

# The Christian Guardian

AND EVANGELICAL WITNESS.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLVII. NO. 42.

TO ONTO, WEDNESDAY, OCTOBER 18, 1876.

WHOLE NO. 2450

## Literary and Religious.

### Christmas in 1875.

No trumpet blast prepared  
The day on which the Prince of Peace was born:  
No bloody streamlet stained  
Earth's silver rivers on that sacred morn;  
But o'er the peaceful plain  
The war horse drew the peasant's loaded wain.

The soldier had laid by  
His sword, and stripped the corslet from his breast,  
And hung his helm on high,  
The sparrow's winter home and summer nest,  
The hawk with the same strong hand,  
That flung the barbed spear, he tilted the land.

O time for which we yearn!  
O Sabbath of the nations, long foretold!  
Season of peace return!  
Like a late summer when the year grows old;  
When its sweet sunny days  
Sleep mead and mountain side in golden haze.

For now two rival kings  
Flaunt o'er our bleeding and their hostile flags,  
And every morning brings  
The hovering vulture from the mountain crags  
To where the battle plain  
Is strewn with dead, the youth and flower of Spain.

't is not come while yet  
O'er half the earth the threat of battle lowers,  
And our own helm on high,  
Beneath the battle cloud, with crimson showers—  
The life-blood of the plain,  
Poured out where thousands die that one may reign.

Yet soon o'er half the earth,  
In every temple, crowds shall kneel again,  
To celebrate His birth,  
Who brought the message of good will to men;  
And bursts of joyous song  
Shall shake the roof above the prostrate throng.

Christ is not come while there  
The men of blood, whose crimes affront the skies,  
Kneel down in act of prayer,  
Amid the joyous strains, and when they rise,  
Go forth with sword and flame,  
To waste the land, in His most holy name.

O when the day shall break  
O'er realms unlearned in warfare's cruel arts,  
And all their millions wake  
To tasks of peaceful hands and loving hearts,  
On such a blessed morn  
Well may the nation say that Christ is born.

—From the Spanish, by William Cullen Bryant.

### A Visit to Damascus.

We approached Damascus by the diligence road which unites the ancient city to Beyrout. The road where we struck it passes between limestone hills, which are absolutely bare. Over a line, which runs about thirty or forty feet above the valley, there is hardly a shred of vegetation. In the valley itself vegetation is luxuriant. Beautiful grass and beautiful trees, and beautiful flowers in the gardens of two or three handsome houses by the roadside, are the proofs of the beneficent power of the stream which runs through the ravine. Escaping from the ravine on to the plain of Damascus the road enters a forest of fruit trees. It was still early morning when we passed through the gorges and found ourselves inside the walls of the ancient city. There were a thousand memories to kindle the imagination; but, for myself, I thought at first only of letters from Paris and England. The hotel where we were to lodge lay near the gate. In the centre was a large open courtyard. The fountains were making dainty music, and filling the air with their cooling spray. Lemon-trees, orange-trees, and apricot-trees gave a pleasant shade. The letters were soon in my hand, and, sitting under a lemon-tree, I forgot all about Mahomet, and St. Paul, and Eliezer, and the old kings of Damascus, whose names and wars are incidentally mentioned in the Books of Kings and Chronicles as the puzzle and burden of many ingenious youthful minds. The letters brought only good news, and when they had been read, my mind was quite free for Rezin, Benhadad, and the caliphs. Our first visit was to the bazaar, which are very extensive, but hardly so brilliant as those at Cairo. Indeed, the general impression produced on my mind by the interior of Damascus was less vivid and picturesque than I had expected. The orientalism of Cairo was no doubt more startling and more intoxicating because, with the exception of Alexandria, it was the first eastern city I had seen; but after making a large allowance for the charm and power of novelty, I still think that of the two cities Damascus is the less striking. And yet how disgraceful it is to depreciate either the one or the other! At Cairo it seemed to me that the stories in the "Arabian Nights" might appear in the newspapers any morning as accounts of what had happened yesterday; at Damascus I was almost expecting to see for myself—instead of reading—things quite as marvellous. Perhaps this was the reason that the ancient city did not seem so widely romantic as I had anticipated. The sidewalk bazaar, with its red-leather saddles embroidered with gold, and its richly-worked holsters for the silver-mounted pistols of the sheikhs, is as picturesque as one could desire. The sweetmeat bazaar—a long street with shops on each side, filled with oriental dainties—was the kind of place to make good little children think that the millennium had come already. The perfume, with which the air was loaded, was a complex blending of luscious and delightful scents; to breathe it was to have one's mouth filled with sugar, lemon, apricots, and all other pleasant fruits. The silversmiths' bazaar was a very curious sight. It occupies a huge khan, with a high, dark roof, supported by innumerable columns. Little wooden platforms, about nine feet by four or five, are raised a couple of feet above the floor, and are separated from each other by

very narrow passages. On each platform there are a bench, a furnace, and a safe. On each a man and a boy—sometimes a couple of men and a couple of boys—sometimes a man, a woman, and a boy—are standing or sitting at work. Specimens of the delicate filigree work, for which Damascus is famous, are exhibited in the safes, many of which are open; other specimens are lying on the benches; others, again, partly finished, are gradually being worked up to their exquisite perfection. Through the narrow passages boys pursue you with their hands full of turquoise, which they are eager that the "Franks" should purchase. The silk warehouses were also amusing and interesting. I think they called the place in which many of these warehouses are situated an Exchange. The building, which is three stories in height, surrounds a central courtyard. We ascended a great many stairs, and were shown into a small room. Here we had exhibited to us the beautiful production of the looms of the neighborhood, and I began to understand something of the happiness which ladies at home find in "shopping."—*Congregationalist.*

### Elementary and University Education

The following sensible remarks respecting the relation that the public schools should sustain to the Universities, and the studies that should be pursued in both, are taken from Prof. Huxley's address at the opening of the Johns Hopkins University in Maryland:

As to what should be the nature of elementary education, I have long held opinions, which are, I am happy to say, becoming more popular than they once were, but which still may diverge a good deal from ordinary received ideas. I am of opinion that an elementary education should discipline all sides of the mind, and should leave no important faculty unexercised. At its foundation lies a knowledge of the English language, the tongue we speak; power of reading; power of writing with accuracy and ease; and, finally, that amount of cultivation, of taste, and judgment which is to be derived from the study of the higher English authors. I think, again, that it is an essential part of elementary education that the scholar should learn, at any rate, the elements of the history of his own country. It is hard for any boy or any girl who has not lived a life, to understand history; perhaps impossible. But nevertheless it is useful, for the mind should be furnished with those fundamental facts. I look, again, upon the elements of the physical sciences as a fundamental part of elementary education. The elements of physical geography, the elements of physics, the elements of chemistry, the elements of human physiology—all these are matters of great and increasing moment, and there is no reason why they should not be taught in our elementary schools as well as the mass of things which are taught in our institutions—elementary mathematics, arithmetic and geometry. I should be disposed to think that archeology is best taught practically—not so much theoretically as practically.

And, finally, I conceive that it is an essential part of elementary education that the æsthetic faculty should be trained; that some knowledge of music should be given, and that every one should be taught to draw according to his capacity. In these matters of art people vary indefinitely in their individual capacity. You cannot make an artist of anybody who is not born one. You may make an appreciator of art, and a useful knowledge of art may be acquired by those who possess but a very small innate capacity. Such education should enable an average boy of 15 or 16 years to read and write his own language with ease and accuracy, and with a sense of literary excellence derived from the study of our classic writers; to have a general acquaintance with the history of his own country, and with the great laws of social existence; to have acquired the rudiments of physical science and a fair knowledge of elementary arithmetic and geometry. He should have obtained an acquaintance with logic rather by example than by precept, while the acquirement of the elements of music and drawing should have been pleasure rather than work. It may sound strange to many ears if I venture to maintain the proposition that a young person, educated thus far, has had a liberal, though, perhaps, not a full education.

It seems to me that such training as that to which I have referred may be termed liberal with perfect accuracy in both the senses in which that word is employed. In the first place, it is liberal in breadth. It extends over the whole ground of things to be known and of faculties to be trained, and it gives equal importance to the two great sides of human activity—art and science. In the second place, it is liberal in the sense of being an education fitted for freemen—for men to whom every career is open, and from whom their country may demand that they should be fitted to perform the duties of any career. I cannot too strongly impress upon you the fact that with such a primary education as this, and with no more than is to be obtained by building strictly upon its lines, a man of ability may become a great writer or speaker, a statesman, a lawyer, a man of science, painter, sculptor, architect, or musician. That even development of all a man's faculties, which is what properly constitutes culture, may be effected by such an education, while it opens the way for the indefinite strengthening of any special capabilities with which he may be gifted. In a

country like this, where most men have to carve out their own fortunes, and devote themselves early to the practical affairs of life, comparatively few can hope to pursue their studies up to or beyond the age of manhood. But it is of vital importance to the welfare of the community that those who are relieved from the need of making a livelihood, and still more, those who are stirred by the divine impulse of intellectual thirst or artistic genius, should be enabled to devote themselves to the higher services of their kind as centres of intelligence, interpreters of nature, or creators of new forms of beauty; and it is the function of a university to furnish such men with the means of becoming that which it is their privilege and duty to be.

