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Literary and Religious.

My Baby's Birthday.

Now when the landcapellies all hushed and stilly
Beneath the cold gray sky and shrouding snow,
Dawns the dim birthday, shadowy and dimly,
Of my sweet winter-child—my rare white-bird.
Loved all too well, and lost so long ago.

Sometimes I marvel, dazed by doubt and distance,
Whether she was a mortal baby fair,
Or some more glorified and pure existence
Lent for a little—a divine assistance
To help me over interment's despair.

I bring to other birthdays kiss and token,
And loving wishes crowding fond and fast—
To this I only bring a woe unspoken,
Bitter rebellion, tears, a heart half broken,
Breasting itself against the cruel past.

Year after year I think of her as older,
And muse upon her growth, and softly speak;
Now without stooping I could clasp and hold her,
And now her golden head would reach my shoulder,
And now her sweet, white brow would touch my cheek.

Would earthly years have had the power to render
That holy face less innocent and fair?
And those clear eyes, so lustrous and so tender,
Would they have kept undimmed their depths of
splendor.

Amid these heavy clouds of grief and care?
I wonder, when I see my locks grown diller
By blighting years, and streaked with silvery strands,
If her bright hair has still the sun-warm color
It wore when on my breast I used to lull her,
Smoothing its shining waves with loving hands.

Letter from Rev. E. R. Young.

FERRIER MISSION, BEREN'S RIVER,
Jan. 4th, 1876.

MY DEAR BRO. DEWART.—I have just returned from a very interesting visit to my most southern appointment, at a place called White Mud River, or Sandy Bar. It is about one hundred and twenty miles south of this place. I left this mission on the 16th of December, accompanied by my two travelling attendants. All our preparations were completed, and we were ready to start at one o'clock in the morning, but a fierce storm arose, and we were obliged to wait until the day dawned ere we could harness up our dogs and venture out. When we had gone about twenty miles the storm swept with such power over this vast frozen lake Winnipeg, driving the recently fallen snow before it with such a blinding effect, that we were forced to give up the struggle and run into the forest and camp.

We cleared away the snow from a space about eight feet square. At one side of this we built up our fire, and over the rest of the cleared space we spread some evergreen boughs, on which we placed our beds. We unharnessed our dogs and thawed out for them some frozen fish. I had with me two trains, of four dogs each. For ourselves, we melted snow and made tea. This, with our bread and meat, was our daily food. About sundown we had prayers, and then, as we had been up most of the previous night, we wrapped ourselves up in our robes and blankets and went to sleep. At ten o'clock that night I woke up and found that the storm had ceased. I sprang up and kindled the fire, but my fingers ached and my body shivered with the bitter cold ere I could get it to blaze up brightly. I filled the kettle with snow, and while it was melting I called up my own two travelling companions, and also a couple of young natives who had joined us with their two dog trains. The Indians can tell pretty correctly the hour of the night by the position of the Great Bear in the heavens. This is their clock. I saw by their puzzled looks, as they gazed at the stars, that they wanted to tell me I had made a great mistake, if I thought it was near morning. I only hurried up the breakfast. After prayers we tied up our blankets, kettles,

axes, snow-shoes and other things on our sleighs, harnessed up our dogs, and, throwing the brush on which we had slept on the fire, by its light we wended our way out through the forest gloom to the frozen lake. Taking the lead with my own splendid dogs, we travelled on at such a rate that ere the sun arose up to cheer us, over forty miles of Winnipeg's icy expanse lay between us and the snowy bed in the forest we had so lately slept in.

At a place called Dog's Head, I found a few natives. Here I spent a short time and baptized one child. Then on we travelled to what is called Bull's Head, where we camped for the night. The face of the cliff here is so steep, that we could not get our heavy loads up, so we were obliged to make our fire and beds in an excavation in the snow at the base. It was a poor resting place indeed. The snow, from the constant drifting in from the lake, was very deep. There was no shelter or screen from the fierce cold wind, which changing during the night, blew upon us. We tried to build up the fire, but we were now on the wrong side of it, and owing to our peculiar situation could not change it. The result was we were either shivering in the bitter gale, or blinded by the smoke. To make matters worse, the wolfish dogs of the young men who had joined us, stole our provisions while we slept. I had with me about twenty-five pounds of pork and venison, in a strong bag, which for safety's sake I had placed close beside me while I slept. I made as good a barrier as I could on the outside, and on the top of the bag I placed the box containing our tea, sugar, cups, plates, etc. In spite of all these precautions, and although I had succeeded in driving the brutes away several times, yet they did at last manage, in spite of me, to cut out the side of the bag and steal every ounce of our meat. Another of our party had placed the bread under his pillow for safety. From this place it was taken by the same cunning thieves. These native dogs are most consummate thieves. I have known them to eat the moccasins off a man's feet without waking him. These dogs that stole my provisions had not the plea of hunger to excuse their conduct. They had fared equally well with my own large dogs, each having had two large white fish, that same evening, for their supper.

