bottom of guilt's sweetest pleasure. To this awful truth may God, by His own Word and Holy Spirit, open your eyes! Seeing the serpent, seized with holy horror at the sight, may you fling the temptation from you, and turn to Him, who with love in His heart, and kindness in His looks, and forgiveness on His lips, and the cup of salvation held out in His hand, cries, "If any man thirst, let him come unto me and drink." Here, believe me, is peace that passeth understanding; pleasures that are for evermore.—Dr. Guthrie.

Temple Bar, that quaint old structure which has so long obstructed that narrow throat of London called Fleet Street, is at last doomed to destruction. For more than two centuries its arches and statuary have been familiar to millions of Englishmen; but latterly it has fallen into a decrepid condition. The civic authorities of London have decreed that it shall be removed since it has outlived its usefulness. But a thousand ancient memories hang about its blackened, crumbling walls, and many regrets will follow the demolition of this famous work of the famous Sir Christopher Wren. Doubtless in its place there will be erected an elegant arch, which, though lacking in venerable associations, will not obstruct the street nor offend the eye, and yet mark the city boundary as definitely as Temple Bar.

We may lose the whole of our worldly property, and yet be rich; but if we lose our souls, the world, though gained in lieu of them, is but an insignificant toy.

For the Young Folk.

A Christmas Song.

The oak is a strong and stalwart tree,
And catches the dew light gallantly,
In many a dainty cap.
And the holly is brighter, and better made,
Because of the woodman's stroke,
Descending in us, or falling in shade,
On the sturdy form of the oak.
But stronger, I ween, in apparel green,
And trappings so fair to see,
With its precious freight, for small and great,
Is the beautiful Christmas-tree.

The elm is a kind and goodly tree,
With its branches bending low:
The heart is glad when in its form we see,
As we list to the river's flow.
Ay! the heart is glad, and the pulses bound,
And joy illumines the face,
Whenever a goodly elm is found,
Because of its beauty and grace.
But kinder, I ween, more goodly in mien,
With branches more drooping and free,
The tins of whose leaves, fidelity weaves,
Is the beautiful Christmas-tree.

The maple is supple, and lithe, and strong,
And claimeth our love anew,
When the days are listless, and quiet, and long,
And the world is fair to view.
And later—as beauties and graces unfold—
A monarch right regally drest,
With streamers afloat, and pennons of gold,
It seemeth of all the best.
More lissom, I ween, the brightness and keen,
And the coloring, sunny and free,
And the banners soft, that are held aloft,
By the beautiful Christmas-tree.
—St. Nicholas for December.

Girls, Help Yourselves.

There is real nobility in the power to help one's self. A genuine girl, in these days, ought to be above the accidents of changing circumstance. There may be foolish butterfly girls, who care supremely for dress and admiration, and who float on the sunlit current of to-day as though no storm could ever come. To them a word of advice and warning may seem as an idle tale. To the girls who bright eyes have all occupied themselves in looking about her, and seeing the events which befall people every day, it will appear otherwise. You may be living now in elegance and luxury, the petted darling of your father's spacious house, without a visible thorn or brier of care to prick you, but it may not be long before you are called on to face misfortune. The problem of how to live may stare you in the face, as it has stared others. If you are rich and well-to-do, you have a great advantage over those whose limited means gives them no power of choice. The destruction of the poor is their poverty. A poor girl cannot look about her and say, "There is this work which invites me, which I would like, which is congenial. I will take time and prepare myself to enter upon it." She must do what comes first to hand, whether or not it be agreeable, and be content with her wages. On the other hand, the young woman who is comfortably and pleasantly established can take her time and arm herself against the day of necessity by the acquiring of some useful art, trade or accomplishment.—Selected.

A Talk about the Stars.

It is very pleasant to know the stars—to be able, like Milton's hermit, to
"Sit and rightly spell
Of every star that heaven doth show."

And it is not at all difficult to learn all the chief star-groups, or constellations, as they are called,—if only the learner goes properly to work. Perhaps I ought rather to say, if the teacher goes properly to work. I remember, when I was a boy about twelve years old, being very much perplexed by the books of astronomy, and the star-charts, from which I tried to learn the stars. There was "Bonycastle's Astronomy," with a very pretty picture of one constellation,—Andromeda,—in which, if one looked very carefully, one could perceive stars, though these were nearly lost in the carefully shaded picture of the Chained Lady herself. Another book which I found in my father's library showed a series of neat pictures of all the chief constellations, but gave no clear information as to their whereabouts. And the charts which I found were not at all easy to understand, being, in fact, the usual star-charts, which give no information whatever about the places of star-groups on the sky, of any place or at any time. So that it was only by working my way from the Great Bear to constellations close by it, then to others close by these, and so on, that I slowly learned the chief star-groups.

Now the ancients, when they called a group of stars by any name, really imagined some resemblance between the star-group and the figure after which they named it. I have heard it said that the liveliest imagination cannot form figures of familiar objects out of the stars; but this is certainly a mistake, for I know that when I was a lad, and before I had learned to associate the stars with the constellations at present in use, I used to imagine among the stars the figures of such objects as I was most familiar with. In the constellation of the Swan, I saw a capital kite (it is there to this day). In the Great Bear, I saw the figure of a toy very common at that time in England, representing a monkey that passed over the top of a pole. The three stars forming the handle of the Dipper made the tail of the monkey; and if you look at the Dipper in the position it now occupies in the early evening, you will readily see the figure of a climbing monkey. In Perseus I could see a garland of flowers such as my sisters used to make. Orion was a climbing giant when rising, but took the attitude of a giant going down hill as he passed over to the west. In the Serpent-Bearer and Serpent I saw a monstrous sword, shaped like the curved sabre which Saladin wielded; and so forth. No doubt, in the infancy of astronomy, or perhaps of the world itself, men were fanciful in the same way; and the figures assigned to the star-groups really seemed pictured in the sky. The idea of separating the constellations one from another was a much later one than that of merely naming the more remarkable star-groups. If one set of stars seemed to resemble any object, I think the corresponding names would have been given even though some stars of one set were included within the other set. In fact, I think this very constellation of the Dragon seems to me to show that our modern constellation figures have been largely reduced in extent.

You may, perhaps, think that it matters very little what figures the ancients really imagined among the stars. But you will be disposed to think differently when I mention that the supposed want of resemblance now between the star-groups and the figures assigned to them, has led some to form the bold idea that there was once a strong resemblance, but that some stars have gone out, others have shone forth more strongly or are altogether new, and that thus the resemblance has been destroyed. When we remember that our sun is only one among the vast number of suns, it becomes rather a serious matter for the inhabitants of the earth if so many suns have really changed. For, in that case, our sun may soon change in his turn, and either broil us up with excess of heat, or leave us to perish miserably from extremity of cold. However, I think the explanation which I have given shows that the resemblance formerly imagined still remains, and that it is only because modern astronomy has doctored the dimensions of the old figures that they no longer correspond with their names.—Prof. R. A. Proctor, St. Nicholas for January.

Baby-Life in China and Hindostan.

The bare-headed baby of China, not quite so grave as his Asiatic cousin, is still a contented little traveller, whether he rides on the back of mamma, or is tied on a mat to sleep, or exposed beside the door in a bamboo cage, or fastened to his gilded baby-chair, to teach him to sit up. The most important moment in his young life is when, at the age of one year, he decides his future destiny in a curious way. He is carefully dressed in new clothes, and seated in the middle of a large sieve, in which are placed many articles, among which are money-scales, a brass mirror, writing utensils, books, silver and gold ornaments, and fruits, while the anxious parents stand by to see which object will first attract his sober black eyes. If he takes up a book or pencil, he is destined to become a scholar; if the glitter of gold or silver attract him, his fate is to amass wealth; if fruits suit him best, he will incline to spurn the rice of his father's table, and feast upon delicate puppy-stew, or bird's nest soup.

At two years of age he will dress like his grandfather of eighty, and look like that old gentleman seen through the small end of an opera-glass. When he first enters school, he will bring, not a spelling-book and slate, but two candles, a few sticks of incense, and a small quantity of mock money (made of paper), to be burned before a piece of paper having the name of Confucius written upon it. Thus the little Chinese traveller is launched on his school-life.

The little traveller on the shore of the Ganges has a very different life. Bathed every day in the sacred stream, or in a jar of its water; scrubbed with its holy mud—ears, eyes, and mouth; thoroughly purified from all sin, as his parents devoutly believe—how can he help being better than other babies? He is a jolly happy baby, bright as the sunshine of his native land; not troubled with clothes if he belongs to the poor classes; but wrapped in gorgeous silks of scarlet and blue, loaded with jewels, and weighed down by enormous gold-embroidered turban, if he happens to be a prince.

This little Hindoo traveler sleeps in a basket hung from the roof, and rides out on mamma's hip; and, what seems dreadful to us, he learns to smoke before he can walk, his mother often taking a cigar from her own lips and putting it into his. If his life-journey is cut short, his body is carried to the grave in his basket-cradle, which is covered with a fringed canopy and hung from a pole on the shoulders of men, and left at last upside down on his last resting place.—St. Nicholas for January.

A Cunning Dog.

Bob, our mastiff, was always on friendly terms with the cats and kittens of the house, and nothing pleased them better than to crouch up to his warm, curly coat and have a snooze. He always received these attentions from his frisky friends with great kindness and condensation on his part, but I am sorry to say he was guilty of a good deal of hypocrisy towards them and their mother. He would never drive them from a dish, or a dripping-pan, or anything else, but he would do his best to see them eating out of either he quietly, but quickly, walked up to the coal heap, and picking up as large a lump as he could well hold between his teeth, he would walk gently up to where his friends were feasting, and drop the lump of coal into either basin, dish, or dripping-pan, looking quite innocent all the time. Pussies immediately licked their mouths, and walked away, while their amiable friend finished their meal for them. One of Bob's duties was to accompany our waggons on their journeys in taking out our goods (we were manufacturers). This he did not at all approve of, and in order to shirk his duty he at first absconded as soon as he saw any signs of packing and loading of the waggons, and would not be found till after he knew that waggons and waggons were gone and at a safe distance. This he must have learnt by watching them off. He then returned to society, looking as amiable and as affable as ever. But, being of a social disposition, he got tired of secluding himself in solitude, so, in order to escape the toll of travel and to enjoy the pleasures of society, he adopted another expedient, for which, I think, he merits the title of being "a very knowing dog." It was this:—His inquiring eyes were always on the watch, and after he had given up absconding, whenever he saw packing and preparation for a journey going on, he became distressingly lame, first with one leg, then with another, but with one or other constantly, frequently lying down as if too lame to stand, much less to walk. But, as soon as the waggons were well away, Bob's lameness vanished, and he could walk and run as well as ever.—Leisure Hours.

Many who have escaped the rocks of gross sin, have been cast away on the sands of self-righteousness.—Dyer.

If your shirt crushes in at the sides, and projects in the centre, leave your measure for one of Treble's Perfect Fitting Shirts, made at 53 King Street West, Toronto. 2400-42

Our Sabbath School Work.

Sabbath, January 7th, 1877. (FIRST QUARTER.) INTERNATIONAL BIBLE LESSON.— No. 1. GOLDEN TEXT:—"But he forsook the counsel of the old man, which they had given him."—1 Kings xii. 8.

HOME READINGS. M.—The prophecy of division, 1 Kings xii. 26-40. Tu.—The cause of division, 1 Kings xii. 1-11. W.—Judah after the division, 2 Chron. xii. 1-13. Th.—Promises of restoration, Ezek. xxxvii. 15-28. F.—Division in the Church, 1 Cor. i. 10-23. Sab. Unity in the Church. John xvii. 29-26.

OUTLINE.