To this end the university need cover no ground foreign to that occupied by the elementary school. Indeed, it cannot; for the elementary instruction which I have referred to embraces all the kinds of real knowledge and mental activity possible to man. The university can add no new departments of knowledge—can offer no new fields of mental activity; but what it can do is to intensify and specialize the instruction in each department. Thus literature and philology, represented in the elementary school by English alone, will extend in the university over the ancient and modern languages. History, which, like charity, best begins at home, but, like charity, should not end there, will ramify in the university into the history of other countries, theology, and numismatics, and all other matters bearing thereupon; and in a well-constituted university we have, as adjuncts to these two lines of study, libraries containing necessary books. So, again, science, represented by the mere study of its rudiments in the elementary school, will, in the university, be represented by a complete faculty; such sciences as those I have enumerated will be taught and carried to their highest extent by special professors, and instructions given in the lecture-room will be supplemented—and this is the most essential part of the proper teaching of physical sciences—by practical work in a duly constructed laboratory under the superintendence of the demonstrators.

So understood, the study has that which makes it different from other disciplines, namely, the bringing of the mind of the student in direct and immediate contact with fact, so that it does not depend upon treatises but upon actual conception of Nature as she is. And that is only to be given by the addition of practical laboratories to the ordinary appliances of teaching. So I need hardly say that the English language will serve in another direction, affording some basis for philological study in the school, which will branch out in the study of all the ancient and modern languages, regarded as a matter of philology and not of literature. Mathematics will soar into its highest regions, while the high peaks of philosophy may be scaled by those whose aptitude for abstract thought has been awakened by elementary logic. And in any thoroughly constituted university I should hope to see and think essential the means for the study of art. Not only the elements, but the greatest refinements of art could be taught. Schools of pictorial and plastic art and architecture and of music should offer a thorough discipline in the principles and practice of art to those in whom lies nascent the rare faculty of æsthetic representation, or the still rarer power of creative genius. Having elementary schools of the kind to which I have referred at one extremity and the university at the opposite extremity, we should have the Alpha and Omega of education—the alphabet complete. Under some circumstances and in some countries it is desirable to have what I have called elementary education divided into a primary and a secondary school. In other cases it is not essential; but that is a matter of secondary importance.

### Reaction in Spain.

Bigotry, intolerance, and religious persecution always nestle under the shadow of a Bourbon throne. The scions of that unfortunate House in France, in Austria, in Italy, and in Spain have generally surrendered themselves to priestly domination, and lent their influence to oppose intelligence, liberty and progress. During the Republic and the short reign of Amadeo concessions were made to the non-Catholic population which led us to hope that brighter days were about to dawn on that beautiful country. But Alfonso was no sooner seated on the throne of his mother Isabella than he began to wink at the tricks of the Jesuits and to favor the suppression of Protestantism. It has been said that the Article of the Constitution which guarantees the right of worship has been scrupulously maintained. It may be that the terms of this Article are so vague and elastic as to cover every variety of official interference and petty annoyance. But what would the Roman Catholics of London say if they were forbidden under penalties to circulate their controversial pamphlets and volumes; if they were not allowed to advertise by placards and in newspapers the public services of Cardinal Manning and Monsignor Capel; and if singing in their day-schools and Sabbath Schools were prohibited? They would regard toleration as a ridiculous sham, and yet this is precisely what is daily occurring in Spain and in countries under Spanish rule. In Madrid, in Seville, in Barcelona, and in Minorca the circulation of the Bible, singing in day-schools

and Sunday Schools, and notices on the doors of places of worship are regarded as manifestations of Protestantism which are incompatible with the interests of the State, and are, therefore, interdicted by Royal authority. It is rumored that there has been some correspondence between the Foreign-office and Germany in reference to these matters. We shall look with some anxiety for the result of that correspondence.

Nothing is more impolitic in rulers than to attempt to play with the religious instincts of a people. The power which hurled the Stuarts from the throne of England, Pius IX. from the throne of Italy, and Isabella II. from the throne of Spain, is mightier than swords and sceptres—the power of conscience, which neither priests nor princes may trample upon with impunity. If King Alfonso is amenable to the lessons of a mournful history, he will be admonished by the follies of his mother not to insult his Protestant subjects.—*London Watchman.*

### "Singing-Revivals."

BY WILLIAM W. PATTON, D.D.

The eighth of Mr. Finney's "Lectures on Revivals of Religion" is devoted to "Meetings for Prayer." The third head of the discourse mentions several things which may defeat the design of a prayer-meeting. The eighth subdivision is thus given: "A great deal of singing often injures a prayer-meeting," and in the discussion of this point the following remark is made: "I never knew a singing-revival to amount to much." How shall we account for the opinion thus expressed, and reconcile it with the success of the efforts of Messrs. Moody and Sankey, and of Messrs. Whittle and Bliss, and with the general and acceptable increase of singing in religious meetings of late?

The remark in question did not spring from any distaste for singing on the part of Mr. Finney. He was himself a singer, was fond of sacred music, and sought to have it artistically good, as well as spiritually edifying. The last evening of his life, not being able to sit in the church, he walked toward it to enjoy the sound of the singing. In these revival lectures he defends the use of hymns, as well as of psalms, of instrumental music and of choirs. Praise was a part of worship in which he greatly delighted, in private and in the sanctuary; and to this result his own capacity of emotion, and his high Christian character all contribute. Consequently, one is the more surprised that he should have expressed himself quite so strongly against a "singing-revival."

And then his own experience as a pastor and as an evangelist must have shown him the value of hymn-singing as an auxiliary to preaching and to prayer. The relation of human nature to religious truth remains substantially the same from age to age, and the principal instrumentalities do not change, except into slight modifications. That which the Wesleyes found to be a great power for good could hardly be wisely depreciated by Mr. Finney, or his asserted view be contradicted by his experience. The Methodist denomination owes as much to its singing as to its preaching. Mr. Nettleton made great use of revival hymns among Congregationalists and Presbyterians, and compiled the once famous collection known as "The Village Hymns," for use in social meetings and in revivals. The preface to that book is principally occupied with remarks growing out of that fact, and in it he observes that "he concurs in the opinion, very generally adopted by his brethren in the ministry, that the various benevolent operations, and especially the prevalence of revivals, which are so characteristic of the present day, demand a new selection of hymns."

In considering Mr. Finney's meaning, one must remember that he treated revivals somewhat as a speciality, and that he, consequently, gave directions for them which he would not apply to other religious scenes. He used a revival as a general dose a particular campaign in actual war, in which, a specific object being in view, such as the capture of a certain city, or the capture of a certain opposing army, everything is made to converge on that single end. It thus easily might be that Mr. Finney should enjoy singing, and largely use it in the family and in social and public worship, and yet make sparing use of it at the particular crisis of a revival and as part of the measures which he found himself able most wisely to employ. Every man has his own method of working, according to his education, temperament, and experience. Mr. Finney was marked and peculiar in his genius and in his tactics as a spiritual general. His revival success and his style of revivals might not depend much on hymns and singing, but might rest almost wholly on the preaching and the praying. Yet it might not be so with others who labored with different powers and in a different age.

Next, it must be borne in mind that, as far as the Christian people were concerned, Mr. Finney laid his principal stress on prayer, as his revival-lectures abundantly show. His aim was to secure united and earnest prayer, of the type which he called "agonizing." He would avoid, therefore, whatever hindered the development of this intense mental struggle. Thus we find him saying, previous to the remark above quoted about "a singing-revival": "The agonizing spirit of prayer does not lead people to singing. There is a time for everything: a time

to sing and a time to pray. But, if I know that it is to travel in birth for souls, Christians never feel less like it [singing] than when they have the spirit of prayer for sinners. Singing is the natural expression of feelings that are joyful and cheerful. The spirit of prayer is not the spirit of joy. It is a spirit of travail and agony of soul, supplicating and pleading with God, with strong cryings and groanings that cannot be uttered. This is more like anything else than it is like singing." Shortly after he remarks: "When people feel like pulling men out of the fire they do not feel like singing. I never knew a singing-revival amount to much. Its tendency is to do away all deep feeling." It thus appears that it was the effect on Christians which he deprecated, and at a time when he sought to deepen the feeling of agonizing prayer. His views, both of prayer and singing, in this relation, are open to some just criticism, for which there is not now space.

It would seem probable that, after all, Mr. Finney was chiefly disturbed by the inappropriate selection of hymns at a particular crisis of the meeting. For he says again: "When singing is introduced in a prayer-meeting the hymns should be short and so selected as to bring out something solemn. Some striking words, such as 'The Judgment Hymn,' and others calculated to produce an effect on sinners, or something that will produce a deep impression on the minds of Christians; but not that joyful kind of singing that makes everybody feel comfortable and turns off the mind from the object of the prayer-meeting." Any minister will appreciate the annoyance and injury of hymns and tunes thrust in, pell-mell, by some exuberant singer, who, when the aim is to produce a deep conviction of sin and to secure earnest supplication, strikes up "When I can read my title clear," to a runaway minstrel tune.

One other consideration had place, we may suppose, in Mr. Finney's thoughts. He was afraid of substituting a religious sentimentalism for holy principle, by allowing singing to come in the place of discriminating public and personal instruction. He had witnessed revival-scenes in other denominations which resulted in many spurious conversions; and this effect was largely due to singing sinners into the Kingdom—exciting their feelings, rather than securing an intelligent submission of their wills to the authority of God and a sanctifying faith in the Lord Jesus Christ. Probably his own logical turn of mind and argumentative style of preaching increased his fear of the undue emotional effect of the singing, and made him prefer prayer and an inquiry-meeting.