Our condition the next morning was not a very pleasant one. A cold exposed abode in the snowdrift; a poor fire, with the smoke going the wrong way; our meat, which we so much require in this cold climate, devoured by the dogs; our bread was likewise gone. Fortunately we had a few biscuits in another bag. These, with our tea and sugar, were all we had, or could get, until we were sixty miles further south. No use or time for grumbling, so we prepared ourselves for the race against the march of hunger, which we know will, after a few hours, rapidly gain upon us. We made ourselves a good cup of tea; this, with our biscuits, was our breakfast.

After prayers we hurried off. My gallant dogs responded to my call upon them so nobly, that ere the few hours of that short day (Dec. 18th) had fled away, and the lake was shrouded in darkness, the flying sparks from the tops of the little cabins of the friendly Indians told me I had conquered in the race, although not without some narrow escapes and scars.

When crossing a long traverse of at least twenty-five miles, my big dog went through a crack in the ice up to his ears. Fortunately the two lighter dogs in the train before him got across all right. They clung desperately to the firm ice; and the sleigh dog, the last one in the train, held back, as well as the traces would allow him. With some assistance we got Jack out. The cold was so intense that in a few moments his glossy black coat was covered with a coat of icy mail. He seemed to know the danger he was in, and the instant I got the sleigh across he started off at such a rate that he seemed to drag the other three dogs and myself most of the time. We were about twelve miles from the shore. In a little more than an hour the land was reached, a fire was quickly made, before which, on a buffalo skin, I placed my ice-covered, shivering, faithful four-footed companion. He turned himself around when necessary, and long ere the other sleighs arrived he was himself again. These cracks are dangerous affairs. They open suddenly with a report like thunder, often where the ice is from two to four feet thick. The water rushes up to the top, and until they are frozen there is great danger of travellers falling in, as there is nothing to indicate their position. Two of our party went into one the same day the dog did. Their agility saved them from a complete submergence; but they suffered intensely until they were brought to the fire and their icy garments changed.

I met with a very warm welcome from the White Mud people. The greater part of them are our own people from Norway House, who moved to this place last summer. Their houses are wretchedly cold, and their food just sufficient to keep them alive. They were led to believe that fish in abundance could be obtained at that place; but they, to their sorrow, now find that they have been deceived. Poor creatures, as they told me of their "hungering off," after having done all they could, I could not keep from weeping with them. As some sleighs were going on to Manitoba, I tried to pencil a note to the chairman, but found it to be almost an impossibility, as I had frozen the four fingers of my right hand. These, and

a frozen nose, for several days reminded me of that sixty miles' run on short rations.

I spent eight days among the people there. They have, in all, about one dozen little houses, in addition to wigwams. I visited them all, but did not see in any of them a table, chair, or bedstead. As for food, they are all depending on the snares for rabbits, and their nets for some poor kinds of fish. As my food had been stolen by the dogs, I had nothing but what they could give me, and of their best they supplied me most cheerfully; and so I breakfasted, dined, and supped on poiled rabbits, or fried fish, and fared well.

I organized a fine large class of thirty-five members, twenty-five of whom are from Norway House, and ten are, for the first time, gathered into the fold. They are the results of previous visits. We have been fortunate enough in securing a good leader for the class—a dear old man, beloved by all. The hours I could spare from pastoral visiting and religious services, I spent with the children. I was pleased to hear the larger ones read so well, and especially delighted with their knowledge of our Methodist Catechism, in Cree and English. I gave them a fresh supply of school books, and encouraged them to continue their studies, although, at present, far away from a school-house. I distributed among the most needy a large quantity of the very comfortable garments so kindly sent me by the dear friends in Montreal. If they could only have seen how much misery was relieved, and happiness conferred, I am sure they would have felt amply rewarded for their gifts. I administered the Sacrament of the Lord's Supper to the members. We had a solemn and yet delightful service. I spent Christmas among them, and in honor of my visit, they got up what they called a plum-pudding. My letter is lengthy, or I should like to describe it. As no storm arose to impede our progress, we accomplished the journey home in two days. The usual Indian Feast was held on New Year's Day, and was a great success. Our Indians here are all comfortable this winter. They are pleased with the new order of things, and many of them are arranging to build houses this coming summer.

As ever, yours most faithfully,
EUGENE R. YOUNG.

Literature for India.