Our lessons for this quarter are taken from the book of Kings. It is supposed to have been written by Jeremiah, and the event recorded in this chapter took place about the year 975 B. C. The kingdom of Israel, with which our studies will be chiefly concerned for a few weeks, was then at the height of its prosperity and glory; and Solomon, who had ruled over a wide region, extending from the Mediterranean Sea to the Assyrian Desert, and even to the Euphrates, had just died. When his death became known, the chief of the tribes assembled at Shechem, an ancient and venerated place of convocation, to make Rehoboam king. Upon this, Solomon's son, Jeroboam, who was an exile in Egypt, was sent for; and, through him the Israelites, who seem to have been seeking an excuse to rebel against Rehoboam, demanded certain concessions of him, which, being refused, ten of the twelve tribes revolted. Rehoboam was advised, by the old men, to treat the request with kindness; but he forsook their good counsel, and, having consulted with the young men who had grown up with him, he answered the people roughly, and threatened them roughly. A very appropriate title for this lesson is, Good Counsel Forsaken.

NOTES.

(12.) All the people came: To Shechem (now Nablus), on the flank of Mount Gerizim, and opposite Mount Ebal, a convenient place for the general assembly of the tribes. (13.) The old men's counsel: Not necessarily old people, but the elders (senators), who constituted the administration of Solomon. (14.) The young men: Those who had been chosen for his associates, and who, by the fact of their having led the same kind of life as himself, were, doubtless, quite as inexperienced in State affairs. Yoke heavy: Solomon required of the people greater services than they were hitherto accustomed to render: partly to meet the expenses of his splendid court, and partly to execute the numerous and extensive public buildings undertaken by him. But there could be no reasonable ground for any real complaint, because of the good prosperity which the nation enjoyed. Whips and scorpions: Whereas his father had scourged them with simple whips, he would scourge them with twisted lashes, armed with sharp and lacerating points. Many persons, however, consider it best to regard the expression as a mere figure of speech. Harsh treatment, of course, is implied. (15.) The cause from the Lord: The origin of this separation is declared to have been a Divine judgment, for the idolatrous worship introduced by the foreign wives of Solomon. Ahijah, the Shilonite: A prophet of Shiloh. (16.) What portion have we in David? This was an old Ephraimite watchword of rebellion. (17.) Israel—in the cities of Judah: The Israelites proper, or members of other tribes who happened to be settled within the limits of the land of Judah.

The Morality of Sunday Schools.

BY A. M. M. Mr. Goldwin Smith, in a letter written from England to a Canadian paper about the late Turkish atrocities and the English foreign policy, says that he had once been told that "a morality which would not do homage to success, however achieved, was fit only for Sunday Schools." And he adds, significantly enough, "I believe in the morality of Sunday Schools. I believe that it is not only alone Christian, but alone strong, and that greatness, whether individual or national, can be achieved permanently in no other way."

This testimony, from a man whose profound study of political history entitles his opinions to no little respect, might well put to shame the shallow sneers with which we too often hear, of "the morality of Sunday Schools." Mr. Goldwin Smith, coming to the subject from the demonstration of facts, finds that righteousness alone truly "exalteth a nation," and that Sunday School morality "is alone strong." It is so because it is based upon the revealed will of God, the Word which "endureth for ever," which "is pure, making wise the simple;" because it is founded not on man's fluctuating opinions and short-sighted wisdom, but on the teachings of Him who spake as never man spake, who taught that sin begins with the sinful desire, and that "success" lies in the favor of Him who requires of men "to do justly, to love mercy, and to walk humbly with God."

Let us rejoice that the children of a young nation should be early grounded in the "morality of Sunday Schools;" and let us hope that being trained in the way they should go, they will not depart from it. Mr. Smith further remarks that "sybaritism and cynicism have been very successful in sneering down humanity." THE NEW MARRIAGE CERTIFICATE BOOK. Designed by Rev. M. Benson. Size of book 5 1/2 by 7 1/2 inches. Printed on three different colored papers. Containing twenty-eight certificates, \$1 containing fifty, \$1 75 net.

THE CANADIAN METHODIST MAGAZINE, as issued, bound in blue cloth, price per vol. \$1.50. LIFE AND LABORS OF THE LATE JOHN ASHWORTH, author of "Strange Tales," including what he had written of his "Impressions and Conversations with the Spirit of the Dead." Portrait of himself, and three wood engravings of his "Birth Place," his "Residence at Broadfield," and "The Cottage at Broadfield," by I. C. OAKMAN. Neatly bound in cloth. Price 90 cents.

Books at the Methodist Book-Boom.

PUBLISHERS' DEPARTMENT. REMITTANCES.—All remittances should be made by draft, postal money order, express or registered letter. In sending money, the amount, and what it is for, should be distinctly stated. All business letters and orders, either for Books or Periodicals, should be addressed to REV. SAMUEL ROSE, 89 King Street East, Toronto. N.B.—Our publications may also be found at 208 James Street, Montreal, and 125 Granville Street, Halifax, N.S.

THE LIFE OF THE REV. GIDEON OUSELEY, by the Rev. William Arthur, M.A. Canada. Copyright Edition. 12mo., cloth, pp. 302, with portrait. \$1 00. "Mr. Arthur's work is admirably done. He gives a vivid portrait of his hero, but remains himself in the background. The book will be read with great interest by hundreds of Ouseley's countrymen in Canada, some of whom have learned the way of life from his lips."—Canadian.

THE NEW WEEKLY OFFERING BOOK.—As many churches are adopting the "envelope system," we have designed a blank book for keeping account of the moneys received. It is given up on good paper, with printed headings, and strongly bound. Size 15 by 9 1/2 inches. It will last over six years for a congregation of 500 members. Price \$1 50 net.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW LITURGY OF THE METHODIST CHURCH OF CANADA, is now ready. It is printed in large, clear and bold type, on good paper. Bound in cloth, small 8vo., 88 pages. Price 60 cents net.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

THE NEW MAP OF BIBLE HISTORY. Containing Travels of the Patriarchs from the East to Canaan; and of the Apostles, in Asia Minor and Greece; Routes of the Israelites from Egypt to Canaan, and of the Apostles from Jerusalem to the Ends of the Earth; Paul in Asia Minor, Macedonia, &c. Bible Lands and parts of the Ancient World. Canaan, or the Promised Land, the Holy Land, illustrating the New Testament. Five feet six inches, by four feet seven inches in size, mounted on a fine map, with a pocket-size copy, \$1.00.

Books at the Methodist Book-Boom.

THE CANADIAN SUNDAY SCHOOL HANDBOOK, containing Choice Selections for the Sunday School, for Preaching, Social and Family Circle, &c. is the newest music book out. It has been issued to succeed the "HARMONIC ORGAN," which has long been a favorite. Price per copy, 35c.; per dozen, \$4.00. Send 35 cents for a sample copy. A "Companion" has been issued containing the same songs, at \$1.25 per dozen, bound in limp cloth.

"The Rev. Manly Benson, of Stratford, writes: 'I find in the Canadian S. S. Harmonic a charming variety of sacred songs. Where all the selections are so good I would not particularize. Leaders of singing in our Sunday Schools and social meetings will find the Harmonic just what they want—the gospel set to music.' 'It is good to sing praises unto God.' 'Will be found well worthy the attention of those for whom it is published.'—Daily News, Kingston.

"The Rev. W. Young, of Trenton, sends a second order for it, and writes as follows: 'We have had much pleasure in recommending this book to S. S. Teachers.'—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

"Adapted to the use of Sunday Schools and Prayer Meetings."—Globe.

RELIGION OF LIFE; or Christ and Nicodemus. By J. G. Manly. Cloth, 50c.

THE REV. W. Young, of Trenton, sends a second order for it, and writes as follows: 'We have had much pleasure in recommending this book to S. S. Teachers.'—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

"Adapted to the use of Sunday Schools and Prayer Meetings."—Globe.

RELIGION OF LIFE; or Christ and Nicodemus. By J. G. Manly. Cloth, 50c.

THE REV. W. Young, of Trenton, sends a second order for it, and writes as follows: 'We have had much pleasure in recommending this book to S. S. Teachers.'—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

CANADA PERMANENT LOAN

PAID UP CAPITAL.....\$1,750,000. OFFICE: COMPANY'S BUILDINGS, SAVINGS BANK BRANCH. MONEY received on Deposit and Interest thereon Assets of the Company invested in mortgages on approved property secured. Depositors are assured of per cent of the office.

LOANS effected for any time up to 25 years on property by means of a Sinking Fund, which is found to be the most economical plan.

THE INSTALLMENTS REQUIRED TO PAY Time..... 3 Years 4 Years 5 Years 6 Years Half Yearly..... 125.00 150.00 175.00 200.00 Yearly..... 391.50 265.00 237.80 219.60

These instalments payable at the end of each year with interest. For further information, apply to the Company's Office for Loan, or to J. H. HERBERT, Manager, Toronto.

Books at the Methodist Book-Boom. "His words were sterling weight, nervous and strong. In many places it is truly rolled gold."—Canadian.

"We have had much pleasure in recommending this book to S. S. Teachers."—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

"Adapted to the use of Sunday Schools and Prayer Meetings."—Globe.

RELIGION OF LIFE; or Christ and Nicodemus. By J. G. Manly. Cloth, 50c.

THE REV. W. Young, of Trenton, sends a second order for it, and writes as follows: 'We have had much pleasure in recommending this book to S. S. Teachers.'—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

"Adapted to the use of Sunday Schools and Prayer Meetings."—Globe.

AND SAVINGS COMPANY.

TOTAL ASSETS.....\$4,500,000. TORONTO—STREET, TORONTO. PAID UP CAPITAL.....\$1,750,000.

LOANS effected for any time up to 25 years on property by means of a Sinking Fund, which is found to be the most economical plan.

THE INSTALLMENTS REQUIRED TO PAY Time..... 3 Years 4 Years 5 Years 6 Years Half Yearly..... 125.00 150.00 175.00 200.00 Yearly..... 391.50 265.00 237.80 219.60

These instalments payable at the end of each year with interest. For further information, apply to the Company's Office for Loan, or to J. H. HERBERT, Manager, Toronto.

Books at the Methodist Book-Boom. "His words were sterling weight, nervous and strong. In many places it is truly rolled gold."—Canadian.

"We have had much pleasure in recommending this book to S. S. Teachers."—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

"Adapted to the use of Sunday Schools and Prayer Meetings."—Globe.

RELIGION OF LIFE; or Christ and Nicodemus. By J. G. Manly. Cloth, 50c.

THE REV. W. Young, of Trenton, sends a second order for it, and writes as follows: 'We have had much pleasure in recommending this book to S. S. Teachers.'—Conservator.

"The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port Hope.

"Adapted to the use of Sunday Schools and Prayer Meetings."—Globe.

New Books.

BEST THOUGHTS & ADDRESSES OF D. L. MOODY. With Portrait on Steel. Cloth, 75c. A Man Trap! The Fatal Inheritance. Two Temperance Tales. By Mrs. E. Kelton. Cloth, 60c. Agents wanted in every county for the Official History of the Centennial Exhibition, Embellished with over 200 fine Engravings. J. B. MAGURN, 2432-131. Publisher, 36 King Street East, Toronto.

SONG HERALD! SONG HERALD! Newest and best for Singing Schools, etc. By H. R. Palmer, author of Song King. Price, \$1.50 per dozen, 75 cents each by mail. Words only, \$5 per hundred; 6 cents each by mail.

GOSPEL HYMNS AND SACRED SONGS! The "Moody and Sankey Song Book," containing all the Songs and many others sung by these celebrated revivifiers. Price, bound, \$3.00 per dozen; 35 cents each by mail. Words only, \$5 per hundred; 6 cents each by mail.

PALMER'S THEORY OF MUSIC! The Waste Mound of Musical Knowledge. A whole ground. Every teacher and student should have it. Bound in cloth, price \$1 by mail.