This study of the ideas of so noted and successful an evangelist may serve as a caution against certain dangers which beset an unwise use of hymns, as regards tune, kind, and number. There is reason to regret any substitution of them for the instructive and pungent preaching of God's Word; as also the increasing use of sentimental, samby-pamby rhymes, instead of hymns of reverence, dignity, and lasting power. But let no one undervalue the wise employment of singing in a revival, whether in the solo utterances of Messrs. Sankey and Bliss, in the chaste and solemn music of a well-trained Christian choir, or in the full-tide praise of the whole congregation. It is God himself who has attuned the human ear to melody and harmony, that through it the heart might be reached; and there are hymns and tunes which are adapted to all the emotions that may need to be expressed or produced.—*N. Y. Independent.*

### The Preaching for the Times.

The following forcible remarks on preaching, are taken from a missionary sermon preached by Rev. J. H. Potts at the Michigan Conference last month:—

The preaching needed by the times is not simply that which will feed the intellect, though this is desirable, or please the fancy, but that which shall rouse men from their moral lethargy, that shall wake them from the sleep of spiritual death, that shall make them feel their sinfulness and helplessness, and that shall so exalt Jesus before their eyes that they shall tremble for guilt when they see His purity, be ashamed of their selfishness when they behold His charity, rouse from their indolence when they look upon His toil, weep in penitence when they witness His sufferings, bow in reverence when they confront His majesty, rise in faith when they contemplate His sacrifice, and rush to His open arms as the cross unfolds before their eyes the exhibition of His love. Preaching that exalts Christ must be earnest, honest, truthful, simple, and scriptural.

If preaching is not from the heart, it will not go to the heart. If it is not candid, it excites contempt. If it is not truthful, it serves the devil. If it cannot be understood, it has no power. If it is not Christ-revealing, it is vain. Preaching may be homiletical and still earnest, characteristic and still honest, rhetorical and yet truthful, logical and yet simple, sensational and yet scriptural. The best kind of homiletics is that which distributes the very marrow of truth, giving to each a portion in due season. The best kind of peculiarity is that which draws men into separateness from the sinful world. The best kind of rhetoric is that which plainly, fully and forcibly brings out from the gospel treasury things both new and old for the enrichment of man's poor heart. The best kind

of logic is that which convinces men "of sin, of righteousness, and of a judgment to come." The best kind of sensationalism is that which shocks the depraved souls of men that they turn from their evil ways and become followers of Christ. If the preacher can thus be homiletical, characteristic, rhetorical, logical, or even sensational, Amen! so be it! If he cannot, if his homiletics are for the exhibition of his skill, his rhetoric simply to draw the crowd, his logic to impress himself upon the people, and his sensationalism to build up a name, he had better put off his ministerial garb, go back to the anxious seat and learn over again the first rudiments of the Christian life. The preacher, like Peter, must be earnestly bold enough to declare the truth even in the face of Christ's murderers, without apology or alloy, if he would drive conviction to the heart like a nail in a sure place. Like Paul, he must be honest enough to proclaim that truth which human character and life most need, even though a Felix tremble, a Festus sneer, or an Arminius command to smite. Like him, too, he must be humble-minded enough to plainly unfold the gospel plan, saying, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue," if he would be instrumental in edifying the body of Christ, and leading men into a higher life. Oh, my brethren, we often pray for the missionary; ought we not to begin at-home and pray for ourselves, that we may be faithful ambassadors for Christ!

### University of Toronto.

The *Globe* thinks that although there is no falling off in the attendance at University College, Toronto, there is not the increase and progress that might reasonably be expected. In a recent issue it says:—

The University has now been in operation, in substantially its present form, and bearing its present non-sectarian character, since 1849, and its period of existence as King's College dated back six years further. Leaving out of view the work and progress of these six years, as the institution was then sectarian, and could not be expected to fill as extended a sphere as when it became free from all denominational trammels, it does seem not a little strange that after more than a quarter of a century of work, there should be in 1876 only 53 matriculated students all told, and only 51 of these in the faculty of Arts, and not a single one in Law. Bearing in mind that this number is rather over than under the average, it shows a condition of affairs which is, to say the least, suggestive. Why is it that, amidst a population so well educated as our own, and possessing an endowment so ample that it can afford a large sum annually for scholarships, besides keeping up a more than usually excellent staff of instructors, our national University does not receive each year far larger accessions? The correct answer to this question would probably indicate with tolerable precision the direction which our efforts at University reform ought to take. There may be some ground for charging the want of progress on the people themselves, but there is unquestionably some also for charging it upon the University. Without descending at present to details, it will suffice to point out that in a restless, busy, utilitarian community like our own, it has always borne too much of a stereotyped character. Everything has been managed, we admit, in a perfectly dignified and proper manner, but there has been no attempt made to popularize the institution.

The Minister of Education, in a recent public address, drew an admirable picture of our educational system, all the parts of which were, according to him, harmoniously dovetailed together, with the Public Schools at the base, the University at the apex, and the High Schools forming the connecting link between them. This representation is to some extent in accord with the reality; but it must be said of the University that it has never consciously done anything to justify the idea that it serves any other purpose than that of a copstone to the system. It has never attempted to wield over the educational system, of which it is the crown and ought to be the glory, any other influence than that incidentally wielded through the labors of its alumni, who now constitute a large proportion of the High School masters of the Province. If we compare what it has done in the way of popularizing itself with what has been done during the last decade by both Oxford and Cambridge, it is impossible not to feel some amazement at the wonderful liberality of these venerable and conservative institutions, and the conservatism of our own, which one would naturally expect to be animated by the most liberal and progressive instincts. If the University would only—as it might easily do—centralize its operations, and carry the benefits it has to confer within the reach of a wider circle of candidates: in other words, if it would only take steps to turn in its own direction the aspiring youth of both sexes and all stages of preparation, the attendance in its halls would soon be doubled, or even trebled. It is perhaps vain to expect the policy of a generation to be openly departed from all at once, but those who are responsible to the people for the condition of the University will probably find before long that they are expected to show by some sign that they are determined not to stand absolutely still.



The Family Treasury.

Our Homestead.

BY FREDERICK GARY.

Our old brown homestead reared its walls From the waste deep soil...

The sweet-brier upon the window-sill, Which the early birds made glad...

We had a well, a deep old well, Where the spring was never dry...

Our homestead had an ample hearth, Where at night we loved to meet...

Heart Searching.

Be exact and impartial in searching your heart to find out your state. Trifle not in this great work of self-examination...

The Meeting Above.

In a recent sermon, Dr. Talmage says: History has no more gratulatory scene than the breaking-in of the English army upon Lucknow, India...

threw his cap up, and shouted, "Three cheers, my boys, for the brave women!" Oh, that was an exciting scene...

Serpents in Literature.

There are serpents which lurk among the flowers of literature. Many books which contain beautiful flowers of thought are very dangerous...

These remarks apply especially to books of a licentious tendency, and to much of the poetry which is popular with great numbers...

With regard to what are considered works of a pure class of the novel kind, he says, speaking of Sir Walter Scott: "The very strength of the spell which he exerts should warn you that there is danger in putting yourself in his power..."

How Family Difficulties Come About.

The French proverb, that to know a man you must "learn to live with him," applies with full force to the members of a family...

"The husband is the traditional 'tyrant' in the house. Taking men as they run, this character will fit no small number. So, at least, the women say. But it certainly is in their power to disarm the married ogre, if they will set about it carefully..."

It cannot be denied that the wife often finds the husband "the plague of her life." He will come in redolent with tobacco—which she hates—or, worse still, will fumigate her upholstery...

There is one terror of women which cannot be laughed away, or "pooch-pooched" out of sight. It is when she sees the habit of conviviality, or what is worse, of solitary indulgence in drink growing upon her husband...

ated. Yet in how many cases does the terror of a mother for her son, or a wife for her husband, prove to have fallen short of the apprehended misfortune, rather than to have over-rated it.

The man who knows that his wife's short answers and anxious face arise from her fears for him, should begin to fear for himself; and by prudent relinquishment of what threatens his happiness, bring back the sunshine to his household.—Philadelphia Ledger.

Wild Beasts and Their Prey.

To be devoured by wild beasts is to each of us an odious thought; but it does not follow that to be killed by a lion or tiger is peculiarly painful. On this topic Dr. Livingstone has given us his own valuable experience...

Wonderful Chinese Dentistry.

Roaming in quest of a novelty through that mine of marvels, a Chinese city, we were a witness the other day, says a correspondent, of a strange but not uncommon scene. We had halted in front of the stall of a street apothecary, surgeon, and general practitioner...

Hurry and Haste.

"Never do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly have his wits about him; and remember that in the law there is ever an opponent watching to find you off your guard..."

mittee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquillity, and temper, conferring on him immense advantages.

The Martyrdom of Jean Louis Paschale.

A slight movement begins to be perceptible in the crowd beside the gate. Some one is entering. The next moment a storm of hissing and execration salutes the ear. It is plain that the person who has just made his entrance is the object of universal dislike.

Come Again.

BY ALFRED SULLY.

When the frozen gases of Winter Open to the blushing Spring, And the wild winds and waters Seem a welcome song to sing...

The Blessing of Good Wives.