The Church Missionary Intelligence devotes considerable space to the discussion of vernacular literature for India. The school system which has for nearly a generation been so carefully fostered by the Government, has produced a multitude of Hindu readers. The question now is: What shall they read? Native enterprise has not been slow in supplying vast quantities of heathen and often a very indecent literature. In 1873-74 there were published in Bengal 1083 books; in the North-west Provinces, 97; in Madras, 387. In some respects the mission presses have also been very active. There is abundance of controversial books, suited to a stage of missionary activity, when Hinduism was more aggressive than it is now. School-books also, inculcating Christian principles, in connection with science, are very plentiful. Upon the whole, however, a Christian literature for India is yet to be created. The translations of the Scriptures have laid the proper basis for it. The Bible, written by Orientals, shows its divine origin in the marvellous adaptation to Hindu tastes and modes of thought. Little books, like "The Peep of Day," and "Line upon Line," have been so directly derived from the Scriptures as to share their adaptation to the popular mind. We cannot say so much, however, of the general Christian literature as it now exists. The books are often stiff translations. Their whole style of thought, their very binding, oftentimes, is entirely foreign and unsuited to the Hindu taste. Mrs. Mullens, with her graceful Bengali tale, entitled "Phulonani and Karuna," led the way into a popular Christian literature, in which she has as yet had but few followers. The Hindu love allegory, story, and poetry,—especially the latter. A pleasing Christian poem will always sell well and pay its cost. Several Christian laymen—like Colonel Rouburg, St. W. Muir, and Mrs. H. Carre Tucker—have succeeded in stirring up a new interest in the matter of vernacular literature which shall really meet the popular mind. At the suggestion of the latter gentleman, three great societies—the Christian Vernacular Education Society, the Society for Promoting Christian Knowledge, and the Religious Tract Society—have combined in larger and more systematic efforts to supply better books. A meeting of the representatives of various societies was held at Allahabad, in February, 1875, in order to systematize the book and tract work in the Hindi and Urdu languages. Frequently the missionary societies have with their publications traversed each other's ground, instead of taking their respective places in a well-ordered general scheme. The colporteur and sales system has been very imperfectly managed. The attempt is now being made to rectify these evils, and especially to encourage native literary talent. Ultimately India will have to depend for its Christian prose, and especially for its Christian poetry, on native Christian writers. The work of supplying a literature for India, which is not so much a nation as a continent of nations, is a stupendous one. It

needs to be done in twelve or fifteen languages, for Hindus, Mohammedans, and aborigines. Next to the preaching of the Gospel, it is the most important Christian agency now to be exerted, and we rejoice that the subject is engaging so much skilled thought and energy.

Romish Proselyting.

The determination shown by the Church of Rome at every opportunity to make converts of Protestants is well illustrated by two recent events, one, the case of McIntyre, who died in the General Hospital, and the other that of a married lady, who died lately. She had, it appears, been a constant attendant, before her marriage, at a Protestant church, and was married by a Protestant clergyman. She and her husband regularly worshipped in St. James Street Methodist Church up to the time of her illness—consumption. Her husband was necessarily absent a good deal attending to business, and while he was out of the house the dying woman's mother introduced a priest of St. Patrick's Church, who, while the patient was in a state of extreme weakness, and unmindful of what was said or done, performed the last rites of the Catholic faith upon her. This did not come to the husband's knowledge till the night before she died, when he, having heard of it elsewhere, asked her if the priest had been there. She answered "yes," but was in such a weak condition as to be unable to converse upon the subject. During her illness, she was regularly visited by the clergyman who married her, and who had, a few days previous to her death, christened her child, and he was much pleased with her state of mind and the degree of resignation with which she viewed her approaching end. She also at different times expressed herself as ready to die, to her husband and other near friends; consequently the knowledge that a secret attempt had been made to proselytize the dying lady to the Catholic faith added much to the sorrowful husband's burden of grief at the prospect of losing her. His mother-in-law boasted of what had been done, and threatened to have the infant—about a year old—christened by the same priest; this, however, being prevented by the removal of the child. It is stated that last Sunday in St. Patrick's Church, Rev. Father Dowd called for the prayers of the congregation on behalf of the deceased lady, who he alleged had been converted to and died in the Catholic faith, whereas she was, after being attended throughout her illness by Protestant clergymen and always expressing a desire to see them, placed in the Mount Royal Cemetery vaults, the funeral service being conducted by the same Protestant minister who had married her and attended her till she died. The news of the outrage has spread all over the city, and caused very numerous and disparaging comments from the friends of the deceased's husband and the Protestant public generally. It seems remarkable that while life-long Catholics of irreproachable character are at times refused the last rites of their church through some ecclesiastical whim or obstinacy, the priests should be so eager to thrust them upon dying Protestants whose whole lives have been spent outside the Romish communion.—*Montreal Witness*.