JOHN CHURCH & CO., CINCINNATI, O. 25-153. THE MOST POPULAR MUSIC BOOK OF THE DAY! Suitable for Sunday-Schools, Prayer Meetings, Revivals, &c. 80,000 COPIES SOLD OF THE Sunday-School Organ, And it will sell as fast as ever. Send 50 cents for a sample copy and try it. Price \$5 per Dozen. We have also prepared a small book, containing the words only, for Children.

COMPANION TO S. S. ORGAN. NEARLY 200,000 COPIES SOLD. Of this admirable little work. Send 20 cents for a sample. Price per dozen \$1 75; per hundred, \$15.00. Address REV. S. ROSE, Methodist Book-Room, Toronto; Or C. W. COATES, Montreal.

IF YOU WANT THE BEST AND CHEAPEST BLACK, GREEN, or JAPAN TEAS Sold in Canada, call or send your orders to the Victoria Tea Warehouse, 98 King Street East, TORONTO.

THE OLDEST AND MOST RELIABLE TEA HOUSE IN CANADA. HIS ONLY PLACE OF BUSINESS, Where you can select from the Largest, Best, and Cheapest Stock of NEW SEASONS (Crop 1876) pure uncut, unadulterated TEAS ever offered in this city, comprising over fifty varieties, grades and mixtures, put in 5, 10, 15, 20, 25, 50, 100, and 250 lb. packages, and also in original packages of 20, 40, and 60 lb., at the LOWEST WHOLESALE PRICES.

Table with 3 columns: No., Name of Tea, Price per lb. Includes items like Nanking Young Hyson, 1st Fine, 2nd Fine, etc.

SOLE BLEND COFFEES. Made in one minute without boiling, put up in 2, 5, 10, 20, 30, 40, 50, and 60 lb. Guaranteed superior to all others. At all orders by mail or otherwise promptly attended to. 25 lbs of Tea and upwards shipped to one address to any Station in Ontario, prepaid, when on one line of route. N.B.—A discount of ten per cent allowed to Grocers, Clubs and Agents, when ordering \$25 worth and upwards to one address.

EDWARD LAWSON, "The Pioneer Tea Merchant of Toronto" LUMBER, LUMBER, MULBERRY. One mill being now in constant operation, we are prepared to furnish all kinds of Lumber and Bluff by car load, to retail dealers and builders, at lowest cash prices (also, all kinds of Lumber from our retail yard). W. W. COLWELL & BRO., 224 Front Street West.

USE HAGYARD'S YELLOW OIL. A well-known and excellent Stimulating Liniment for Man and Beast. Its mission is to subdue pain. It has won for itself a reputation as a QUICK CURING REMEDY. Particularly adapted for use in sudden emergencies, in cases of Sprains, Bruises, Burns, Scalds, Lamæ, Back, Rheumatism, &c. Satisfaction Guaranteed. Or Money Refunded. MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

USE HAGYARD'S YELLOW OIL. A well-known and excellent Stimulating Liniment for Man and Beast. Its mission is to subdue pain. It has won for itself a reputation as a QUICK CURING REMEDY. Particularly adapted for use in sudden emergencies, in cases of Sprains, Bruises, Burns, Scalds, Lamæ, Back, Rheumatism, &c. Satisfaction Guaranteed. Or Money Refunded. MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

USE HAGYARD'S YELLOW OIL. A well-known and excellent Stimulating Liniment for Man and Beast. Its mission is to subdue pain. It has won for itself a reputation as a QUICK CURING REMEDY. Particularly adapted for use in sudden emergencies, in cases of Sprains, Bruises, Burns, Scalds, Lamæ, Back, Rheumatism, &c. Satisfaction Guaranteed. Or Money Refunded. MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

USE HAGYARD'S YELLOW OIL. A well-known and excellent Stimulating Liniment for Man and Beast. Its mission is to subdue pain. It has won for itself a reputation as a QUICK CURING REMEDY. Particularly adapted for use in sudden emergencies, in cases of Sprains, Bruises, Burns, Scalds, Lamæ, Back, Rheumatism, &c. Satisfaction Guaranteed. Or Money Refunded. MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

USE HAGYARD'S YELLOW OIL. A well-known and excellent Stimulating Liniment for Man and Beast. Its mission is to subdue pain. It has won for itself a reputation as a QUICK CURING REMEDY. Particularly adapted for use in sudden emergencies, in cases of Sprains, Bruises, Burns, Scalds, Lamæ, Back, Rheumatism, &c. Satisfaction Guaranteed. Or Money Refunded. MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

USE HAGYARD'S YELLOW OIL. A well-known and excellent Stimulating Liniment for Man and Beast. Its mission is to subdue pain. It has won for itself a reputation as a QUICK CURING REMEDY. Particularly adapted for use in sudden emergencies, in cases of Sprains, Bruises, Burns, Scalds, Lamæ, Back, Rheumatism, &c. Satisfaction Guaranteed. Or Money Refunded. MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

1877! THE 1877!
CHRISTIAN GUARDIAN
 AND EVANGELICAL WITNESS
 Has the Largest Circulation of any Religious Weekly in Canada. It contains timely
EDITORIALS
 On all the great LIVING QUESTIONS of the day; a good Weekly Summary of Current
Secular and Religious News;
 The Latest Intelligence of the Progress of the Work in Every Department of our Church;
CHOICE SELECTIONS
 From the best Religious and Secular Journals of Britain and America; Careful and Impartial
REVIEWS OF NEW BOOKS
 And Periodicals; interesting articles on Domestic and Agricultural Subjects; full Reports of
Dr. Talmage's Stirring Sermons;
 And Reading Matter of such Variety and Excellence as shall make it, in all respects,
A FIRST-CLASS FAMILY PAPER!
 Subscription Price only \$2 a Year.

Christian Guardian
 AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, DEC. 27, 1876.

THE CLOSING YEAR.

Christmas, with all the hallowed associations which cluster around it, has come and gone, and in a few days the events of the year 1876 will have become matters of history. There is something solemn, notwithstanding the festivities of the season, in contemplating the decline of the old year. Last words and parting scenes always possess a sort of melancholy interest, and the last days of the year are well fitted to awaken a train of serious reflections. The close of the year brings us to another of the milestones which mark our progress along the journey of life, and it reminds us that our opportunities for accomplishing anything good or great are gradually becoming fewer. We commenced the year, perhaps, with buoyant hopes, and with strong determinations to accomplish a great deal, but we see before us nothing but broken resolves and unsuccessful schemes. We think of the advantages which we enjoyed, and of the treasures which might have been ours, and we wonder that we have realized so little. Although the thought of our failures may humble us, and the remembrance of our misspent time may make us ashamed; it is especially appropriate for us all, as we are just on the verge of another year, to review the past, and ascertain what are the results. What is gone, of course, cannot be retrieved; but the future is before us, and we may learn wisdom from the experience of the past. The new year, which is just upon us, is full of possibility and hope, and the recollection of our failures should make us increasingly watchful and diligent. With the continuance of past mercies, which should fill us with gratitude, we may make the coming year one of great prosperity and grand achievement. The events which have been going on in the world during the past year possess a great deal of significance, and must exercise a powerful influence upon the history of the future. The visit of the Prince of Wales and the passing of the Royal Titles Bill, have materially strengthened British supremacy in India, and the amicable settlement of the Extradition Treaty has established a better understanding between England and the United States. The Centennial Exhibition has again brought the nations into close and friendly competition, and has doubtless done much to foster an international spirit of peace and unity. Its influence will long be felt by the inhabitants of this Continent. The contest for the Presidency, between the Republican and Democratic parties, which still remains in uncertainty, is another event whose influence upon the future destiny of the American people it is difficult to determine. But the greatest event of the year has been the terrible revolution in Turkey, which has kept all Europe in constant agitation for months, and which still continues to absorb the interest of the world. The story of the Eastern question will fill many a future page of history with the details of Bulgarian atrocities and Turkish barbarities more terrible, perhaps, than anything modern warfare has ever witnessed. Whether the integrity of the Ottoman Empire be temporarily maintained or not, events have transpired in connection with it which must result, sooner or later, in the final overthrow of the Turkish power, and in the gradual rise of the inhabitants in wealth and intelligence. Many less important events might be noted. The German States have become more firmly consolidated; France has re-elected a Republican Government, and has advanced steadily under its administration; Japan has carried on the work of self-regeneration to an extent which promises, in time, to place her among the foremost nations of the world in civilization and commerce. In Spain a disastrous civil war has been terminated, and in Italy the shackles of Popery have gradually given way under the influence of a liberal and enlightened Government. The year has also been marked by several great exploring expeditions and scientific achievements. In the religious world a number of noteworthy events have taken place. The Old Catholic Church has been organized in Switzerland, and established upon a firmer basis in Germany; an important union has been effected between the two principal Presbyterian bodies in England; and a remarkable congress has recently been held in Geneva, at which an international federation was formed to promote the observance of the Sabbath. On this continent Mormonism has received a shock which has materially loosened its hold upon the minds of its converts; and a basis of fraternity has been drawn up and adopted by the Northern and Southern Methodists, which promises to establish a friendly relationship between the two Churches for the future. The relations of the theories of modern materialistic philosophy to the doctrines of Christianity have continued to engage the attention of Christian philosophers. Several able volumes, as well as scholarly articles in magazines and reviews, have carried the war into the camp of the

enemy with good effect. There can be no doubt that many of the startling assumptions of infidelity have been shown to be destitute of any solid foundation. A very extensive re-action against Atheistic materialism is evident both in Europe and America. Nor is it without significance that, at the very time when Infidelity is proclaiming Christianity an effete and powerless thing, the preaching of Mr. Moody and others has been attended with wonderful displays of the saving power of Christ.

SHALL CHURCHES BE TAXED?

There is a strong effort in Toronto to stir up opposition to all exemptions from taxation. Alderman Hallam has taken the matter in hand with vigor, and is working by correspondence and otherwise, to rouse general hostility to the law which admits the present exemptions. A committee, appointed by the Toronto City Council to consider the matter, has presented an elaborate report against exemption, in the form of a memorial, to the Attorney-General of Ontario, for legislative action to remedy the alleged evils of exemption. The report recommends the complete sweeping away of all exemptions—not excepting the \$400 on salaries, which is now exempted. We have more than once stated our views on this question; and will now merely mention a few facts, suggested by the report of the Committee and the current discussions of the subject in the daily papers.

The report enters an indiscriminate protest against all exemptions as equally wrong. Now, there are several exemptions from taxation under the present law, which nobody defends. Nobody claims that Church property, held for purposes of gain, or the large salaries of judges and other Government officers, or the property of one municipality situated within the bounds of another municipality, has any just right to be exempt from taxation. But the income of the poor, who have hard work to secure the necessities of life; property that has been contributed by private benevolence for the public good; property necessary for carrying on institutions for the education of the young, and the property of the municipality itself have far stronger claims to exemption. Why should the claims of the latter be placed on the same ground as those of the former? Is this indiscriminate assault on all exemptions made, with the hope that property which has just claims to exemption may be put on the same level with property that has no claims at all to such exemption? People who confound things that are wholly different, are not safe leaders of public opinion.

The practice of exempting certain classes of property from taxation has been carried out by all civilized States. The grounds upon which this has been done are generally these two: (1) That Governments should, if possible, so levy taxes as not to be oppressive. (2) That Governments may wisely give countenance and encouragement to measures and associations which require public spirit and self-sacrifice in their promoters, and admittedly conduce to the public good. The wisdom and expediency of these principles cannot be disproved. The United States, of all the great countries of the world, is the freest from every vestige of State-Churchism. Yet these just principles of exemption are recognized by the laws of all the States. In every State, so far as we know, charitable, literary, religious, and scientific institutions are exempt from taxation, because there is an enlightened recognition of the fact that such institutions conduce to promote the well-being of the community, and the ends for which all Governments exist. During the last year, a committee of the New York State Legislature, at Albany, presented a full and careful report on the subject of Church Taxation, in which it is said:—"An examination of the Statutes will disclose the fact, that not only churches are exempt from taxation, but colleges, incorporated schools, houses for the reformation of offenders, almshouses, orphan asylums, houses to improve the moral condition of seamen, public libraries, and show-grounds for agricultural societies are also removed from the visitations of the tax-gatherer; and it, therefore, becomes a question—a very serious question, too—whether property used exclusively for religious purposes should be sought out from this list of exemptions and subjected to taxation." The Committee, therefore, urged "that no change be made in the existing laws until after the most careful study of the entire subject of taxation and its principles;" on the ground that such a change "would not be supported by the enlightened sentiment of the people." In the light of these suggestive facts respecting the United States, we can hardly believe that the Christian people of the Province of Ontario are anxious to distinguish themselves by sweeping away everything that would indicate an approving recognition of the Christian religion by the State. As nearly all of the people of the Province are identified with the Christian denominations, we believe that a large majority of the electors of Ontario are against taxing houses of worship. Why should a small anti-Christian minority determine the legislation of the country?