"No companion so valuable and safe can a man have as a discreet and godly wife. It is her province and care to make her home neat and attractive in appearance, genial, sweet and healthy in atmosphere—the place to which her husband shall turn with glad and longing heart..."

For the Young Folk.

Things I do not Like.

I do not like to see a little girl Who will rot in the morning risa, And have the water sweet and cool, Refresh her face and eyes.

I do not like to see her cleanly dress All torn or careless look or tossed; Her toys all scattered here and there, Her thread and needle lost.

I do not like to see her at her play, When other little girls have met To frolic, laugh and run about, Grow peevish, cry and fret.

I do not like to hear her tell a fib; To see what's not her own she'll take; Her tongue, at times, be much too glib, And mother's orders break.

These are the things I do not like to see; And now who'll I try to be The meek and modest little girl Which I would like to see?

Thus I have told you what I do not like, I'll only stop to say, Perhaps I'll tell you what I love Upon some other day.

—Little Gleaner.

Children's Prayers.

"Now, Johnny, say your prayers, and get right into bed, I can't stay any longer!" Mother, that was a strange thing to do—to tell this little fellow to "say" his prayers. Why did you not ask him to kneel and pray?

There was Lucy, over in the corner, with her face smothered between her hands and the soft edge of the bed. Her expression was one of great devoutness and propriety, she was a long time on her knees—what was the character of her prayer? Well, it is very likely that the dear child was whispering into the ears of God all the holy praises and solemn petitions she could remember from the prayers she has heard.

Instruction is needed for both these young souls. Johnny's faith is not to be hurt or dwelled (I had almost said) into the faith of older people! I should be glad to see the peppermints in his hand and his kite in the sky. But tell him that these are not the things which God wants us most to pray for, and be careful that his God (to whom he prays) is not yourself!

Children are not atheists; they believe "that God is," and that He is the Great Giver. Do not let their faith be lost through the ignorance and foolishness of their petitions. Give them a promise to pray on; find one appropriate to their needs; show them the connection between their need and the promise, and in the simplest language teach them to ask of God the thing He has promised to give.

The help Lucy needs is help out of her tendency to imitation. She is ten or twelve years old, full of baby timidity. She repeats bits of other people's prayers because she is afraid that her own words would not be proper; the feeling of reverence and devotion is genuine, and her tender spirit is struggling to express it.

Just tell Lucy that you want to talk to her about God's power. Take her to walk; point out the hills and the strong rocks which support them. Show her the acorn and the oak, and tell her that God prepared the earth so that the seed could be developed into a tree. Tell her that the ocean is waiting to receive the waters of the mighty river which is solemnly flowing at her feet.

These little supplicants are full of intercession. Every friend, all the neighbors, and even their dolls, must be blessed! "A child's prayer is not all selfishness!" Guide these petitions for others as well as you can, and do not imitate a friend of mine who continued the intercessions of her five-year old niece by adding, "and bless my enemies." "My what, Aunt Nully? " Bless my enemies, dear," she

repeated. "God bless my enemies," whispered the little thing. Before she fell asleep she heard her mother's step, and crept to her side with the question, "Mamma, what's my enemies?" "For Jesus' sake, Amen," oh, how many times we have heard it from lips whose red grew white beneath the cold kiss of Death!

The Story of a Pet Sparrow.

The rectory of Christ church in the island of Barbadoes, West Indies, where I resided, is prettily situated amid trees, on a hill overlooking a fishing village, where the waters of the sea, on a clear summer day, are of all colors of green, and where the tropical heat is softened down by a constant land breeze.

Lengthened time rolled on, and every day the sparrow was my constant companion. If I was in my study, it was there. If I was reading in the drawing room, it was perched on the tip of my boot. If I did not rise by daylight it would come in at the window, left open purposely for its convenience, and flutter upon my body, begging, as it were, that I would attend to its early wants.

Every day I went to the accustomed window and called it by name (for I had given it the name of "Dick"), but no Dick appeared. I persevered, however, in loudly calling for it, as it knew my voice very well; and, after an absence of some weeks, one morning observed three sparrows flying directly towards me. I held out my hand as usual, and they alighted on the palm of it. To my agreeable surprise these were Mr. or Mrs. Dick, I do not know which, with two well fledged olive-branches, which were handed over to me for adoption. This is not all. Mrs. Dick—for from her affection I shall assume it was the mother bird—resolved to build her nest another time nearer home, and repeatedly came to me with straw in her beak, evidently hoping that I would be her assistant-architect.

But here comes the climax. The time drew near for me to leave the West and to join my family in England, where I am now. It seemed as if my sparrow, by instinct, amounting almost to reason, suspected my movements.—Perhaps there was something lonely and strange in the appearance of the rectory, the greater portion of the furniture having been removed; but he it what it may, Mrs. Dick, although she lived unfettered in the trees and had the range of the atmosphere, would scarce quit my presence, and, mirabile dictu, on returning home one moonlight night, I found the loving bird sleeping like a peaceful infant on my pillow. I could scarce believe my own eyes, but so it was. On approaching to see if it was really a sparrow, it flew upon the top of the wardrobe, and there remained all the night.

The character of Mrs. Dick was well known, and numerous visitors (among whom I may mention the name of Bishop Mitcheison) often witnessed the influence I had over the sparrow tribe, especially over the one that appeared to sorrow most of all at my departure. I won them by gentleness and kindness, and my reward was ample.

What a moral for man! What an example for the cultivation of domestic love and affection do we find in these tiny creatures of the feathered race, not one of which falls to the ground without the knowledge of our Heavenly Father!—Spectator.

Soap-Bubbles.

In the museum of the Louvre, in Paris, there is a vase which has by some strange chance been handed down to us through the long ages which has proved fatal to many others far more worthy of preservation than itself. It was manufactured in Italy—before the foundation of the city of Rome—by the ancient Etruscans, and it is decorated—and this is the reason I bring it to your notice this evening—with a design representing a group of children blowing bubbles.

These and a hundred others remained unanswered, and, as I have said, perhaps un-picked, until after the genius of Newton had attacked the far more difficult problem of the colors which bubbles display.—Popular Science Monthly.







And others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

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

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

## Christian Guardian

AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, OCT. 18, 1876.

### ANTINOMIAN THEOLOGY.

Any person who travels very much in Canada, must frequently meet with tracts and fly-leaves, advocating and expounding doctrinal views respecting the ground and method of a sinner's salvation, very similar to those which, a century ago, John Fletcher so trenchantly combated, in his celebrated "Checks to Antinomianism." If the teaching inculcated in some of the "Edinburgh Tracts" and "Dublin Tracts" do not lead those who embrace it to practical antinomianism in their lives, it must be because of some happy inconsistency, and not for want of premises from which it would logically follow. It is hard to deal with these productions; because they constantly insinuate and suggest more than they squarely express. They contain disparaging tirades against Church organizations, creeds, repentance, sorrow for sin, and human efforts to do anything in order to salvation, as if these things, and not the love of sin, and the want of a true conviction of its ruinous nature—were the real hindrances that were keeping sinners from the joy of salvation. The act of faith by which a sinner, without any regard to his being penitent, believes the alleged fact that Christ upon the cross, more than eighteen centuries ago, so suffered in his stead, and paid his debt, that God has now nothing against him, is made the all-in-all, the sole condition of securing not only justification, but eternal salvation. He who thus believes, however wicked he is in himself, is covered with the spotless robe of Christ's righteousness. God does not any longer look upon such an one as he really is in himself; but as if the righteousness of Christ had been wrought out by the believer, and was really his own. To judge from the general tenor of these tracts, one would think that the most heinous thing in God's sight was a sincere effort to do what His law enjoins; and that the best thing one could do for a sinner desiring forgiveness was to persuade him that he can do nothing at all.

We do not question the zeal and sincerity of those who hold these views. Nor do we reject such theories of salvation, because they are taught by those known as Plymouth Brethren, though that is no special recommendation; but simply because, in our judgment, they are neither true nor Scriptural. They have their root in the Calvinistic theology, yet it is only just to the Presbyterians, to say that many of their ministers have strongly opposed the distinguishing dogmas of Plymouthism. These theories are founded on a series of grave misconceptions. Misconceptions of man's condition previous to conversion—for they assume that no grace or moral power to do anything is given to sinners till they are saved. They misconceive Christ's atoning work, for they make it a mere commercial transaction, that necessarily secures the salvation of all for whom it is made; instead of a vindication of God's justice as a King and Lawgiver, and a manifestation of His love as a Father. This theology also misrepresents the nature of saving faith—for it represents it as the sinner's belief that he was eternally saved by the death of Christ, before he was born; instead of the full trust of the soul upon Christ for forgiveness and salvation. They misconceive and misrepresent the nature of personal salvation, for they make it out to be the wrapping of the robe of Christ's righteousness around a sinful and unholy being who, if their theory of the atonement be true, never had any sins to be forgiven. It confounds the conditions of personal justification with those of eternal salvation, by assuming that the act of faith by which a sinner is justified, irrevocably secures him eternal life in heaven; whereas Christ teaches us that only "he that endureth to the end shall be saved." This theology misconceives and misrepresents the character of God, for it represents Him, whose judgment is always according to truth, as looking upon the sinner, who believes that he is saved, as holy and righteous, while he is really corrupt and unholy.