The Art of Winning Souls.

Let no one suppose at the outset that it is going to be easy work. You may, indeed, be hopeful as to results, you may even be sure of success; yet it may prove anything but smooth.

There is, in the first place, no set way of approaching the people. There are a thousand different avenues to as many different hearts. Those avenues are crooked and straight, broad or narrow, winding in and out, with many a strange, intricate turn; they vary according to the character of the individual. Just how to make the first approach is an ill-important step. A little manoeuvre may accomplish the whole thing, or it may be that some study will be required.

The idea of putting directly and abruptly to all people alike the question of their soul's salvation is neither practicable nor wise. There are times when one may be in a peculiar mood, bristling with irritation, harassed with care, divided between many interests and anxieties. All these things combined will, for a time, render them unfit for calm reasoning, for responsible action. And perhaps just one reason why so many fall off so soon after having professed conversion is that they have been suddenly appealed to, exhorted at such unfortunate moments, thus forcing the question when the soul was not ready to receive it.

A single word, look or touch, accompanied by prayer, may lead to the conversion of a soul, while in other cases a whole system of strategy may have to be employed.

A tract distributor was once cautioned against a certain woman in her district, who was said to be unapproachable on the subject of religion. The visitor's feet may have been somewhat heavy, but her heart beat freely as she entered the house of the goddess one. Sure enough, she encountered a hard, bitter woman, who resolutely set herself against all appeals. For some time the case seemed hopeless, the subject only replying in short words to all conversation.

At last, as the tract distributor in her growing despair lifted her heart to God, at the same moment she raised her eyes and saw hanging

upon the wall a portrait of the woman's dead brother. It was anything but a work of art, but fortunately a pair of good dark eyes were there to be commented upon. Very adroitly was the thing managed. The dark eyes were praised, and then the cold blue eyes of the woman were filled with tears. She began to speak of her dead, and then the visitor spoke of a like loss which she had sustained. Then the wedge was thrust in; gently and cautiously religion was mentioned as the only thing upon which one could rely in time of all trouble.

The hardened woman admitted this. The ice was melted; the waters began to flow. The troubled soul promised to attend church, and did, for the first time in many years, find her way to the house of God.

Lay down no rules for your work; go freighted with the Holy Spirit, and speak as you shall be moved, and be sure of your entire consecration, and keep up constant supplies of grace. No barren heart has anything to give to another; it is only when its banks overflow that it will bless the land as a fruitful harvest.—*Exchange*.

A Nation's Destiny Changed.

There is an unwritten history connected with California and its gold mines which shows most wonderfully God's direct interposition in saving a nation from Catholicism. Shall I tell you a true story as given me by one of the actors, who at the time the event occurred, in 1843, was wandering among the sierras and plains of the vast West?

"One evening an American, Abel Stearns, who had been for years a trader on the western coast of California, and had, by gifts of beads and by upright dealing, won the good-will of some of the wild tribes of the mountains, came to me with strange tidings. An Indian chief, whom he had placed under special obligations by many kindly acts, desirous of showing his gratitude, had just visited his house, and promised, if he would come to his country, to reveal a rich mine of gold. My friend not caring to venture alone into that wild region, invited me to accompany him, and full of the spirit of adventure, I gave a glad assent. That very night a vaquero was sent to bring up five or six horses, and early in the morning we drove away, apparently for a day's sport; but proceeded northward to the mission of San Fernando, which we reached late at night, supping with the priest on the vilest, bitterest weeds, called by him 'Terras.'

"The following day, after a long, severe ride of some fifty miles through a wild broken desert country, over mountains, and across deep valleys, we came to a 'rancheria,' or encampment of Indians. We rode up close to them, dismounted, turned our horses loose with their cooked our supper, spread our blankets on the ground near them, and made ourselves at home, and all the time not a word or sign was given by our painted companions. Possibly they were notified of our approach by the chief, who had preceded us the night before. The next day we resumed our journey, proceeding north-easterly toward the desert along the base of the Sierras, meeting with a strange adventure, coming into close contact with one of the largest bears that ever I saw. As we entered at night our friend's rancheria, he sent Indians to take our horses in charge, and led us into a large tent of elk or buffalo skins, in one end of which we passed the night. The other end of the same tent was occupied by the chief, with three or four head men of the tribe. But all night long they were talking loudly and earnestly, pointing to us, and seemed to be arguing with our friend. We apprehended no danger; but it seemed very queer.