The advocates of no exemption appeal to the interest and prejudice of those who accept their statement, that if the churches were taxed the general taxation would be reduced by the amount paid by the churches. This is the great bait held out to inspire agitation against all exemptions. This promise assumes what is not correct, that the people who represent the churches are a different people from those who pay the taxes. If the Church property belonged to some society, whose members were not taxable in the municipality, no doubt such taxes would be just so much gained to the civic income. But the people who belong to the different Christian denominations of this city pay, we venture to say, ninety-nine hundredths of the city taxes. If the churches are taxed, it is practically the same people, who now pay the taxes in every municipality, who must pay the taxes on the churches. As long as the people of the different churches constitute the whole population, there can be no serious injustice in exempting churches from taxation. The injured "Jew, Turk, and Infidel," that are so constantly paraded to do duty against exemption, are largely created for the occasion. We cannot afford to repudiate all recognition of being a

Christian country, for the accommodation of their prejudices.

All the advocates of taxing places of worship mistake the grounds on which exemption is claimed. It is not because of the religious sacredness of these buildings. Not because the Government endorses the creeds taught. Not simply because these churches do good. But because certain persons have joined together, and by their benevolent, personal contributions, sustain institutions that, by teaching the people morality and obedience to law, by gathering neglected children into schools, and teaching and training them to become good citizens, and by collecting funds for feeding the hungry and clothing the naked, greatly aid the civil authorities in maintaining law and order, educating the people and preventing crime, and thereby lessen the expenses of civil government. It is but a slight recognition of this great service to the State to allow the necessary buildings to be free from taxes.

It is an offence alike to the Christian religion, and to the real foundation of public and private morality in this country, and to common intelligence, to put this benevolent service of the churches to the community, on a level with the kind of benefits conferred by the "butcher," the "milkman," or the "grease-man!" Yet this is what the *Globe* actually does. In replying to Mr. Edwards it says:—"It is not merely the school or the church that causes increased intelligence in the community, and are for the benefit of every one who likes to use them. Newspapers, book-stores, cable, street railways, groceries, butchers and other institutions, too numerous to mention, are all in their way 'useful' to the community. Even the milk-cart and the grease-man have their uses in the social system, but we are not therefore 'called upon to endow them at the public expense, and to guarantee that they shall always have new horses when the old ones give out. This would not be a whit more unreasonable than that for which Mr. Edwards pleads."

It is difficult to reply to a journal who can see no difference between things so radically different as Christian churches and schools, supported by benevolent contributions, and trades carried on for private gain. Suppose several persons combine and purchase a life-boat, to be placed on a dangerous coast, and manned at their expense, for the rescue of those in danger of drowning; will any rational person say, that it would be just as legitimate to tax this boat as the property of persons engaged in trade for selfish gain? Yet those who sustain churches and Sunday schools, do a work of as real benevolence and importance, as those who provide a life-boat, or build a light-house, or an asylum, and one more intimately related to the prosperity of the State. The *Globe*, and all the advocates of taxing the house of God, willfully ignore the main considerations on which the exemption of churches is claimed. It is not simply because the property is unproductive that exemption is claimed, but because it is unproductive in consequence of being dedicated to the public good. It is not because churches do some kind or degree of good that exemption is claimed, but because they directly contribute to promote the highest objects of civil government, while defraying the whole cost by private benevolence. And what is worst, in all this discussion, it is quietly assumed that the Christian Churches have no beneficial influences on public morals, that the State is in any way bound to recognize or commend.

Of course, to those who hold the un-Christian doctrine, that the Government or Legislature of a country, in setting the law of taxation, should make no difference between a Christian church and a theatre, and that the most public-spirited and philanthropic labor has no more claim to recognition, than the most mercenary trading, arguments based upon these weighty considerations, can have no meaning. But we cannot believe that these broad and clear distinctions will be ignored by our Legislature. For, as President Elliot, of Harvard University, pointedly says on this subject: "If the State wants the work done, it has but two alternatives—it can do it itself, or it can encourage and help benevolent and public-spirited individuals to do it." A thought which we commend to the consideration of our Legislature.

PRIESTLY INTIMIDATION.

The Toronto *Globe* deserves the credit of having almost always espoused the cause of morality and religion. It has done this more uniformly than any other of our Toronto dailies. We, therefore, all the more regret the position it has recently taken on two questions, viz: The taxing of churches, and priestly intimidation at elections. The same fault distinguishes the *Globe's* treatment of both subjects. It confounds things that are radically different, as if they were precisely the same. We have shown, in another article that it is utterly unwarrantable to say that the "butcher" and "grease-man," whose sell pork and grease, to make money for their own gratification, have as good a right to claim exemption from taxation, as a public philanthropic institution doing important educational and reformatory work, of the highest value to the State.

Now, we have another unpleasant example of this singular inability to discriminate between things that wholly differ, in the *Globe's* position in reference to priestly intimidation of electors. The *Globe* has strenuously maintained that the law should recognize no difference between the influence exerted by R. C. priests and that of laymen or Protestant ministers. It has returned again and again to this subject, as if there was a missing that its view would not stay proved, unless repeatedly verified by new arguments. It is not a question of the prudence or sinfulness of such interference. The question is not whether clergymen should be allowed to preach about politics without legal interference. Nor whether they should possess legal liberty to vote, and to express their opinions about political matters. Whatever difference of opinion may exist respecting the propriety of these things, we think few, if any, will maintain that the liberty of doing this should be restrained by legal penalties. The real question is whether a Roman Catholic priest, professing to have divinely given power and authority to deprive men of the means of attaining the salvation of their souls, should be allowed to threaten and denounce persons who believe in this power, for voting contrary to his wishes. Every one must admit that if electors are in-

fluenced in voting by motives of personal fear or advantage, rather than by the character and principles of the candidates, there is really no election. It cannot be denied that, if an elector believes that the clergy have power to deprive him of essential spiritual blessings, and turn away from his shop the customers on which he depends for the support of his family, the threat to do this is as really an interference with the freedom of the electors as a bribe of money, or a threat to inflict bodily harm. If this be so, as it undoubtedly is, why should not such an interference be legally prevented, in order to protect the State from this corrupt influence? It is quite irrelevant for the *Globe* to say:—"We hold that a clergyman can do and say everything which a layman in similar circumstances can." The layman can never possibly be in "similar circumstances" unless he become a priest. The point of the argument consists in the fact that a R. C. priest's exceptional character gives him an exceptional power to prevent a free election, which power he cannot be allowed to prostitute for partisan purposes, without injury to the State. The exaggerated difficulties of obtaining satisfactory evidence of intimidation can certainly be no reason why nothing shall be done to protect the State against the danger of having law-makers who have not been duly elected.

Recent intelligence from the Province of Quebec furnishes a curious commentary upon the *Globe's* reasoning. In the Bonaventure election trial, Mr. Duchesne, who had been elected for that county to the Provincial Legislature has been unseated, because certain priests threatened the electors who would vote against him with the penalties of the Church. It is satisfactory to know that in that Province, where churchly influence is so powerful, electors have had the courage to protest, and three judges have had the independence to protect the Legislature against the perverting influence of priests, who prostitute their office in the Church, to the work of denouncing and intimidating the electors who will not vote for their candidate. It is clear that judges and electors in Quebec, who are thoroughly conversant with the nature of priestly intimidation, do not fall into the mistake of thinking these clerical threats are the same thing as the use of arguments in favor of a candidate by laymen or Protestant ministers.

THE GUARDIAN FOR 1877.

This is the last issue for 1876. We trust that all subscribers whose subscriptions expire at the close of the year, will renew without delay. The terms are cash in advance. We hope that all our old subscribers will renew without fail! We would be sorry to lose any of them. It is a mistaken economy that would prompt any family to do without a religious paper. We believe that the supply of wholesome and instructive literature by the Church is a most important part of her work. Its direct influence upon the intelligence and prosperity of the Church is not generally rightly understood. We have no special canvassing agents in the field. We depend upon the ministers on each circuit to take the lead in the matter, and adopt such methods of obtaining new subscribers, and getting old ones to renew, as they may deem best. Brethren, let us hear from you!

TEMPT NOT WITH WINE.

We trust our lady readers will all refrain from offering intoxicating liquors to visitors on New Year's Day. The majority of those who go around calling are young men, whose whole future life may be blasted by forming the habit of drinking wine. Many will be induced to take wine when offered with the persuasive smiles and kind words of a lady friend, that would never think of going to a bar-room to procure strong drink. He who partakes once is in imminent danger of partaking more than once. Many a promising young man has become an habitual tippler through the evil custom of offering wine to callers on New Year's Day. Ladies, do not act the part of tempters to young men. Let not the desire of conforming to what some may think a genteel custom, expose you to the woe pronounced against those who give their neighbor drink. If you have any doubt respecting the custom, take the safe course. "Abstain from all appearance of evil." Who would voluntarily take the awful responsibility of being the instrument of making even one drunkard?

It is said that our Episcopalian friends, of the Diocese of Toronto, are making application to the Legislature of Ontario, to empower them to administer oaths to witnesses in their Church courts. We had hoped our Anglican brethren in Canada had by this time learned sufficiently the art of self-government, to be able to work their Church machinery without the help of the State. The proposal strikes us unfavorably on two respects. We object to any legislation which confers special powers on any one denomination, as a relic of the State Churchism that the people of Canada have abolished. We think the application very discreditable to those who are making it. Do they mean to imply that the members of that Church cannot be trusted to tell the truth, unless they are under oath? This is the natural inference from this movement for power to examine witnesses on oath. It is not pleasant to think that our Anglican brethren have discovered evils which it is thought this provision will remedy. They will find it far better, however, to practise and develop moral self-government, than to have recourse to the civil law. This proposed remedy of swearing witnesses will very likely prove to be worse than the evil it is meant to cure.

The latest news from the East is gloomy again. The reforms adopted by the preliminary Conference are said to be of a very sweeping character, and considerable doubt exists as to the probability of their being accepted by the Porte. The new Grand Vizier, Michat Pasha, has notified the Marquis of Salisbury that Turkey could not accept the proposal for the appointment of an International Commission to superintend the carrying out of the proposed reforms. On Saturday the Sofias made a hostile demonstration in front of the Russian Ambassador's residence. It is reported that the Marquis of Salisbury has telegraphed for a steamer to convey him to Athens in the event of the Porte persisting in

NOTES AND GLEANINGS.

The Arctic Expedition.

The officers of the recently returned Arctic expedition have received a series of ovations in England since their return. Englishmen always admire pluck and heroism. The Lords of the Admiralty have sent a letter to Admiral Elliott, to be communicated to Captain Nares, expressing admiration of the conduct of all concerned in the Arctic Expedition. Their lordships are of opinion that but for the great difficulties which arose the object of the expedition in getting much nearer the Pole would have been attained. Their lordships especially complimented Captain Nares for the judgment shown by him in returning to England when he did. The promotion of officers, which have appeared in the *Gazette*, are set forth, and their lordships state that upon the receipt of Captain Nares's report of the conduct of petty officers and men further marks of their lordship's approval will be bestowed.