There is a good deal of confusion and incoherency in the teaching of the tracts of which we speak. Many good Scriptural sentiments are blended with these questionable assumptions; but all who have given any time to the examination of these tracts, or heard the evangelists who hold these views, must acknowledge that we have not misrepresented the general purport of this style of teaching. It is scarcely possible that assumptions such as these can be accepted as the true Gospel without misleading and injuring those who cherish them. No sentimental regard for the feelings or sincerity of those who may hold these views, should cause us to suppress our honest convictions of the false and unscriptural character of this teaching. The love of truth should be supreme. Deep sorrow for sin and earnest efforts to do right are not so common, on the part of sinners, that they require to be denounced as dangerous heresy. We firmly hold the doctrine of justification by faith, but we cannot admit that the act of justifying faith infallibly secures, for all who exercise it, eternal life. The expounders of these antinomian dogmas have a peculiar way of pressing an extreme meaning on such texts as favor their theory, and thrusting out of sight all other parts of Scripture, that are not in harmony with their views. A good example of

this method is their way of expounding John iii. 36: "He that believeth on the son hath eternal life." This is assumed to mean, that any one who at any moment of time believes upon the Son has, in that fact, the pledge of his certain, eternal salvation. Life eternal is certainly begun in the soul that lives by faith in the Son of God; but St. Paul says to the Hebrews: "Cast not away your confidence, which hath great recompense of reward." Certainly, they who so cast away their confidence, and turn "from the holy commandment delivered unto them," have not eternal life; for "he that committeth sin is of the devil." It is utterly unwarrantable to interpret the words of the dying Redeemer, "it is finished," as if they meant that the salvation of any particular sinner was finished, before it was even begun; or to say that those who deem it necessary to fulfil the divinely appointed human conditions of obtaining salvation, are trying to add something to the finished work of Christ. Christ made a full and sufficient atonement for the sins of the whole world. Yet his words are true: "Except ye repent ye shall all likewise perish." Christ's finished atonement does not include the doing of what He requires men to do. We enter into the way of life by faith; but we must be faithful unto death, if we would receive the crown of life. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

### HUXLEY AND EVOLUTION.

As we anticipated, Prof. Huxley's visit to America has brought the question of Darwinian evolution under general discussion, in both secular and religious journals. We do not regret this. It is just as well that we should know how the issue stands. Mr. Huxley is admitted to be the ablest advocate of the Darwinian theory. If he cannot prove it, nobody else can. He has given three elaborate lectures, in refutation of all opposing theories, and in defence of evolution. Yet even those who sympathize with him will not claim that he has demonstrated it. Some of the theories which he opposes were not worth the powder wasted upon them. Nobody living would endorse them. Milton could not protest against the theory that was ascribed to him. But few men living now will avow it. But the positive proof of evolution, presented by Prof. Huxley, falls far short of what is wanted to make good the assumptions of the evolutionists. It is quite unwarrantable to argue as if those who oppose the extreme theory of the complete sufficiency of material forces to account for all that exists in the universe, wholly denied all evolution in nature, and when any degree of evolution is proved that Darwinism is established.

This is not so. All intelligent observers of nature must candidly admit that in both the animal and vegetable world higher and improved forms are evolved from the lower. Every fruit-grower and stock-breeder knows this. The acorn develops into an oak. The caterpillar develops into a butterfly. From the appleseed is evolved the apple tree. But there is no evidence that the oak and the cedar have been evolved from a common germ; that the horse and the squirrel, or the man and the monkey, have been evolved by purely material forces from a common parentage, in some remote primordial form. Because plants and animals undergo changes and are modified in character by natural causes, it does not follow that we may jump to the conclusion that therefore all existing plants, animals, and mental phenomena are nothing more than the product of forces inherent in matter. Surely, because certain modifications of plants and animals take place in harmony with a law of evolution, we are not warranted in assuming that material evolution is a power capable of producing all things in the universe. There is nothing in all the ascertained facts of vegetable or animal life which contravenes the belief that God brought into existence the primal types of all existing things, with capacities of development by evolution. But in the thousands of years over which the eye of human history extends, there has been no sign of the progress of monkeys, dogs, or any of the lower animals towards the reason and intelligence of manhood. They have no power of bequeathing to their offspring any knowledge they may be supposed to acquire during their brief lives. There is not the least reason to believe that the ass of the present day is any more rational than his progenitor in the days of Abraham. In view, then, of the absence of all evidence of such changes taking place in the animal world, during the whole past history of our race, it is certainly asking a good deal, when we are required to believe that such transformation of brutes into reasonable beings took place in some remote periods, of which we have no record, and the very existence of which depends more upon a fruitful imagination than upon scientific research. There is something in this line of argument that has a close resemblance to the method of the spiritualists. It is only in some very dimly-lighted apartment they can prove the existence of the spirits with whom they profess to converse. So our prophets of evolution have to take us out of the daylight of history into the dim and far away regions of the geologic ages, where "the light is as darkness," before they can "call from the vaster deep" the spirits of those primitive ancestors, of whom they speak as if they were familiar acquaintances, whose existence nobody doubted. If unlimited ages of time and boundless power in matter be conceded to the materialist as premises not to be disputed, his imagination must be very weak, indeed, if he cannot create all that the most extravagant theory requires. But to concede all this is to allow the materialist to assume the point to be proved.

It is always a sign of weakness and unfairness when the position of an opponent is misstated. Yet the materialists constantly speak as if the defenders of Christian truth wholly denied the facts which sustain the theory of evolution, chronicled by such writers as Darwin and Wallace. This is not so. We admit all well-attested facts bearing on the question at issue; but we cannot accept the sweeping conclusions, often drawn from very insufficient premises. In the words of Dr. R. B. Welch, of Union College: "We admit an evolution originated by

a Divine Creator, guided by a Divine intelligence, and governed by a Divine purpose, an evolution consistent with the conservation and correlation of forces throughout the universe; but we reject the theory of evolution which 'discards a Divine Creator, a guiding intelligence, a controlling purpose, and assumes a force that is physical, persistent, ultimate, uninitiated, unconscious, unknowable which evolves itself into all things that are—matter, life, mind.' This theory asks us to believe that all the ingenious and appropriate machinery of physical nature, by which the most varied and important results are wrought out, indicate no designing intelligence; but are the products of the blind, unconscious forces of matter. As were recently remarked, in referring to this theory of the evolution of mind from matter, any theory which assumes that human thought, moral feeling, and mental power are necessary, like the result of a chemical experiment, is essentially atheistic, and destroys the foundation of moral obligation and accountability.

### CHEAP PAPERS.

Some of our readers may wonder why we so frequently ask them to show the GUARDIAN to their neighbors who do not take it, and ask them to subscribe for it. Neither the Book-Steward nor the Editor is prompted by personal interest in pressing this duty upon our friends. The paper is published to do good. To educate our people in Christian duty, and to hold up before them the claims of the different departments of Christian enterprise. It aims to present to the young right views of life, and to warn them against the pleasant and dangerous paths of sin. Our success in this work depends upon the number of our readers. Double the circulation of the paper, and you increase its influence for good in the same proportion. Brethren, help us! Remember the paper will be sent free from now till the new year to any one sending \$2 to the Book-Steward to pay for the paper for 1877. A few in the country complain that the paper is too dear. This is not justified by comparing it with other religious papers. We know of no religious weekly equal to the GUARDIAN, published at the same price. This incorrect impression is, no doubt, made by comparing our paper with cheap weeklies published in offices that issue a daily; but which cannot be substituted for the family paper which the Church furnishes for our people. They have a totally different object. Referring to this subject of cheap weeklies a correspondent of the Chicago Christian Advocate recently says: "The publishers of the latter erect or rent buildings, and purchase presses and types for their own use. They also have to maintain a corps of editors and printers, and secure and set in type the reading-matter expressly for them. And then they regulate the prices of their dailies and advertisements in them so as to make them pay the expenses of their publication and a handsome profit. If these establishments then wish also to publish a weekly, for the purpose of extending their influence, advertising their dailies, and increasing their profits, they can do so without incurring much additional expense. They can also use the reading-matter already put in type for the daily, so that they need only to pay for the blank paper and press-work. Indeed, it is said by those who are acquainted with the business that the advertising in these weeklies more than pays the cost of the paper to the publishers. But before a religious weekly can be issued, suitable buildings, presses, and types must be secured, editors and printers must be employed, and contributors must be engaged, and often liberally paid. And besides this, the paper and print of religious papers is usually much better than that of secular weeklies. We may also add, that the secular weeklies publish more advertisements, and their circulation and the character of many of their advertisements is such as to enable them to charge a higher price for them. All these things more than account for the difference in the price of religious weeklies and those that are published in connection with the large dailies."