"The next day our horses were brought to the tent all saddled and ready for the expedition, and the chief mounded, requesting us to follow him to the gold mine. As we entered the hills I was on the *qui vive* for gold, large lumps, not small ones; I verily believed that we were to find a fortune. For hours our guide hunted about for the placer, seeming to be at a loss for his marks. After a while I began to suspect that he was designedly misleading us, and so it proved. That long consultation in the tent was the too successful effort on the part of the head men to dissuade our friend, their chief, from showing us the gold placer. We coolly bade him good-bye, and left for our distant home sadder and wiser men.

"And yet, not long after, one of the richest gold placers of California was discovered in that same locality. But it was not till after the Mexican war, when the United States had acquired California. And now mark the wonderful providence of God. Had my friend and I been permitted to discover gold, which the Indian at first evidently designed we should, while the country belonged to Mexico, the fame of the place would have spread abroad and led to the discovery of other gold fields, and California would doubtless be to-day a Mexican Province. For the twenty million dollars war expenses, which our Government, claimed after General Scott entered the City of Mexico, which that country could not pay, but compromised by giving us California instead—those twenty millions five times told—Mexico could easily have borrowed from English capitalists by pledging that province, if she had only known of the rich placers under its soil, or even known of that rich one we were not permitted to discover. Had the Indian dealt fairly with us, we should have been instru-

mental in revealing to the world the golden wealth of California, and that Province would to-day be "Spanish Roman Catholic"—two conditions that for three hundred years have been a hindrance to human progress. But the existence of those wonderful gold fields being concealed till the Anglo-Saxon and Protestant race assumed the sovereignty, a great empire is growing up there to send forth civilization and human liberty through the Isles of the Pacific, or through Asia on eastward to the homes of the Saxons in Western Europe, thus girdling the earth with a pure civilization and a pure Christianity."

Upon that midnight council, then, affecting apparently only two modest Americans, the destiny of nations was poised, and the change in the chieftain's mind changed the spiritual and temporal condition of millions.—*S. F. Bridgman, in Congregationalist*.

Open Communion.

The Rev. Dr. Behrens, pastor of the First Baptist Church of Cleveland, Ohio, announced his resignation of that position last Sunday, and his withdrawal from the Baptist denomination. The reasons that induced him to take this course are given by him as follows:

1. I have found myself growing more and more out of sympathy with the prevailing and dominant policy of the communion question, by which dissent is treated as serious disloyalty, and a fair public hearing is emphatically and universally refused, until my self-imposed silence, in the face of unrestrained assault upon my brethren and myself in public gatherings, at social feasts, in ministerial conferences, on the platform and through the press, has become practically unendurable, and almost a wrong at the bar of my conscience.

I do not impeach my brethren as guilty of conscious and designed intolerance; I believe them to be honest in the advocacy of their principles as necessary to a maintenance of their apostolic orders; but I am equally free to say that, without calling in question the baptist claim of immersion as essential to the validity of Christian baptism, the policy of restricted communion appears to me not only unequalled for and unfair, but positively unscriptural and wrong. I am satisfied that the public advocacy of such a position would be emphatically resented by the denomination, and I have no desire to play the part of a disturber of the peace. They who cannot agree or amicably discuss their differences, should quietly part.

2. The more serious reasons remain to be added. So far as I know, I am more radical in my dissent than any present open communion advocates in the denomination. The exclusive attitude of the denomination on the baptismal question I am unable any longer to maintain. I shall not presume to present the argument, but content myself with a summary of the result to which a fresh and painstaking review, especially of the Scriptures, has led me, as all that is pertinent here.

Granting that immersion was the practice of the Apostles and the usage of the early Church, it cannot be shown from the New Testament that immersion is so related to the design or symbolism of Christian baptism as, in its absence, to destroy the integrity or validity of the ordinance. Immersion is baptism, and as it seems to me, by the preponderance of critical and historical evidence, the primitive baptism, but that immersion only is valid Christian baptism I deem incapable of proof, whether the appeal be to philology, to history, or to the doctrinal significance of the ordinance. It may be wise and desirable that immersion should retain prominence of practical recognition in the Christian Church; or that it should resume its ancient prevalence; but that such a return to ancient usage is necessary to the rescue and restoration of Christian baptism is a claim I find it impossible to maintain. I believe in open membership, therefore, no less than in free Christian communion.—*The Commercial Advertiser*.

Religious Influences.

A nation's intellectual progress has always followed—not preceded—some moral impulse. The history of the fine arts shows that some form of religion gave them their earliest impulse. There has never been a great genius but who has been inspired in some sense by religion. The thoughts of the intellect are lofty in proportion as the sentiments of the heart are profound. If we begin the attempt to improve men with the intellect, we end where we began. Education will not remove corruption. It may give vice, as in ancient Rome and Athens, but will not uproot it. A godless education has no power to purify. Instruction in morality also has failed to regenerate. No man does his duty simply because he knows it, unless he loves it; nor are political and social changes effective. Social evil has its root in the individual heart, and cannot be removed except by influences operating within it. This fountain of man's corruption must be purified to correct social vice.—*Prof. Seelye*.