African Explorations.

The international scheme of the King of the Belgians for the exploration of Africa and the extinction of the internal slave-trade is being carried forward by the formation of national committees. At a recent meeting held in Glasgow a Scotch branch was formed; an English branch will also be formed, with the Prince of Wales at its head. The society will, when fully organized, become a league similar to the Geneva association for the relief of the sick and wounded in war. The plan of the Belgian king is, first, the determination of routes for highways to the interior, and the building of a road by each nation represented. At the Glasgow meeting Sir Bartle Frere said: "I am not exaggerating when I say that in a year or two, by God's blessing, we may have wheeled carriages running through Africa from the sea to the lake. The mystery of the Nile, the Congo, and all those rivers will then be a matter within our grasp, for the mystery attaching to them can not, I believe, be solved by military expeditions."

Intemperance and the Gothenburg System.

The *Times* in a recent leader suggested that the Gothenburg system should be set on foot in England in the first instance, as in fact it was set on foot in Sweden, by a private company; and this suggestion has elicited a statement that "one such company has already been formed in London. The Duke of Westminster, who takes a great interest in the movement, has granted the lease of a house in Oxford Street—the *Rose and Crown*—at the corner of Gilbert Street, about midway between the Marble Arch and Oxford-circus; and the promoters include Mr. Cowper-Temple, Sir Harcourt Johnstone, and Mr. Samuel Morley, along with members of several of the leading firms of the neighborhood. Business was commenced three weeks ago, but it is too early yet to speak of the probable success of the scheme. The leading principle of the Gothenburg plan will be strictly observed—that the manager will derive no profit whatever from the sale of the intoxicating drinks, which, however, will be only wine, ale, beer, &c., for it has been decided that for the present, at least, no spirits shall be sold. Good dinners, soups, tea, coffee, &c., are provided at a very low charge, and the dining-room is to be used as a reading-room in the hours that it is not ordinarily required for meals. The idea of the experiment is to show that, pending any legislative action, a public-house conducted on good principles, in which there is no temptation to drunkenness from the interest of the proprietor, can be made to pay, and thus to induce capitalists to unite to extend the benefits of such a system."

A Significant Fact.

Concerning one of the most conspicuous of the Liberal leaders, who died a short time ago, the London *Methodist Recorder* tells an interesting story, which, it says, has not been in print before and is known only to a limited coterie of Liberal pastors and elders. This is the incident: "The name of Athanasius Coquerel, the younger, was conspicuous in the great debate of 1873 on the Confession of Faith—conspicuous as by far the ablest and most uncompromising leader of the heterodox minority. His speeches bordered closely on profanity. In one address he declared that there are in the New Testament three contradictory accounts of the paternity and birth of Jesus Christ; and he was, without doubt, the most advanced freethinker in the Church. Mr. Coquerel died some months ago; and his death was as deeply deplored by his opponents as by his supporters, for the whole Church was justly proud of his resplendent rhetorical and other gifts. It is scarcely whispered even among his most intimate friends, it is carefully kept from public notice, that this remarkable man died a true Evangelical penitent and believer; that he refused the services of any Liberal fellow-pastor; that he sent, instead, for a Wesleyan pastor; and that in his last moments he claimed the Lord Jesus as his Redeemer and Saviour and died in the peace of the Gospel. On first hearing of this extraordinary and blessed conversion we felt afraid to believe it, or to hint at it in any way. We have taken pains to verify it, and hope soon to be in a position to supply details."

British and American Methodism.

The Rev. Alexander Clark, D.D., who recently visited England, thus compares the two Methodisms:—"In comparing American Methodism with English Methodism, we get no facts to warrant exultation over our brethren across the water. Having somewhat carefully studied the Methodisms of both this country and Great Britain in the various branches, we are prepared to say that in many important measures we are behind. In effective itinerant preaching, class-meetings, church attendance, contributions to Gospel work, charities, patronage of colleges and religious literature and general missionary aggressiveness, our English brethren are not delinquent, but rather ahead of us in this free country; and in some of these particulars they are far in advance of us. This we say not to discourage American Methodists, but to stimulate them. We rejoice in the grand work which English Methodists are doing. It

NEWS FROM JAPAN.—We have been much gratified by a call from Mr. J. Y. Henderson, a gentleman who has just arrived in Toronto from Japan, where he was well acquainted with our missionaries, the Rev. Geo. Cochran and Rev. D. McDonald, M.D., from whom he has brought letters of introduction. Mr. Henderson is the son of a Presbyterian minister, in Paisley, Scotland. He has spent four years in Japan. He speaks in terms of warm commendation of the character and work of our Canadian Methodist missionaries; and believes that a great future lies before Christian missionary workers in that country. No recent missionaries have been more successful in their work, or have made a more favorable impression on all with whom they have come in contact, than our Canadian brethren. Mr. Henderson, though a member of another Church, frankly testifies that our Canadian mission stands in the very front rank of successful mission work in Japan. He purposes remaining for a short time in Canada and the United States, before returning to Scotland.

We call the attention of our readers to the communication respecting Hamilton Ladies' College from Rev. Dr. Rice which appears in another column. The education of the future mothers of our country is a matter intimately connected with true national progress. Educational institutions like this, which have been established by private enterprise and liberality, should at least receive the loyal patronage and support of our Methodist people. As we recently remarked, it is only by maintaining such institutions that we can hope effectually to counteract the pernicious influence of convent schools. Read the extract from the *Observer* on the first page respecting the results of patronizing these Romish schools.

At the last meeting of the Science Association of Victoria College, it was resolved to undertake the formation of a cabinet containing specimens in Botany, Mineralogy, etc. Specimens sent to aid in the formation of this cabinet should be addressed to the following gentlemen, who have charge of the departments mentioned:—Botanical Specimens, to Mr. E. Odum; Entomological, to Mr. A. P. Coleman, B.A.; Mineralogical, to Mr. B. E. McKenzie; Conchological, to Mr. C. H. Koyle; Geological, to Mr. B. Franklin; Archaeological, to Mr. R. A. Coleman.

The Bishops of the M. E. Church of the United States have made the following appointments of fraternal delegates to the Methodist Conferences of Canada and Great Britain:—The bishop presiding in the European Conferences in 1878, and the Rev. Erastus O. Haven, D. D., L. D., to the British Conference; the bishop presiding in the European Conferences in 1879, to the Irish Wesleyan Conference; Rev. Samuel F. Upham, D.D., of the New England Conference, to the Methodist Church of Canada; Rev. Jacob Todd, of the Philadelphia Conference, to the Methodist Episcopal Church of Canada.

A week ago last Sunday missionary sermons were preached in the Ottawa Street Methodist Church, Montreal, in the morning by Rev. Geo. Young, a former pastor of the church, and in the evening by Rev. D. V. Lucas, of Maitland. The missionary meeting is considered the best that has been held there for years. Addresses were delivered by Revs. George Young, D. V. Lucas and Dr. Douglas. The collections and subscriptions are already double those of last year.

Many of our readers will, no doubt, be gratified to learn that at the recent Commencement of the University of South Carolina, of which Rev. Dr. Cummings is President, the degree of Doctor of Divinity was conferred upon the Rev. John Carroll, of this city.

Rev. Lachlin Taylor, D.D., arrived at Halifax by the Allan steamer last week, after a very rough passage, heavy head winds having prevailed nearly all the way.

The Dundas Wesleyan Institute will re-open next Tuesday, the 2nd prox. A large accession of new students is expected, and it is very desirable that they should be punctual in arriving. The building is in capital condition, and thoroughly warmed throughout, and everything, we understand, is in perfect working order.

Mr. John B. Gough is so ill that he has been obliged to postpone indefinitely his Western engagements.

The late Chester Draper, of Whitby, has left, among other bequests, \$1,000 to Ontario Ladies' College, and \$1,000 to the new church in that town.

is worthy of all commendation. They do not hesitate to lend their assistance to the younger Methodism of the United States, and their men and their means are not withheld when Christ's cause among us calls for sympathy.

Protestant Missions in Turkey. The N. Y. Independent says:—The news from the missionaries of the American Board in Turkey is very favorable. They have not been interrupted in their labors, so far, though the political situation is not hopeful.

The Extradition Treaty. The people of Canada were justly dissatisfied at the rumored failure of the Extradition Treaty between England and the United States.

Christian Union Illustrated. The London Christian World describes an experiment that is being made at Leicester to establish a union church of Baptists and Pedo-Baptists.

Disestablishment in Ceylon. Sir Comary Swamy, a Hindoo member of the Legislative Council of Colombo, Ceylon, has brought forward a motion for the disestablishment of the Church of England in that island.

LITERARY NOTICES.

The Development Hypothesis: Is it sufficient? By James McCosh, D.D., LL.D. Pp. 104. New York: Robert Carter and Brothers.

Modern Physical Fatalism and the Doctrine of Evolution: including an examination of Herbert Spencer's "First Principles." By Rev. T. R. Birks, M.A., Professor of Moral Philosophy in the University of Cambridge.

The Prince of Wales in India: or, from Pa'al Mall to the Punjab. By J. Drew Gay, special correspondent of the London Daily Telegraph.

A Chance Acquaintance. By W. D. Howells. Toronto: Belford Brothers.

MAGAZINES OF THE MONTH.

Scribner for January is an excellent number. Its two stories, "Nicholas Minturn," by Dr. Holland, and what we may call "Joan Lowrey," by Mrs. Burnett, would alone make any magazine popular.

illustrated paper on North-western waterfalls; an excellent article by Junius Henri Browne on "Heinrich Heine"; and a good short story by Albert Rhodes; the continuation of Julian Hawthorne's "Out of London"; a very striking description of a winter sledge-ride over the frozen lakes of the North-west; various papers on subjects of current interest; and an off-hand story of the Centennial.

The Atlantic Monthly for January begins the year with a good table of contents. "The American" grows interesting, though the hero is in troubled waters. Some of the poetry is very sweet and musical.

Blackwood's Magazine keeps up its reputation for stories, essays, and sketches of the highest literary merit. This number contains an index to volume CXX. It opens with part VII. of A Women Hater.

The first number of Frank Leslie's Sunday Magazine has been received from the publisher, New York. For some cause or other, we did not expect our Sunday literature from Frank Leslie.

PERSONAL. The Earl and Countess of Dufferin will visit Toronto during January. The Emperor and Empress of Brazil have gone on a visit to the Holy Land.

TO CORRESPONDENTS. R. E.—The ten cents postage on the GUARDIAN has been abolished. It will be sent post free for one year for \$2 00.

The Rev. G. R. Sanderson, President of the London Conference, dedicated Bethel church, East Oxford, on Thursday last. The church is of white brick, beautifully finished and complete in all its appointments.

The opening services in connection with the Wellington Street Church, London, which was dedicated on the 17th, were continued last Sunday, sermons being preached by Rev. W. R. Parker, Chairman of the London District, and Rev. Hugh Johnston, of Hamilton.

BRIEF CHURCH ITEMS.

What is known as the Stenton's Methodist church, on the Blenheim circuit, has been undergoing a thorough renovation of late.

The Whitty Gazette, of last week, has the following:—The Christmas concert at the Ladies' College, on Tuesday night, was well attended, vocal as well as instrumental music was excellent, and a number of the young ladies were encored.

The Winnipeg Free Press, of December 8th, says:—The Wesleyan Methodists are making an effort to pay off their debt on Grace church, which amounts to about \$850.

The annual Missionary Meeting of the St. John's Circuit was held in the Methodist church of this town on Monday night, 11th inst.

"A lover of Sunday schools," on the Adelaide circuit, says:—On the evening of Monday, the 18th inst., a Christmas tree was given by the friends of the Sunday school at Ebenezer appointment, Adelaide circuit.

Anniversary services were held in the Methodist church, Watford, Ont., on Sabbath, 17th, and Monday, 18th December. The Rev. E. Evans, D.D., preached, morning and evening, on the Sabbath, to large audiences.