### A WORD FROM ST. PAUL.

When "Paul, the aged" Apostle of the Gentile wrote his epistles to Timothy, his youthful son in the Gospel, among the many wise counsels he gave him, he said, "GIVE ATTENTANCE TO READING." This is counsel which many of our young people would do well to ponder. As St. Paul commends Timothy, because from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, we may easily see what "reading" he had in his mind when he gave him this advice. Paul knew that the entrance of God's Word gave life, that it nourished the faith of His saints. We trust our young friends will carefully read Dr. Talmage's sermon on the study of the Holy Scriptures, which will be found in another column. This is the Sword of the Spirit by which the Christian is to defeat his foes. The truth of God is heavenly manna, to nourish and strengthen the soul. We are not at all disposed to crouch, or disparage things as they are in the Church; but in the multiplicity of books and papers of various kinds, is there not danger that the Word of God may be neglected? Like a poor farmer who has rich mines upon his property without knowing it, many people have in God's Word treasures of truth more precious than gold, of which they are ignorant. They are perishing of soul-hunger, amid the ample provisions of their Heavenly Father's love. We cannot reach a stalwart Christian manhood, nor give an intelligent reason for our hope of eternal life, without familiarity with God's Word. It offers rich supplies, adapted to all our wants. There is light for our darkness and ignorance of God. Glorious and inspiring examples of lofty faith and burning zeal to inspire our fainting courage. There beacon lights are kindled on every dangerous reef; and promises, "great and exceeding precious," are given to kindle hope and gladness in struggling hearts. There is something very suggestive in the words of David: "Thy words have I hid in my heart that I might not sin against Thee." To those who are familiar with the Word of God, no temptation to sin can come, that may not be repelled by some portion of Divinity's truth. If all young Christians would faithfully

treasure up the truths of God's Holy Word in their hearts, it would make them strong "to work, and speak, and think" for Him who has called them to be witnesses for His name in the world. "Wherewithal shall a young man cleanse his way?" by taking heed thereto, according to Thy Word." Let all our readers "give attendance to reading" God's Holy Word.

### NEARNESS TO CHRIST.

God's ancient people, Israel, were described as "a people near unto Him." And the strength and safety of the Christians of to-day are to live near to Christ. Nearness to Christ does not consist in visiting consecrated places, where He is assumed to be; nor in attempts to know Him after the flesh by relics, crosses, or material representations of His bodily form. If the thief who hung beside Him on the cross in the hour of His crucifixion, received no benefit from this close association with the dying Redeemer, we may feel assured that sacred objects, or the most genuine relics, can do no good to those who reverence them. As two persons may be close to each other in bodily presence, and yet far apart in sympathies, purposes, and character, so men were often near to Christ in His humanity, and yet far away from Him in character and spirit. They only are near to Christ, who are united to Him by the bonds of filial faith and fervent love; who are conformed by the Holy Ghost to His moral image and spirit; who are frequent and fervent in their communion with Him, and who find life's highest joy in following closely in the way of His commandments. Amid the distracting cares of the world, we need seasons of special personal waiting in communion with God, to renew our strength for the battles and burdens of life. He who has been holding audience with His Sovereign, and receiving proofs of His favor, may well bear patiently the opposition of his enemies. Though the Church was never more active and liberal in the Lord's work than at the present time, yet in reading the biographies of Christian men and women of former times, one can hardly help doubting whether modern Christians have as much of the spirit of devotion, or enjoy as large a measure of spiritual communion with God as many of the saints of former generations.

It may be that, in some cases, the habit of introspection was somewhat morbidly indulged. But our danger now lies in the opposite direction. Men are too busy to spend much time in meditation and prayer. They are in danger of forgetting to draw water out of the wells of salvation. But only those who take hold of God's strength can win the victor's crown, or join in the victor's song of triumph. The circumstances of this earthly life, and the weakness of our humanity, render it necessary for all Christians to live near to the blessed Saviour. He is the Light and Life of men; afar from Him darkness and death shall be sure to perplex and overpower. He is the guide of His people, if they do not follow Him closely they shall go astray in the forbidden paths of selfish gratification. He is "the Captain of our salvation"; only by keeping near to Him can we be led to victory over the numerous enemies of our soul's life. We have work to do and foes to battle against, for which only the grace of Christ can fit us. He is the Rock of Refuge; but the Rock shelters only those that are behind it. We must live near to Christ in prosperity, if we would be able to cast our burden upon Him in the day of adversity. Those who desire that Christ should be to them an unending fountain of power and consolation must diligently "consider the Apostle and High Priest of our profession." They must keep steadfastly in mind His ability and love—the tender sympathy of His manhood, and the all-sufficient power of His godhead; so that the lives they live may be truly lives of faith in the Son of God. Many are weak and ready to deny Christ, because, like Peter, they have followed afar off. Reader, if you would have peace with God, power over sin, consolation in sorrow, and usefulness in the world, cling closely to Christ, lean upon His strong arm, and rest not until He is made to you wisdom, and righteousness, and sanctification, and redemption.

### SPIRITUALISM EXPOSED.

Spiritualism is such a manifest imposture, and the evidence on which it rests involves such a violation of the ordinary laws of nature, that it is surprising that any intelligent person should give it the least credence. But mankind are naturally credulous, and it is astonishing how far human credulity will sometimes go. Dr. Slade, a distinguished spiritualistic medium, who has been engaged in hoaxing the British public for some time past, has at length succeeded in disturbing the minds of some of the members of the British Association. So far has the imposture been carried, in fact, that at its recent meeting in Glasgow Professor Barrett introduced a paper entitled, "Some Phenomena Associated with Abnormal Conditions of Mind," in which he strongly supported the doctrine of spiritual manifestation, and proceeded to narrate instances. He even argued in favor of the appointment of a committee to investigate the "new facts" which had been evolved. Of course, such a production gave rise to violent opposition, and elicited a warm and animated debate. It is said that Professor Barrett secured the admission of his paper by a species of fraud, otherwise it would be almost impossible to conceive how such a subject could find its way into the deliberations of an Association which is supposed to deal exclusively with physical science. However, the controversy, which has since been transferred to the columns of the principal newspapers throughout the United Kingdom, has led to a thorough investigation of the subject by Professor Lankester and Dr. Donkin. The Professor appointed an interview with the medium, and thus describes what he saw:—"The witness and Slade being alone in an ordinary well-lit sitting-room, Slade produced a common slate and a small piece of slate pencil, which were laid on the simple four-legged table, at one corner of which the witness and Slade are seated. Slade then shows the witness that there is no writing on either side of the slate. He then places the slate horizontally close against the table and below it, pressing the slate against the table, the little piece of

slate pencil being supposed to be between the slate and the flat under surface of the table. The slate is so closely applied to the table that no hand or finger could possibly get between them in order to write. A noise as of writing is now heard proceeding from the slate, which is held by Slade or by the witness—the spirit is supposed to be at work. The slate is then removed, and a message is found written either on the under surface of the slate or on the surface which was facing the lower surface of the table."

Very naturally, Professor Lankester suspected that the messages were written by Slade himself, and, having obtained a second interview, in company with his friend Dr. Donkin, he succeeded in exposing the barefaced imposture, and in showing that the whole performance was nothing but a clever piece of trickery. Simulating an ardent belief in the mysterious nature of the manifestations, he carefully watched every movement of the pretended medium, and managed to snatch the slate from Slade's hand whilst in the act of arranging it as he said, "in order to receive the spirit-writing." Turning the slate over, the message was actually found to be already written. It appears that the writing was done by means of a small piece of pencil fixed under the thumb-nail of the medium, and that practice had enabled him to do it whilst holding the slate beneath the table, or whilst pretending to adjust it before placing it under. The exposure seems to have been most complete, and Dr. Slade has since been indicted as a professional vagrant obtaining money under false pretences. Other pretended mediums had better take warning from this example; and otherwise wise and sensible men should profit by Prof. Barrett's humiliating blunder, and learn to evince a little less superstition when anything claiming to be supernatural is proposed for belief. It is somewhat amusing that men, who see nothing worthy of belief in the miracles of the Bible, will give their unreserved support to a system which consists of a lot of clever illusions performed by a sort of professional juggler. But the system has been so frequently exposed, and so many have already shown that its mysteries are mere illusions, and that just such wonders can be produced by any clever conjurer, that it is hardly likely that stupid and credulous people will yet cease to avow faith in such ridiculous pretensions.

### METHODIST MISSIONS.

The Central Board of Missions of the Methodist Church of Canada met in the Centenary Church, St. John, N.B., last week. Dr. Douglas, Vice-President of the General Conference, occupied the chair. Rev. Wm. Scott, President of the Montreal Conference, was appointed Minutes Secretary, and Mr. A. J. Donly, Journal Secretary. At the annual public meeting, Rev. Dr. Wood presented the fifty-second annual report of the missionary boards of Canada. The report shows that in British Columbia there are five Indian missions and four missionaries; in the North-West Territory, eight missions, five missionaries, one native assistant; in Manitoba five missions, four missionaries, one Indian assistant; in Ontario and Quebec twenty-five missions, twenty-eight missionaries, six Indian assistants, six supplies. In Japan three missionary stations, besides six German, and eight French mission stations, with seven missionaries each. The domestic missions throughout Canada number 339, with 383 missionaries, and a membership of 36,472. The total number of paid agents of the Missionary Board is 515. The income of the Board of Missions for the year ending June 30th, was \$162,639, an excess of \$3,962 over expenditure.

We have received no report of the meetings, but have gathered these few facts from the telegraphic despatches to the daily papers. Most of the members were present, and of those absent are Dr. Ryerson, who is in England, Mr. W. E. Sandford, and the Hon. Ma. White. We hope to be able to furnish a fuller account of the proceedings next week.

We welcome to our editorial table again the New York Observer, which, for some cause, we have failed to receive for some time past. The Observer is one of the very best of our religious exchanges. It has an able staff of correspondents, whose communications add very much to the interest of the paper. A great variety of interesting subjects are presented in its columns, in a fresh and vigorous manner. Against Popery and Infidelity it deals trenchant blows. Though it is over half a century since its banner was first unfurled, it gives no sign of the decrepitude of age. It is published under Presbyterian auspices, but is conducted in a catholic spirit.