During the last quarter of a century the number of volumes in the British Museum has increased from 435,000 to 1,100,000; in the Bibliotheque Nationale, Paris 824,900 to 2,000,000, and in the public libraries in the United States, from 980,000 to nearly 20,000,000.

Our Sabbath School Work.

Sabbath, February 27th, 1876. (FIRST QUARTER.) INTERNATIONAL BIBLE LESSON—No. 9. The Ark Brought to Zion.—2 Sam. vi-15.

GOLDEN TEXT.—"The Lord hath chosen Zion; he hath desired it for his habitation."

TOPIC.—God's presence—in the ark or in Christ—a blessing.

HOME READINGS. M. Ex. xvi. 1-22—Directions for making the Ark. Num. x. 1-10—The Ark as a Guide.

After the return of the Ark to the Israelites from the Philistines it had remained at Kirjath-jearim until the date of our lesson, nearly a hundred years afterwards.

—Rev. George Brown writes: The Rev. Hugh Johnson, B.D., pastor of the Centenary Church, Hamilton, gave his popular lecture entitled, "The Rose, Shamrock, and Thistle," in the Methodist Church, Dunnville, on Monday evening, the 7th inst.

—The annual entertainment in connection with the S. S. of the University-st. Methodist Church, of this city, was held on the 2nd inst.

—The Anniversary Sermons, on behalf of the Peterboro' Methodist Sabbath Schools, were preached on Sabbath, January 30th, by the Rev. N. E. Willoughby, M.A., and Rev. C. Watson.

—The first anniversary of the West Belleville Methodist Sunday School was held on the 1st inst. The comfortable church was filled to repletion with scholars of the school, and parents and friends.

—We hope to publish next week, for the special benefit of our young friends, a very interesting story about Indian children, sent us by "G.B.," our lady missionary-teacher at Norway house.

There are little crowns in heaven, There are little halos of gold, There are little shining dresses, There are little joys and joys ungod.

There are little crowns in heaven, There are little halos of gold, There are little shining dresses, There are little joys and joys ungod.

DR. C. MLANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

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Dr. C. M'Lane's Vermifuge Should be kept in every nursery. If you would have your children free from the most common and most vicious Worms and Warts, give them a few doses of M'LANE'S VERMIFUGE.

FITS! FITS! FITS! CURB OF EPILEPSY; OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

PHILADELPHIA, June 28th, 1867. Mrs. HANCOCK, Baltimore, Md.—Dear Sir: Seeing your advertisement under this date, I immediately procured your Epileptic Pills to try on my son, who is afflicted with Epilepsy, and who has been under the treatment of several other physicians, but to no purpose.

IS THERE A CURE FOR EPILEPSY? The subscriber writes:—Dear Sir: I have had Epilepsy five or six years, and I have tried every medicine that I could get, but to no purpose.

ANOTHER REMARKABLE CURB OF EPILEPSY; OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

STILL ANOTHER CURE. Read the following testimonial from a respectable member of the Christian Church, in the State of Maryland.

FOURTH VOLUME NOW READY, OF REV. JOHN CARROLL'S INCOMPARABLE "Case and His Contemporaries," or the CANADIAN ITINERANT'S MEMORIAL, constituting a Biographical History of Methodism in Canada, from its origin to the present time.

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Periodicals. THE Sunday-School Advocate. THE NEW VOLUME. With the first of October the new volume of the S. S. ADVOCATE begins. The constantly increasing number of this periodical, and the many times the value of the favor with which it is received by the young folks, are very gratifying.

PROVINCIAL WESLEYAN, of Halifax, N. S. Parties wishing to subscribe for the "Provincial Wesleyan" may send their orders to the undersigned, who will see that they are promptly forwarded to the publishers.

1876. International Bible Lessons. 1876. BERKAN LESSON LEAVES. Four pages a month, for Scholars only, of cents per year. The following are the rates for any number of copies, postage free:—

239-17, BAY ST., TORONTO. All subscribers payable strictly in advance, and must send with June or December. No subscription will be received for less than 15 copies.

Books at the Methodist Book-Room. NEW BOOKS JUST RECEIVED AND ON SALE AT THE METHODIST BOOK-ROOM, TORONTO OR MONTREAL.—10,000 MILES BY LAND AND SEA. By Rev. W. W. Phelps, D.D., 40 pages, 12mo. cloth, 1/6.