The Barrie Gazette of the 13th says:—The anniversary services of the Methodist church of this town were held on Sunday and Monday last. Rev. W. H. Poole, of Toronto, preached on Sunday two very impressive and powerful sermons to a large congregation.

The Rev. Geo. Brown, of Dunnville, writes under date, Dec. 21st:—Our Missionary services have just been held, and we are glad to say they have been quite successful.

We have received the following, dated December 19:—St. Thomas 1st Sunday school held a very successful anniversary on Sunday and Monday last week.

A correspondent writes:—A very pleasant conversation was held at the new parsonage, in connection with the Centenary church, Hamilton, on Thursday evening, 14th inst.

Bro. S. Gilchrist, of Ravenswood Mission, under date 19th inst., writes:—Our work here has a more encouraging complexion than it had when we took charge, for which we thank God.

A correspondent sends the following:—The Methodist Church in Bowmanville has lately been upholstered throughout, and otherwise greatly improved. The opening services were held on Sabbath, the 17th inst.

RELIGIOUS INTELLIGENCE.

There are 12,000 parish priests in France whose salary is only \$180 a year.

There is some talk of a wedding between the Reformed Churches and the regular Presbyterians in the United States.

A branch Evangelical Alliance has been formed in Ireland, and is making arrangements for services during the coming year.

The most extensive and flourishing missionary establishments in Egypt are under the charge of the American Presbyterians.

Protestantism is gaining on Mohammedanism in Palestine. There are now 250 Protestant churches in the Holy Land and 7,600 children in Protestant schools.

The Lutheran Church Almanac, for 1877, states that the number of Lutheran communicants in the United States is 940,415, an increase for the year of 67,276.

The Duke of Devonshire has given £12,000 for the erection of two churches in Barrow-in-Furness, with parsonages; and the Duke of Buccleugh has given £8,000 for another church to be erected in the same town.

More than half the pastors in Dakota Presbytery are native Sioux. There are nine churches belonging to the body, six of whom have native Indian pastors.

The English Presbyterians, who have recently united, have resolved to raise a memorial fund of a quarter of a million pounds, to be devoted to the extension of home and foreign missions, the promotion of theological education, and church extension.

The Missionary Museum, soon to be established at Geneva, will contain the products of the lands in which there are missions, the signs and implements of their idolatry, photographs of the converts, the translations of books used by the missions, and all that can illustrate the work and the field.

The first annual meeting of the China Mission of the M. E. Church, South, was held in Shanghai, in October. The missionary collections during the year had amounted to \$38.40; the collections for the poor to \$28; \$16.30 worth of Bibles and tracts had been sold in nine months, and \$6.50 worth given away.

The Baptists are strong in Nova Scotia. They have in that Province 184 churches, with 21,731 members. Last year, 1,796 were received by baptism.

The evangelistic work in Paris, organized by the Rev. Mr. McAll, is meeting with good success. He has just opened his nineteenth place of meeting there.

If the Protestants of Spain had any hope of any change being effected in the policy of the Government, through the intervention of the Cortes, they have been disappointed.

In 1825, China was virtually locked against all approach by the missionary, as such, and at that time there was not a laborer on its soil. The ratio of conversions is now rapidly increasing.

Twenty-seven Methodist Episcopal Conferences have voted upon the change of the third restrictive rule of the Discipline—that which relates to the maintenance of episcopacy.

The French Canadian Missionary Society, formed in 1839, continues its work. It employs correspondents in connection with their work has a Bible Depository, and from which were issued last year 2,850 Scriptures, in whole or part, and 60,000 tracts, illustrated papers, and books.

CURRENT NEWS.

A second infantry company was organized in Winnipeg, on Saturday, 15th inst.

—Brent, the Louisville forger, was surrendered to the United States authorities last week.

—Liverpool is said to be filled with seafaring men of every grade, out of employment.

—Louis Riel is said to be recovering from his insanity. He has been in an asylum for a long time.

—The total production of beet root sugar in Europe is now estimated to considerably exceed 1,000,000 tons.

—The Greek Chamber of Deputies has unanimously passed a Bill raising the strength of the military force to 200,000.

—A new United States Territory, to be known as Huron Territory, and to consist of the Northern portion of Dakota, is about to be organized.

—The German Parliament has defeated a proposition that the Polish language as well as the German be admitted in the courts.

—In England there is one soldier to every 229 inhabitants; in Russia, to 77; in Holland, to 142; and in Austria, to 118.

—Pauperism is making rapid strides at Paris as well as at London, the number of indigent people having increased since 1874 from 114,000 to 127,000.

—General Crook has issued a report respecting the Sioux and the Black Hills territory, which he endeavors to justify the action of the Government towards the Sioux nation.

—Much distress is reported as existing in the families of the North Sydney, C. B., coal miners. The trouble is traceable to the effects of the strike in the summer.

—The corporation of the City of London has agreed to borrow a million and a half of money, in order to make all the London bridges free from toll.

—The people of the Cape of Good Hope are up in arms against the proposition of the King of Belgium to establish a convict colony on the borders of the Transvaal.

—On the 19th November a flight of locusts passed over Gibraltar from Africa, apparently making their way for Spain. So great were their numbers that they were two hours in passing.

—Heavy rains and disastrous floods are reported in England and Portugal. Much damage has been caused to property, and great distress is felt.

—The \$25,000 of unexpended surplus of the vote of \$100,000 for the Philadelphia Exhibition is to be devoted to the purposes of Canadian representation at the New South Wales Exhibition.

—The disagreement between the French Senate and the Chamber of Deputies on the Budget items, relating to religious purposes, has been terminated by a compromise.

—The capital sentences of Belcher, of Essex, and of Alden, who killed the watchman, Jefferson, at Hamilton, have been commuted to imprisonment for life.

—A telegram from Brussels says it is positively asserted that Belgium has been officially requested to send troops into Bulgaria. The Brussels press generally disapproves of such action.

—Dr. Oronhyateka has been commissioned by the Grand Lodge, I. O. G. T., to go again to England, to endeavor to heal the breach in the Grand Lodge there in reference to the colored question.

—The Canadian Commissioners at Philadelphia have forwarded circulars to the successful exhibitors, asking for the necessary information to enable them to have the medals awarded to the latter properly inscribed.

—Terrible accounts have been received of the ravages of the famine in the Madras Presidency. Much distress and disease prevail in the country districts, whence large numbers of starving people are flocking into the city.

—A number of over-enthusiastic Russian medical students, both male and female, have been arrested at St. Petersburg for shouting "Liberty" and unfurling a red flag during service in the sacred church of the Virgin of Kazan.

—A substitute for the postal card that is being considered by the Post Office Department, is a stamped sheet, about note paper size, with a gummed edge, to serve as both paper and envelope, and to cost two cents.

—The loyal subjects of Malta want Queen Victoria to accord to the new member of the Duchess of Edinburgh's family the style and title of Princess of Melita.

—It is said that the conversations of Lord Salisbury with Prince Bismarck have led to a direct correspondence between the Emperor Alexander and Queen Victoria favorable to the interests of the co.

—Sir R. Temple, who will succeed Sir P. Wodehouse as Governor of Bombay in February, probably owes his appointment to the apprehended famine. The Bombay papers express their satisfaction at the appointment.

—The number of shipping casualties on the coast of Scotland and the Orkney Islands, during the recent storm, is reported to be very great, with considerable loss of life. The loss on the north-western coast is estimated at, at least, 250 men and 120 vessels.

—An interesting discovery has been made in High Street, Oxford, on the site selected for the new university schools. It consists of what are considered to be the remains of a British village, the circular pits in the gravel covering a large extent of ground.

—In the department of Biscay, every land-owner must plant two saplings for every timber tree he cuts down. In Java the birth of every child is celebrated by planting a fruit tree, which is as carefully tended as the record of the age of the child whose birth it registers.

—The Lieutenant-Governor has issued his proclamation setting apart and withdrawing the city of St. Catharines from the jurisdiction of the Council of the County of Lincoln, and constituting it a separate and independent municipality, subject nevertheless to all equities and statutory enactments in that behalf attaching.

—At a recent meeting of the Royal Colonial Institute, in London, Rev. Donald Fraser read a paper on Canada, in which he spoke in glowing terms of the country, its climate, resources and political system. In the discussion which followed the Dominion was characterized as being the foremost of Great Britain's colonies.

—The Whitty and Port Perry Extension Railway Company have their line graded all the way to Lindsay, except through two large gravel hills which have been reserved for ballast, and shortly the rails will be laid down as far as the village of Manilla, in the township of Mariposa, which will thus be put in direct communication with Toronto. The line will, it is expected, be completed to Lindsay early in May.

did not seem to die, but only to fall asleep in Jesus. The occasion of her funeral was improved, in the absence of her pastor, by the Rev. W. Jackson, of Sherbrooke, who preached a very appropriate and effective sermon from Phil. i. 23, "I am in a strait betwixt two," &c.

MARY JANE STEWART, Wife of Henry Stewart, and daughter of John and Margaret Watson, of St. Mary's, was born in Ireland, Jan. 24th, 1834, and was born again, while lying in the county of Simcoe, at the early age of thirteen. From that time forward her life was that of an exemplary Christian. Never upon the mountain-top, never deep in the valley, she was enabled to acknowledge her Saviour at all times. She was a special friend of the afflicted. She was married to her now sorrowing husband, Jan. 1857. Since then they have lived in Temecum, King, Downie, Bradford, and Oxford, in all of which places friends will recall of her departure with regret. When told by her physician that there was no hope of her recovery, she was quite resigned to God's will. It was our privilege to visit her a few evenings after, and at that time she thought life was fast ebbing away. She called her eight children around her bedside, and, with calm composure, counselled them as to their future. From that time she never again opened her eyes. We are happy to say that the four eldest have since found the Saviour, and are following in their mother's footsteps. After lingering for some days, witnessing a good confession, she gently fell asleep, October 21st, 1876. Her last words were in inquiry about her mother, and then she said, "Tell her, when she comes, how happy I am." T. W. J.

LEWIS HORNUNG Departed this life on Sep. 18th, 1876, in the 67th year of his age. His parents, A. M. Hornung, were his first and last teachers, and Oxford, in all of which places friends will recall of his departure with regret. When told by her physician that there was no hope of her recovery, she was quite resigned to God's will. It was our privilege to visit her a few evenings after, and at that time she thought life was fast ebbing away. She called her eight children around her bedside, and, with calm composure, counselled them as to their future. From that time she never again opened her eyes. We are happy to say that the four eldest have since found the Saviour, and are following in their mother's footsteps. After lingering for some days, witnessing a good confession, she gently fell asleep, October 21st, 1876. Her last words were in inquiry about her mother, and then she said, "Tell her, when she comes, how happy I am." T. W. J.

JAMES HORD. Bro. Hord was born in the township of Vaughan, on the 10th of June, 1844. He was brought up in the fear of God by his parents, and at the age of twenty experienced the new birth, through the instrumentality of the Rev. J. W. McCallum, when he labored on the Yonge St. North Circuit. True to the divine principle within, he commenced to preach Jesus to others, and labored as a local preacher until falling illness caused him to cease. He was united in marriage to Miss Rooney in 1874. Their opening prospects were exceedingly bright, they looked forward to a life of comparative ease and full of happiness, but they were soon to be overtaken by sickness and death. He came to Brampton about a year ago, intending, as he said, to spend his remaining days for the good of the Church. He was a great blessing to the neighborhood in which he resided, and he labored with the people with a power, his word was with power, for they plainly saw that death had marked him for its victim. I had frequent opportunities of conversing with him on religious subjects, and always found him happy, cheerful and submissive. No words of regret, fear or doubt fell from his lips, though he saw and felt his labors were falling day by day; but he frequently uttered expressions of hope and joy. He was of an amiable disposition, possessed of a loving and generous heart and deep sympathy for the souls of men. In a dying state he was removed to the residence of his mother-in-law in Chingacousy, where he lingered for a short while, witnessing to the last of Jesus' power to save, and when unable to speak, he uttered the words, "I request of friend, in token of the power, the present power of Christ's grace to sustain in death. He fell asleep in death on the 15th of July, 1876, aged 32; in hope of a glorious resurrection on the morning of an everlasting day. His remains were brought to Brampton, where the Rev. J. Fearoyd preached a suitable and abundant possession after which his remains were interred in the Brampton cemetery. "He was a faithful man, and feared God above many." S. SALTON.