The latest Eastern news is not very encouraging. There seems to be a prospect that the war will be renewed. Russia is endeavoring to create a feeling in her favor among the war party in Austria, and is about to raise, by means of a loan, the sum of three hundred million roubles. Turkey appears to have decided to accept what would seem to be the inevitable, and is now boldly facing the probability of a single-handed contest with Russia. Greece is extremely agitated over the situation, and public demonstrations are being held in favor of a warlike policy.

**VICTORIA COLLEGE.**—The total amount raised in St. Mary's by the agent, Rev. J. H. Johnson, M.A., for the Endowment Fund, is \$725. Bro. Johnson went from St. Mary's to Mitchell, where he preached on Sabbath, the 8th inst. He commenced his canvass in Mitchell on Monday, and up to Friday last, had obtained \$550, being an average of \$110 a day; and having yet a number of persons to call upon, we presume he is still engaged amongst the generous Methodist people of that town, and that the amount now obtained is considerably above the sum just named.

**LECTURE.**—The ladies of Sherbourne Street Methodist Church having decided to provide a course of lectures during the winter, to assist the trustees in meeting the debt incurred by the enlargement of their church, have pleasure in announcing that the Rev. E. H. Dewart has consented to give the opening lecture on Friday evening, Oct. 27<sup>th</sup>. Subject, "The Tendencies of the Time."

### NOTES AND GLEANINGS.

#### Christian Missionaries in Turkey.

It is announced that news has just reached the rooms of the American Board that its missionaries throughout Turkey have been placed in a false, and, perhaps, hazardous, position by a despatch from Sir Henry Elliott, the British ambassador, sent home to England, to the effect that the startling stories of Turkish atrocities in the London News have come mainly from American missionaries. The Turkish authorities would, of course, be greatly incensed at this; but the simple fact is that the information was not furnished by them, but by other American residents of Turkey.

#### The Japanese Educational Commission.

The N.Y. Christian Advocate says: Our Boston exchanges state that the Japanese Educational Commission have concluded their labors in that city. After having minutely examined the various systems of education in Europe and America for the past four years, they have selected the Boston system as the model which they will represent at home, and on their return to Japan they will make a collective exhibition of the Boston system in Yedo. To carry out this plan they not only visited all the grades of schools in that city, but purchased a collection of all the materials in furniture, pianos, diplomas, maps, blanks, globes, chairs, desks, text-books, books of reference; in fact a specimen of every thing used in the schools, from the lowest primary to the highest department; and, in addition, they secured all the school documents since the organization of the present system, including a full set of reports since 1857. A building is to be fitted up at Yedo in the style of the Boston schools, in which the exhibition will be held.

#### Episcopalians in Palestine.

The Church Missionary Society is greatly enlarging its work in Palestine. More than 30 years ago this field was entered upon, at the invitation of Bishop Gobat. The results have not been as great as had been anticipated, although some substantial progress has been made. Congregations have been formed at Jerusalem and Nazareth, and the returns for the past year show three European missionaries, three native ordained ministers, 14 native lay agents, 123 communicants, 732 adherents, and 466 children in the schools. Now Bishop Gobat transfers the rest of his missionary work, comprising the large boarding-school at Jerusalem, the mission at Nablus, and the schools at Ramleh and Lydda, to the charge of the same society, thus consolidating the evangelistic work in Palestine. It has been found that the Arabs of the Holy Land are more ready to receive scriptural instruction than are Mohammedans in other parts of the Turkish Empire. In order that they may be more fully reached, a training school for native agents is to be opened at Jerusalem under the care of Mrs. Klien, the veteran missionary of Nazareth. The former missionary at Smyrna, which has proved a very barren field, has been removed to Salt, a very promising station east of the Jordan, where he is to labor among the Bedouins. Still further east, in the Hauran (the ancient Bashan), the Society assumes the charge of schools, hitherto conducted on a private footing, among the Druses. The secretaryship of this now important mission will be located at Jaffa.

#### The Epidemic in Fiji.

The Watchman says the accounts of the spiritual state of Fiji are encouraging. But a gloom is cast over the whole by the desolating influence of an epidemic to which the following reference is made: "The great trial of the year has been the visitation of measles, introduced on the return of the ex-King and his suite from Sydney in the beginning of 1875." Details of the most harrowing description have been published from time to time, which need not be repeated here. As to the number of deaths the following particulars have been received from the missionaries: Bau Circuit, 32 catechists, 36 local preachers, 58 class-leaders, 1,833 members of the Church; total, including hearers, 3,237. In Rewa the deaths are stated at 8,000, of whom 84 were catechists and local preachers, and 1,011 members of the Church. In the Kadavu Circuit, 1,811 died out of a population of 18,000. The following statement of the losses of our Church, in the entire district by death from this epidemic, may be taken as approximately correct, namely: Native ministers, 9; catechists, 150; local preachers, 200; class-leaders, 700; Church members, 8,000; with a large number of attendants on public worship; making a total of 35,000. These losses are deeply felt, and they seriously affect our work. Of those who died we are assured that numbers died well, trusting in Christ and His atonement; and very few indeed are known to have sought comfort in a return to the gods of heathenism.

#### Protestantism in Spain.

In Porto Rico, as in all Spanish dominions, great obstacles have been hitherto offered to the decent interment of Protestants, even in the place appointed to them by Spanish law—viz., among unbaptized infants and suicides. The painful circumstances attending the burial of a poor English sailor and other Protestants who have lately died there induced her Majesty's Consul to offer his earnest remonstrances to the Captain-General on behalf of his fellow-countrymen. He alluded to the scandals which had lately occurred, and urged that at least non-Catholics should be treated with the respect due to human beings after their death. In consequence, the Captain-General published a circular in the official Gazette, which is noticed as follows by a local paper: "The circular issued by Government manifests the necessity which exists at the present day of recognizing the proposition that all men, whatever may be their antecedents as regards religion or nationality, should, on quitting this life, be allowed in some sacred and quiet spot the respect and tranquillity which, perhaps, during life they have sought for in vain. His Excellency has endeavored to avoid disorder as well as the possibility of scruples on the religious side, and, as the circular observes, to arouse in the depths of all consciences the conviction that respect to human remains ought



always to be held by us as the first of practical truths, and to this end he has ordered that the ejuntamientos of the different pueblos throughout the island should at once construct cemeteries at the Government expense for all non-Catholics...

Lord Beaconsfield on the Eastern Question.

Lord Beaconsfield was present at the annual dinner of an agricultural society at Aylesbury, on Wednesday last, and gave a lengthy address. He told how he had intended to resign office at the close of the last session on account of failing health...

PERSONAL.

The resignation of the Duke of Abercorn, as Viceroy of Ireland, is confirmed. The Duke of Marlborough is his successor. Mr. Massey was elected by acclamation in South Wellington last week to the seat in the Local House vacated by Mr. Peter Gow. Bismarck is to have a statue at Bologna. Already twenty-seven models have been sent in by as many artists.

LITERARY NOTICES.

The Laurel Bush. An old-fashioned love story; paper cover; pp. 64. By the author of John Halifax, Gentleman. Canadian copyright edition. Montreal: Dawson Brothers. This is a graceful and pleasing story, marked by that purity of tone, and kindly domestic feeling, known to the readers of Miss Mulock's (Mrs. Craik) earlier novels.

SABBATH SCHOOL ASSOCIATION.

The thirteenth Annual Meeting was held at Belleville, on Tuesday, Wednesday, and Thursday, October 10th, 11th, and 12th. The Rev. E. B. Harper, M.A., opened the Convention with devotional exercises. The attendance of delegates was not so great as on former occasions, but the services throughout were of the most interesting and hallowed character.

BRIEF CHURCH ITEMS.

The fine new church at Essex Centre will be dedicated on Thursday, the 26th inst. On the 28th ult., a re-union was given at the parsonage, Woodside. The proceeds—some \$18—were for parsonage improvement.

RELIGIOUS INTELLIGENCE.

The Presbyterians of the Maritime Provinces have decided to raise \$100,000 for purposes of University endowment. The Hebrew population of Jerusalem has been greatly increased the past five years by the return of the Jews from all parts of the world, especially from Russia.

CURRENT NEWS.

A fatal case of yellow fever has occurred at Brooklyn, N.Y. The United States Minister Resident at Copenhagen has been recalled. The Canadian Engine Works are to be removed from Kingston to Montreal.











Connexional Notices.

THE MONTREAL CONFERENCE.

The anniversary services of the Methodist Ministry of the Montreal Conference... will be held in the Methodist Church, Brockville, (N.V.) on Sabbath, and Monday, the 23rd and 24th of October.

CHURCH RE-OPENING.

The Methodist church in the village of Douglas, Ontario, is to be re-opened for Divine service, on Sabbath, October 23rd, 1876.

DEDICATION.

The new Methodist church, Essex county, (N.V.) dedicated to the service of Almighty God on Thursday, Oct. 26, 1876, at 10 o'clock, by Rev. J. A. Williams, ex-President of the London Conference.

CHURCH DEDICATION.

The new brick Methodist Church, Creek Bank, on the Drayton Circuit, will be opened (N.V.) for Divine worship on Sabbath, Oct. 23rd, 1876.

BAZAAR.

The "Ladies Aid" of Lynden, will hold their second Bazaar on Wednesday, the 22nd inst. A large quantity of goods will be offered for sale at reasonable prices.