THE CANADIAN METHODIST MAGAZINE. First vol. Bound in blue cloth, 8vo. 1/6. THE CANADIAN METHODIST PULPIT. By Rev. W. W. Phelps, D.D., 40 pages, 12mo. cloth, 1/6.

THE HISTORY OF MORMONISM; its rise and progress, from its origin to the present time, by John H. Hall, D.D., 12mo. cloth, 1/6.

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WINNEDOWN SABBATH-SCHOOL BOOKS. List of Books approved and recommended by the Sabbath School Board of the General Conference of the Methodist Church of Canada.

Life of Wm. Brewster, 50c. Life of Joseph B. Shreve, 50c. Life of George B. Stebbins, 50c.

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

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, FEB. 16, 1876.

VATICANISM IN CANADA.

When Archbishop Lynch tries to persuade the people of Ontario that the Roman Catholic clergy of Ontario do not use their priestly influence in party politics, and when Mr. Powers of Halifax assures Mr. Huntington that a man may be an Ultramontane and yet be liberal and independent in politics, we cannot shake off a feeling of doubt and misgiving—as if the news was too good to be true.

On the whole, this pastoral cannot possibly help the Church of Rome. It betrays the anxiety and alarm of the Romish clergy at the growing independence of the people. But this policy of extreme repression will not help the matter. It has in the past always worked the other way. Extreme repression is the prelude of explosion and rebellion.

OUR CONNEXIONAL UNITY.

The Connexional unity of the Methodist Church has, by some people, been mentioned as a fault in its constitution. "The Conference" has been sometimes spoken of as if it were a sort of Star Chamber, or Romish Council, which ruled the local Churches with a rod of iron. As if it were a despotic court, reducing all local Churches to slavish servitude.

If Bishop Bourget takes pains to make it clear what he means by "Liberalism," he is not less careful to tell the Roman Catholics of the province of Quebec plainly what he thinks of it. It is a venomous and dangerous serpent, that poisons and pollutes everything with which it comes in contact.

This picture should be sufficiently appalling. But, to make it still more alarming, he points to "the terrible evils that desolate European Governments and peoples, stricken with incomprehensible vertigo, as a punishment for their Liberalism." We suppose Germany and Italy are here specially intended as the objects of Divine vengeance.

Bishop Bourget does not merely condemn the wrong way, he shows them the way in which they should go. And here he is in entire har-

mony with Mr. Gladstone, as to the obligation which the dogma of Papal Infallibility has created for all consistent Roman Catholics. He maintains that the duty of a good Catholic is to say in his own heart—and to practise what he says—"I hear my priest; my priest hears the Bishop; the Bishop hears the Pope; the Pope hears our Lord Jesus Christ, who assists him by His divine spirit so as to render him infallible in the instruction and government of his Church. In this plan I cannot err, but am sure to walk in the way of righteousness and truth."

Accordingly, Mgr. Bourget lays down the law, that those who read Liberal newspapers, and those who edit them, should be denied the sacraments of the Church. He does not mention here those who disobey the priests and vote for Liberals, though it must be inferred that they are more deserving censure than mere readers of newspapers.

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A THEOLOGICAL MUDDLE.

In Bishop Bourget's pastoral, noticed elsewhere, there is a reference to a recent act by M. Chiniquy, which seems to us to indicate something inconsequent and inconsistent in the reasoning of both M. Chiniquy and the Bishop. It is alleged that the Witness contained an account of M. Chiniquy consecrating the wafer, and then tramping it under foot, to show the people that it was no god. If this be correct, we certainly must question the good taste and propriety of such a grotesque performance.

OPONENTS OF IMPROVEMENT.

Changes in political and Church affairs should never be introduced without good reason. But where there is a good reason for reform, it is unwise to oppose all progress, on the ground of alleged reverence for things as they have been, or for the good men who have bequeathed them to us in this form.

There are also many Methodists who look at the question of change very much from the same standpoint as the Anglican accuser. By some all modifications and improvements are regarded as disloyal to Wesley and to Methodism. They forget that Wesley was a progressive reformer, who was constantly adjusting his methods to the necessities of the position.

OUR EDUCATIONAL WORK.

The Educational Meetings, as provided by our Discipline, are now being held throughout the country. We wish to commend the claims of these services to our readers. The need of an educated ministry is on all hands conceded. No Church, with any self-respect, pretends to carry on its work in neglect of this provision.

The Central C. Advocate, in a thoughtful article under the caption of "Have we too many preachers?" says: "We have never known a time when so many preachers were looking about with the hope of getting better appointments."

TO AGENTS AND SUBSCRIBERS.

Let all our subscribers who have not renewed for 1876 do so at once, as after this issue the names of all subscribers who have not paid will be struck off. The paper is sent some time after New Year to all subscribers, whether they have paid or not, in order to give time for renewing.