ANN HENDERSON. Sister Henderson, daughter of Richard and Betsy Newton, was born in the parish of Luxillion, Cornwall, England, November 18th, 1843. In the spring of 1849, she came to Canada. In the month of August, 1850, at the age of 20, she was converted to God, and joined the Church of her choice, and was not only an ornament, but was greatly beloved for her humility and zeal in the interests of Methodism. Two months after her conversion, she was married to her now deceased and affectionate partner, Bro. Robert Henderson, to whom she indeed proved a devoted wife, and a special helpmate in his noble work for Christ, true to her family and neighbors esteemed throughout the community, it seemed reasonable to anticipate a few more years of usefulness for her; but "The Lord's ways are not our ways, nor His thoughts our thoughts." In His wisdom and goodness, she was called to leave her labor of love in this world, and enter into rest; and while we mourn the loss of our beloved sister, and cherish the most tender affection for her memory, we would not lose sight of our duty, gratefully to submit. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." It is pleasing to remember that everything which rendered her so dear, and such a blessing to her friends and the cause of Christ, sprang wholly from His grace so richly manifested in her, and that abundant possession would account for the love she bore to all who loved the Redeemer and endeavored to promote His cause. Sister Henderson endured her severe affliction with remarkable patience. Her disease was of that kind entirely incurable. When it was made known to her, she received the painful intelligence with Christian fortitude; yet, mother-like, she looked after her numerous affectionate children as though it was hard to give them up; and though they, and her devoted partner, were so closely entwined round her heart, she saw it was better to depart, and trustingly submitted to the will of God. The writer spent much precious time with her, and sometimes with his colleague (Bro. Dunlop), Mr. Henderson, and a few of the pious neighbors, enjoyed delightful prayer meetings in her dying chamber. She especially relished some of the sweet songs of Zion, which she desired frequently repeated. She gave unmistakable satisfaction that she was going home safely, and when she could no longer speak, with hand uplifted and eyes raised to heaven, she would give the tokens of her peace. From the time she perceived that it was the good Lord's design to take her, not a murmur seemed to escape her lips. Her answer to questions concerning her experience and future prospects, were always satisfactory and comforting to her beloved partner, and her many friends, and the oft-repeated name of Jesus brought a smile almost in any stage of her severe affliction. At last the messenger came, July 30, welcome indeed, to one so fully prepared, and now she rests with her Saviour. The grief it occasioned, the sympathy it awakened, the crowd it gathered on the day of the funeral, all evinced the esteem, before referred to, in which good Sister Henderson was held by the community. The largest church in Little Britain was secured for the last service, when the wife presented from "I was dumb, I opened not my mouth, because Thou didst it. Hear my prayer, O Lord," &c.—Psalm xxxix, 9, 12, 13.