Missionary Anniversaries, 1876-77.

Woodstock—Sermons, November 26th, Rev. W. McDougall, meeting, Nov. 27th, Deputation: James Graham, of London, and Wm. McRobb, of Woodstock.

BRANTFORD DISTRICT.

Woodstock—Sermons, November 26th, Rev. W. McDougall, meeting, Nov. 27th, Deputation: James Graham, of London, and Wm. McRobb, of Woodstock.

LINDSAY DISTRICT.

Lindsay—Local arrangements, October 19th, 7 meetings. Deputation: A. C. Wilson, J. A. Jewell, B. A. Mitchell, and J. W. Cathcart.

CATARAQUI CIRCUIT.

Sermons will (N.V.) be preached on Sabbath, Oct. 23rd, at 10 a.m., A. McCann; 2 p.m., W. Sheridan. At 10 a.m., A. Smith; 6 p.m., Rev. A. McCann.

BROCKVILLE DISTRICT.

Brockville—Local arrangements, Revs. William Scott, President of Conference, and S. Bond, Meeting: December 4th, 5th, 6th, and 7th, Deputation: Revs. Wm. Scott, S. Bond, and J. Wilson, K.A.

South Mountains.

South Mountains—Sermons, October 29th, Rev. W. Philip, meeting, November 2nd, 3rd, 4th, and 5th, Deputation: Revs. W. Philip, J. G. Crozier, and J. G. Crozier.

ST. THOMAS DISTRICT.

St. Thomas 1st and St. Thomas 2nd—Local arrangements, Sermons, December 10th, J. A. Williams, Meetings: December 11th, 12th, and 13th, Deputation: J. A. Williams, and J. V. Smith.

SPARTA.

Sparta—Sermons, December 17th, S. Tucker, Meetings: 18th, 19th, 20th, and 21st, Deputation: S. Tucker, and W. Cross.

Talbotville.

Talbotville—Sermons, December 17th, Saunders, and Daniels, Meetings: 18th, 19th, 20th, and 21st, Deputation: J. A. Williams, M.A., and G. J. Smith.

Port Stanley.

Port Stanley—Sermons, January 10th, R. W. Williams, Meetings: 11th, 12th, 13th, and 14th, Deputation: J. A. Williams, R. W. Williams, and J. Elliott.

Stratford.

Stratford—Sermons, December 18th, Elliott, and Turner, Meetings: 19th, 20th, 21st, and 22nd, Deputation: J. A. Williams, R. W. Williams, and J. Elliott.

Otterville.

Otterville—Sermons, December 23rd, R. W. Williams, and Harris, Meetings: 24th, 25th, and 26th, Deputation: J. A. Williams, R. W. Williams, and J. Elliott.

Lynedoch.

Lynedoch—Sermons, January 7th, Andrews, and Turner, Meetings: 8th and 9th, Deputation: J. A. Williams, R. W. Williams, and J. Elliott.

Port Rowan.

Port Rowan—Sermons, January 21st, J. Saunders, M.A., Meetings: 22nd, 23rd, and 24th, Deputation: J. A. Williams, R. W. Williams, and J. Elliott.

Tyroneville.

Tyroneville—Sermons, November 26th, J. Schram, Meetings: 27th, 28th, and 29th, Deputation: G. A. Schram, and J. Ferguson.

Bismark.

Bismark—Sermons, November 26th, R. Teskey, Meetings: 27th, 28th, and 29th, Deputation: J. A. Williams, R. W. Williams, and J. Elliott.

Murphy.

Murphy—Sermons, December 24th, J. Stoenhouse, Meetings: 25th, 26th, 27th, and 28th, Deputation: J. Stoenhouse, and G. A. Schram.

Chatsworth.

Chatsworth—Sermons, February 24th, Rev. D. C. McDowell, Deputation: McDowell, Scott, and J. P. Perry.

Markdale.

Markdale—Sermons, February 12th, Rev. J. Baker, Deputation: Irwin, and Shaw.

Fleischman.

Fleischman—Sermons, February 13th, Rev. C. Shaw, Deputation: Irwin, and Shaw.

Dundas.

Dundas—Sermons, February 13th, Rev. W. John, Deputation: Irwin, and Shaw.

Sarawak.

Sarawak—Sermons, April 1st, Rev. C. E. Perry, Deputation: McDowell, and Perry.

Windsor.

Windsor—Sermons, March 4th, Rev. A. Glazier, Deputation: Glazier, and Leggett.

Hepworth.

Hepworth—Sermons, March 14th, Rev. J. M. Jeffers, Deputation: Jeffers, and Leggett.

Allenford.

Allenford—Sermons, April 1st, Revs. J. P. Dewey, and R. Strachan, Deputation: McDowell, Dewey, and Strachan.

Collectors.

Collectors on Sabbath and Collections and Subscriptions to be taken at the meetings in aid of the Educational Fund. D. C. McDowell.

EDUCATIONAL MEETINGS, 1876-77.

Owen Sound—Local arrangements, Woodstock—Sermons, November 26th, Rev. D. C. McDowell, Deputation: McDowell, Scott, and J. P. Perry.

Commercial.

TORONTO MARKETS.

Table of market prices for various commodities including wheat, flour, and oil.

WHOLESALE PRICES.

Table of wholesale prices for various goods such as flour, sugar, and other staples.

SAVINGS BANK.

Money received on Deposit and Interest thereon Assets of the Company invested in mortgages on approved real estate.

MONEY TO LOAN A.

Loans effected for any time up to 20 years on the basis of a sinking fund, which is found to be the most economical plan.

THE INSTALLMENTS REQUIRED TO PAY.

Table showing installment requirements for loans of different durations.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

The American Centennial, 1876, Wheeler & Wilson Victorious!

Wheeler & Wilson Victorious!

Against the Wheeler & Wilson Sewing Machines triumph over the world. The Centennial Commission have officially announced the awards.

FOUR DAYS' MEETING—MILLBROOK CIRCUIT.

A four days' meeting will be held in the Fairmount Church, commencing on Friday, the 27th of October, at 10 a.m.

FOUR DAYS' MEETING—KEENE CIRCUIT.

A four days' meeting for revival effort will be held in the Methodist Church, at Keene, commencing at 10 o'clock, a.m., on Friday, Oct. 20th.

FOUR DAYS' MEETING.

A four days' meeting will be held in the village of Curdland, commencing Monday, Oct. 9th. Ministers and friends of adjoining circuits will be cordially received.

Travellers' Guide.

Table providing travel information for various routes including Grand Trunk East, West, and Great Western.

BIRTHS, MARRIAGES & DEATHS.

Notices of Births, Marriages and Deaths, to be inserted must be accompanied by 25 Cents each—sent to the Book-Steward.

Carpets.

IMPORTANT NOTICE.

HOUSEKEEPERS, WHEN FURNISHING, SHOULD SEE THE IMMENSE STOCK OF BRUSSELS AND TAPESTRY CARPETS.

PETLEY & DINEEN,

"GOLDEN GRIFFIN," KING STREET EAST.

CANADA PERMANENT LOAN.

Paid-up Capital, \$1,750,000. OFFICE: COMPANY'S BUILDINGS, 450, KING STREET EAST, TORONTO.

MONEY TO LOAN A.

Loans effected for any time up to 20 years on the basis of a sinking fund, which is found to be the most economical plan.

THE INSTALLMENTS REQUIRED TO PAY.

Table showing installment requirements for loans of different durations.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Gossamer Waterproof Cloaks for Ladies, in three new shapes, viz., the "Circular" Cloak, the "Ulster" Cloak, and the "Newport" Cloak.

BRITISH AMERICAN COMMERCIAL COLLEGE.

Odell & Trout, THE MODEL BUSINESS SCHOOL OF CANADA.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Guelph Sewing Machine Co., Valuable Improvements in Sewing Machines.

MISCELLANEOUS.

Kimball & Morton, Sewing Machine.

MISCELLANEOUS.

Messrs. Anstie Brothers, 226 DUNDAS STREET, LONDON, ONTARIO.

MISCELLANEOUS.

Golden Boot, A Splendid Stock of Fall Goods on Hand.

MISCELLANEOUS.

Removal—150 Pianos & Organs.

MISCELLANEOUS.

Situation Wanted—As Head Salesman of Manager.

MISCELLANEOUS.

Two Farms for Sale.

Dry Goods.

A Magnificent Assortment.

FANCY WOOL GOODS IN German and English Styles, PURCHASED AT THE BEST SOURCES OF PRODUCTION.

SAMSON, KENNEDY, & GEMMEL,

44 Scott and 19 Colborne Streets, TORONTO.

MISCELLANEOUS.

The Thalberg Piano, The general favor with which the Thalberg Piano has been received, shows that there was a want to supply, and that a good sound instrument at a low price was needed by a large class of the community.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

Dry Goods.

A Magnificent Assortment.

FANCY WOOL GOODS IN German and English Styles, PURCHASED AT THE BEST SOURCES OF PRODUCTION.

SAMSON, KENNEDY, & GEMMEL,

44 Scott and 19 Colborne Streets, TORONTO.

MISCELLANEOUS.

The Thalberg Piano, The general favor with which the Thalberg Piano has been received, shows that there was a want to supply, and that a good sound instrument at a low price was needed by a large class of the community.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.

MISCELLANEOUS.

Agents for Ontario, Crawford & Smith, 49 King Street East, Toronto.