JNO. WESLEY SAVAGE. FRANK MILLER'S HARNESS OIL received the highest and only award at the Centennial Exhibition. 2428-138 The Youth's Companion, of Boston, is a thoroughly wide-awake paper, having among its contributors such writers as J. T. Trowbridge, Edward Eggleston, Edward Everett Hale, James T. Fields, J. O. Whitney, G. A. Stephens, Louisa M. Alcott, Rebecca Harding Davis, Julia Ward Howe, Mrs. A. H. Leonowens, Louise Chandler Moulton. No writers more attractive in the country, and no publication for young people more enterprising and useful. 2420-11 Sudden Changes of the Weather often cause Palmonary, Bronchial, and Asthmatic troubles. "Brown's Bronchial Troches," will allay irritation which induces coughing, oftentimes giving immediate relief. 2420-11 YOU CAN'T DO IT, BROTHER JONATHAN An obscure American editor reasons that as the "Gold Medal" won by the Wanzel Machines was given by the Canadian Government, it was not awarded by the Centennial Judges. "Logic forever, it beats my grandmother, and she was clever." But why attack the Toronto Globe? Read the New York Tribune and other principal newspapers about the Wanzel Machines, they honorably accord to them what they received, which were the highest honors the judges could bestow—the "International Medal"—the Diploma distinctly stating that it is awarded for the best lock-stitch Sewing Machines at the Exhibition. Any attempt to claim equal honors with the Wanzel Machines won't go down with Canadians who are loyal enough to themselves not to pay 175 per cent. duty on American goods, and admit that the gold medal was won by the Wanzel Machines, and also acknowledge the Wanzel Machines to be equal to, and in many respects, superior to any sewing machines in the market.—Montreal Witness. 2420-11 The manufacturers of the "Webster" invite the people of Canada to make a thorough investigation of their machine, in every detail, and beg of them to ask any person who has a "Webster" machine in their house, if they would be without it, or if they would trade it for the best American machine made. They refer with pride to the issue of the past four years' sales. In their Circular, issued at the Provincial Exhibition, the Manufacturers say that the Webster Machine can do more work and better work than any American machine, and that it is a better finished and more complete machine than any American machine, and that their price for the "Webster" is far less than any other American machine offered to the public in Canada. 6m-2451-2459 FRANK MILLER'S LEATHER PRESERVATIVE and Waterproof Blacking received the highest and only award at the Centennial Exhibition. 2428-138 A VERY SICK WOMAN. While calling at the office of a friend the other day, we were handed a letter from which we read the following: "Friend George, my best friend, for thus I must address you, as you have done me more good than any one on earth under God, and I believe that you will not thank you from the bottom of my heart for all that you have done. It would take several sheets of paper to enumerate all my sufferings, so will only speak of the most important. For four years I had hemorrhages, beginning in February and lasting until Fall; palpitation of the heart; soreness of the breast-bone and ribs; pain in the back and lower part of the abdomen; cold hands and feet even in August; constipation and headache. I had tried doctors, far and near, but all in vain. Some said I had consumption; others, liver disease. I quit all doctors, and wrote to you for help, and obtained it from your great—'Elixir de la Santé.' It depended upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. I have two more bottles to be used with pills and ointment, which I think will do the work. Yours truly, A. E. RICHARD. Chawalla, McNairy Co., Tenn., Nov. 28, 1876. N.B.—This receipt speaks for itself. One bottle will satisfy the most skeptical. Ask your druggist to get it. It cures all sorts of ailments, such as the stomach, and it breaks a fresh cold in 24 hours, 25.00 per bottle, three bottles for 65.00. Pills and ointment, 12.50 each. Address: CHADDOCK & CO., 1032 Race St., Philadelphia. 2428-14 Professional Cards. ROSE, MACDONALD & MERRITT, Barristers & Attorneys-at-Law, SOLICITORS IN CHANCERY & INSOLVENCY CONVEYANCERS, NOTARIES PUBLIC, ETC. OFFICE: No. 78, KING STREET EAST, (Over Wesleyan Book-Room.) TORONTO, ONTARIO. J. E. ROSE, J. H. MACDONALD, W. M. MERRITT, 2235-11 W. C. ADAMS, L.D.S., 95 King Street East, opposite the Wesleyan Book-Room, Toronto. I had prepared to insert the best Mineral Teeth in a manner to suit each patient, and avoid all unnecessary pain, making a specialty of Dentistry in all its needs. Placing Children's Teeth to prevent their decay and filling those that need it permanently. Persons, who are not comfortable with their teeth, are invited to come and get them put to rights and promote their health and happiness. Dr. Adams keeps his infirmary open all the year round, where the poor and needy can have attendance. A Dental Student of good character wanted. 2420-17 Business Cards. EDWARD W. WYATT, Coal and Wood Yard, WHOLESALE LUMBER DEALER, 343 and 345 Yonge Street, Toronto, Corner of Gould Street. 2418-3m JAMES COLEMAN, Issuer of Marriage Licenses and Certificates, Office, 16 Adelaide Street East; Residence, 211 Jarvis Street, TORONTO. 2425 ONTARIO DYE WORKS, AND CLOTHES CLEANING ESTABLISHMENT, 363 & 363 1-2 Yonge Street, THOMAS SQUIRE, Proprietor. 2351-17 PURE GRAPE WINE, UNFERMENTED, FOR SACRAMENTAL PURPOSES, AND THE Best Wine for Medicinal Purposes, MANUFACTURED BY R. SMITH & CO., Fairchild Place P. O., Bradford. Send for Price List and Testimonials. 2419-6m TRY THE ONTARIO BAKING POWDER, WHITE, ODOURLESS, AND NEVER DISCOLOURS, 10c., 20c., and 40c. Packages. ASK FOR IT AT YOUR GROCER'S. 2428-7 Musical Instruments. Another Silver Medal TO THE BELL ORGAN AT THE CENTENNIAL. The undersigned received a SILVER MEDAL at the Centennial Exhibition, this being the HIGHEST AWARD to Canadian Organs. All other Medals are merely Bronze. None of our Organs had over four sets of Reeds. Several other Canadian makers had instruments with from seven to twelve sets. The bronze medal Organ had twelve sets. We also received FIRST-PRIZE at the WESTERN FAIR, 1876. For Price List, address W. BELL & CO., GUELPH, Ont. 2423-2428-17 MESSRS. BLATCHFORD & BEATTY Have much pleasure in inviting the attention of the Inhabitants of Canada and the United States to their "RESONANT CHAMBER CABINET ORGANS," to be able to say that all Judges and critics who have had the privilege of inspecting them bear uniform testimony to their excellence, and declare them to surpass any Organs heretofore made. This is no vain boast. Hear what the following testimonials say: LONDON, March 10th, 1876. Having examined Blatchford's Resonant Chamber Cabinet Organ, I find it improves the tone very much, taking away harshness, and in its stead giving a great deal of softness and sweetness to the tone of the instrument. ST. JOHN HYTTENBAUCH. LONDON, March 9th, 1876. I have used one of Blatchford's Resonant Chamber, and do pronounce it a grand improvement; in my opinion equal to all attachments that have been introduced. PROF. W. D. MILLAR. LONDON, March 10th, 1876. I have much pleasure in testifying to the attachment to Reed Organs, made by Mr. BLATCHFORD, inasmuch as I am positively satisfied that the same will greatly Red. and mellow the quality of the tone, and renders the sound more pipe-like. EPH. PLUMMER, Organist, Dundas St. W. M. Church, London. We would here remark that no other manufacturer has the right to use the invention patented by G. Blatchford, called "Blatchford's Resonant Chamber," the instrument referred to in the above testimonials being built expressly for Mr. Blatchford and under his supervision, before the firm of Blatchford and Beatty commenced manufacturing. Also hear what Marquis Chisholm says. The world-renowned musician gives his testimony as follows: BLATCHFORD & BEATTY'S RESONANT CHAMBER CABINET ORGAN. I have been engaged in building and improving Cabinet Organs for the last twenty years in France and England. The Resonant Chamber, the invention of Mr. Blatchford, has taken me completely by surprise. It places at the will of the player a power of expression hitherto unknown. This invention will much greatly improve the quality of the tone, and will greatly facilitate the work of the organist. I wish to commend it highly to the public, to endorse them in embracing the original invention, which I wish to commend as highly. MARQUIS CHISHOLM. MITCHELL, Sept. 1st, 1876. Our Organs of every class embrace the above invention, and prices range from \$100 upwards, according to calibre and style, and the material used in their construction are the best which the American continent can furnish. Our employees are all men of extensive experience and superior skill in workmanship, and we are determined to employ none but such as we defy all competitors. BLATCHFORD & BEATTY, Manufacturers, MITCHELL, ONT. 2418-137 Miscellaneous. OYSTERS! OYSTERS! USE THE DEEP SEA OYSTERS. This brand of Oysters is pronounced by all lovers of that delicacy to be far ahead of any other in the market. It is packed in cans in Baltimore, and is superior, grocer, or butcher to get them for you, and don't be put off with any other brand. Every can is stamped. The utmost care is taken in the selection of these Oysters, and they are opened fresh every day, thus enabling me to give my customers in town and country a good and healthy article. No old or stale stock allowed to leave my warehouses. The Deep Sea Oyster Brand is never affected; it has attained a good reputation for itself, and I am determined that no effort on my part shall be spared to keep it up. The Deep Sea Oysters are opened fresh every day. My trade is so large and constantly increasing that I am compelled for want of orders to carry oysters over from day to day, consequently I am enabled to give my customers the best Oysters in the market. Reasons why you should use the Deep Sea Oysters: 1. Because the cans are filled with Oysters. 2. Because they are shucked fresh every day. 3. Because they are Salt Water Oysters. 4. Because they are packed in cans in Baltimore. 5. Because they are free from shells and weeds. 6. Because they are chilled before shipping in warm weather. 7. Because they are shipped in ice in mild weather. BEWARE OF COUNTERFEITS.—My O.K.'s are stamped Deep Sea on the cans. None are genuine unless they are stamped Deep Sea. Prices of Oysters to the trade in town or country: O.K. Oysters in full cans, 10c. per doz. M & B Oysters, good full cans, Deep Sea 12c. M & B Oysters, select, full cans, Deep Sea 20c. Extra select, full cans, Deep Sea 30c. JOHN W. SMITH, 501 and 215 Yonge Street, Toronto, Sole Agent for the Celebrated Deep Sea Brand of Oysters for Canada. 2423-138 THE OLDEST UNDERTAKING ESTABLISHMENT IN TORONTO. ESTABLISHED 1832. W. H. STONE, (Late H. B. WILLIAMS.) Furnishing Undertaker, 239 YONGE STREET, TORONTO, (Opposite Piddington's Bookstore.) Metallic Cases a Specialty. OPEN AT ALL HOURS. 2421-17 J. ROONEY & SON, WHOLESALE AND RETAIL DEALERS IN FLOUR AND FEED, Baled Hay & Straw, AND Country Produce Generally, AT THE SIGN OF THE "GOLDEN SHEAF," No. 8, CHURCH STREET TORONTO, ONT. Flour and Produce sold on Commission. 2232-17 Sewing Machines. The People are the Best Judges, AND THEY AWARD THE HIGHEST HONOURS OF THE DAY TO THE LIGHT RUNNING ROYAL! While the various Sewing Machine Companies who are exhibiting at the Centennial are disputing amongst themselves as to who obtained the highest honours, and each claiming to be first, though the fact is they were each awarded a medal and diploma without any actual contest of the same kinds of work on the different machines, it is an indisputable fact that the LIGHT RUNNING ROYAL, Manufactured by the Gardner Sewing Machine Company OF HAMILTON, ONTARIO, Goes steadily on its conquering march, and in actual competition on every kind of work with all the first-class American and Canadian machines has, by the people's verdict, taken first prizes at the following exhibitions held this season in Ontario: Toronto, for family work. Ingersoll, Woodstock, Wincanville, Port Hope, Cobourg, Wainfords, Harlow, Norwich, Paris, Ottawa, Rowntownville, Ailes, Ailes, Aurora, Port Hope, manufacturing, Cobourg. This brilliant record justifies the manufacturers in claiming for the Royal the HIGHEST HONOURS OF THE DAY. 2423-137 Sewing Machines. GUELPH SEWING MACHINE COY. OSBORN A. OSBORN. We can with confidence recommend our Machines and warrants Entire Satisfaction to Our Patrons. Their universal success may warrant a trial. To be had from our Agents almost everywhere, or direct from the Manufacturer. Agents wanted, where none have been appointed. Large reductions made to Ministers. WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada. 2420-17 By Telegraph from Philadelphia THE SINGER MANUFACTURING COMPANY TORONTO. "The world-renowned SINGER carries off the HIGHEST HONORS which the CENTENNIAL COMMISSIONERS could give to any Competitor at this Fair. Two Medals of Merit, Two Diplomas of Honor, AND THE Special Commendation of the Judges, HAVE BEEN AWARDED TO THE SINGER MANUFACTURING COMPANY OF NEW YORK FOR "Superior Sewing Machines." 146,112 more Singer Machines Sold in 1875 than by any other Company in the world. Toronto Office: 22 Toronto Street. R. C. HICKOK, MANAGER. 2422-17 THE AMERICAN CENTENNIAL, 1876. Wheeler & Wilson Victorious! Again the WHEELER & WILSON SEWING MACHINES triumph over the world. The Centennial Commission have officially announced the awards, and declared for the New Wheeler & Wilson Machine the Diplomas of Honor and two Medals of Merit. This is a double victory, and the highest award which it was in the power of the Centennial authorities to bestow. No other company received such a recognition in this department. More than thirty of the best producers of machines in this and other countries entered for competition, and at Philadelphia in 1876, as at Vienna in 1874, and at Paris in 1877, Wheeler & Wilson head the list. After a careful, rigorous, and exhaustive examination, the judges unanimously decided that the superior excellence of these machines deserved more than one medal and diploma, and, consequently, they recommended two of each. The Centennial Commission unanimously ratified the action of the judges, and the public and the press, in their declaration of the ablest of mechanical experts. A claim for equally distinguished honor by any other sewing machine company is only an attempt to hoodwink the people. See the following, which stamps the "New Wheeler & Wilson" as the Standard Sewing Machine of the world. [From the Official Report.] AWARDS TO WHEELER AND WILSON. 1. A Medal and Diploma for "The New Wheeler & Wilson Sewing Machine" for the following reasons: "A Lock-stitch Sewing Machine unsurpassed in the workmanship of its parts, great originality, great adaptability to different kinds of work, both in cloth and leather, best of such ease and rapidity of motion, and completeness of display." 2. A Medal and Diploma for "The New Wheeler & Wilson Sewing Machine" for leather, for the following reasons: "Superior quality of work in leather stitching." 2420-137 Valuable Improvements in Sewing Machines, KIMBALL & MORTON, Sewing Machine Manufacturers, Glasgow, Scotland, Have appointed Messrs. Anstie Brothers, 226 DUNDAS STREET, LONDON, ONTARIO, Sole Agents for the Dominion of Canada. The lengthened experience of Messrs. ANSTIE BROTHERS in the sale and repairing of Sewing Machines, enables them to advise with the utmost confidence, the merits—the superior value—of the "KIMBALL & MORTON," which, for Durability, Simplicity, Ease of Operation, Capacity for widest range of Work, and also adjustment of parts covered by rivets. Every Family and "Medium" Machine is furnished with a complete outfit of Attachments, in addition to MORTON'S LOOSE WHEEL FOR BOBBIN WINDING, a most valuable invention, whereby an important saving of labor, time, wear and tear, and noise, is effected, and which needs only to be seen to be appreciated. Illustrated circulars and price lists furnished on application, or mailed to any address. ACTIVE, RESPONSIBLE AGENTS, To sell the "Kimball & Morton," wanted in every City, Town and County in the Dominion. Agents for E. Butterick & Co's Patterns. Catalogues free to any address. 2418-6m Boots & Shoes. "GOLDEN BOOT." A Splendid Stock of Pa 1 Goods on Hand. ALL GOODS MARKED IN PLAIN FIGURES. One Price Only. LARGEST, BEST, AND CHEAPEST STOCK IN THE CITY. A few lines of Ladies' specially fine American Box Toe Boots. Also, a Large Stock of Children's American Goods, in two-width and Half-Size, very cheap. WM. WEST & CO., 198 and 200 Yonge Street, Toronto 2420-137 Dry Goods. NEW AUTUMN DRY-GOODS. OUR MR. THOMPSON has just returned from England and France, having made extensive purchases. NEW AUTUMN DRESS GOODS, SHAWLS, MILLINERY, and MANIFACTURES, NEW PLAIN, WINEYETS, and BLANKETS, NEW TRIMMED, SILKS, and WOOLLENS, NEW BOYS' and MEN'S CLOTHING. THOS. THOMPSON & SON, 2417-17-2423 Opposite St. Lawrence Hall. Fall Circular, 1876. H. WALKER & SONS beg to announce the arrival of their complete Stock of EUROPEAN GOODS for the present season, comprising some of the choicest Goods, and at lower prices than they have shown for many years. Special attention called to the Stock. French Dress Goods. BLACK LYONS SILKS, BLACK LYONS VELVETS, at old prices. Also a very cheap TAPESTRY CARPETS. Best styles, 75 cents. CANADIAN TWEEDS, Bargains, SCOTCH TWEEDS, NEW MANTLE CLOTHES, PRUSSIAN PATTERN MANTLES, FRENCH MILLINERY. R. W. & S. have also a superior Stock of Ready-Made Clothing, made up from lines of Tweeds, &c. Other goods purchased for cash at great reductions. Clothing to Order. A Special Department, Four First-Class Cutters employed in it. A call solicited. A pleasure to show goods. If out of any article, will always procure it. R. WALKER & SONS, 2415-2024-17 TORONTO AND LONDON. Stained Glass Works. ONTARIO STAINED GLASSWORKS. I furnish Stained Glass, in any quantity, for CHURCHES, DWELLINGS, Public Buildings, &c., in the Antique or Modern Style work. Also, Memorial Windows, Etched and Embossed Glass, Pigured Enamel, and all plain colors, at prices which defy competition. Designs and Estimates furnished on receipt of plans or measurements. R. LEWIS, 2414-17 London, Ont. CANADA STAINED GLASS WORKS. Established 1858. JOSEPH M'CAUSLAND, Stainer and Enameller on Glass, No. 8 King Street West, Toronto. Figures under Canopies Memorial Windows, Coats of Arms, &c., of every description, neatly executed. Ornamental Glass for Churches, Schools, and other Public Buildings, perfectly impenetrable to the Sun's rays, and with the price of one of Blinds. Modern Work, including Embossed and Enamelled, With Flowers, Fruits, Landscapes, &c., suitable for Hall and Staircase Windows, Ceiling Lights, Door Panels, Shop and Cabin Lights, &c. Glass set in any required color. Flag and Banner Paints, 2325-17-19 HAMILTON STAINED GLASS CO. Lydiatt & Co., Proprietors; MANUFACTURERS OF STAINED & ORNAMENTAL WINDOW GLASS. Engravers, Decorators, etc. ESTIMATES AND DESIGNS GIVEN FOR Churches, Public Buildings, Private Residences, &c HAMILTON, ONT. 2418-17 Machine Oils. GEORGE B. STOCKS' MACHINE OILS. AGAIN TRIUMPHANT! All the First-Prizes and Diplomas at the Provincial Exhibition, Hamilton, 1876. It is now generally admitted by Manufacturers and Mill Owners that Stock's Extra Machine Oils are unrivalled for their lubricating qualities. They contain no gum to clog machinery, do not freeze at 20 degrees below zero, and are sold at less than half the price of Animal and Vegetable Oils. Canada Crude Oil, which I keep constantly on hand at very low prices, forms no constituent part of my Extra Machine Oils, which are manufactured exclusively from American Crude Oil. Sample orders solicited. Send for Pamphlets and Price-Lists to GEO. B. STOCK, 90 King Street East, Toronto. 2421-17 FOR SALE—A Forsaith Patent Newspaper Folding Machine. Nearly new; cost \$300; folds any size up to 32x45 ready for the press. Speed 2,000 to 3,000 per hour. The Proprietor has enlarged his paper, and obtained a larger size from the same maker. He will sell this machine only for \$250. Apply to the GUARDIAN OFFICE, or to GWATKINS & SON, No. 85 Bay Street, Toronto. 2428-7