We call attention to the fact that the time for competing for the prizes for new subscribers expires on the first of March. Only about ten days remain. But a great deal can be done in that time. We trust all the prizes will be duly claimed, on the conditions named.

MORE INTOLERANCE.

The Church of Rome seems to be making considerable stir in the Province of Quebec, in resisting the current of events, which may be dammed back for a while, but will ultimately sweep away all barriers.

We learn, from a correspondent of the Witness, that this just and reasonable complaint gave great offence to the priest and his votaries. A very offensive letter, supposed to have been written by Priest Aulrey, was published in the Franco-Canadian.

The notices of successful church opening services, which have of late appeared in our columns, each having a financial exhibit, such as our readers have been informed of, is something wonderful in these times of commercial stringency and depression.

The Rocky Mountain C. Advocate is one of our most interesting exchanges. The last number produces a lecture by the Rev. C. P. Lyford, in which are a number of most startling disclosures respecting Mormonism. The lecture is styled "Brigham Young's Record of Blood." It contains quotations from the addresses of the High Priest of the system of abominations, which it is the special mission of the youngest born of the C. Advocate to denounce.

Our latest English exchanges give full accounts of the impressive services held in connection with the funeral of the late Rev. B. Frankland, B.A., one of the Connexional editors of British Wesleyanism. Previous to the interment a service was held in Liverpool-road Chapel, Islington, at which there was a large number of friends.

The Dominion Parliament was opened at Ottawa last Thursday, with the usual ceremonies. The address, in reply to the speech from the Throne, was moved in an eloquent speech by Mr. Cassy, the member for West Elgin, and seconded in a graceful speech, in French, by Mr. Taschereau.

On Sabbath last the new S. S. Hall of the Carlton Street Methodist Church, of this city, was opened for the worship of God. A description of this handsome structure we may perhaps give at some future time.

FEBRUARY 16, 1876]

through the vigorous labors of Brother Tovell, supported by an earnest band of Christian workers, under the blessing of God, is bidding fair for a prosperous future.

The well-informed New York correspondent of the Central, speaking of the more recent developments of the Beecher case, says that they have cast a strange light on the merits of Congregationalism.

Describing in the Alliance News a recent visit to Harvard University, Mr. J.H. Raper says: "I had the pleasure of seeing the table laid for nearly 600 students, but no intoxicating liquor formed a part.

From Victoria, B. C., we have tidings of an increase during the past quarter of fifty to the membership of the Methodist Church.

The New York Tribune, which distinguished itself by its reports of the Evangelical Alliance meetings in 1873, is publishing entire Mr. Moody's sermons now being delivered in that city.

The Archbishop of York, in addressing a crowded meeting of friends of the Church of England Temperance Society, at Liverpool, lately, said it was a fact that the people of England drank and drank increasingly;

We noticed last week the death of David Torrance, Esq., of Montreal. Mr. Torrance, as is known to many of our readers, has been associated influentially for many years with Montreal Methodism.

A late cartoon in Grip has a sharp hit on legalizing the liquor traffic. The central figure in the shape of a large bottle, is just handing the Minister of Finance the "Revenue;"

We are glad to learn that the present is proving a successful year at the Ontario Ladies' College, Whitby; the number of pupils is steadily increasing.

VICTORIA COLLEGE.—The agent, the Rev. J. H. Johnson, M.A., reports from the Grimsby Circuit the receipt of the exact amount due, each subscriber having met his engagement;

Special services conducted in the town of Welland by Rev. W. Bryers have just come to a close.

LITERARY NOTICES.

We have received from the Methodist Book Concern, New York, a parcel of interesting new books, got up in the tasteful and elegant style which distinguishes the publications of that house.

Amey and the Bird, and other stories, by the author of "Summer at Walnut Ridge," a small volume whose stories are pointed with useful lessons.

Butler's Analogy of Religion. This is a new edition of Butler's famous work, edited by Rev. Joseph Cummings, D.D., LL.D., President of Wesleyan University.

Minutes of the Annual Conference of the Methodist Episcopal Church for the year 1875. This is a volume of nearly 400 pages, furnishing a mass of statistics from the eighty Conferences of the M. E. Church of the United States;

Future Punishment; a discourse delivered on Jan. 16th by Rev. W. Stewart, M.A., pastor of the Park Street Baptist Church, Hamilton.

Desire and her Spanish Friends, by the author of "Day-break in Italy." This is a story of the Bible in Spain.

History of the Guibord Case. Just published. Price 60 cents, post-free. J. Douglass & Son, Montreal.

The Canadian Monthly, for February, has been received. Though not quite equal to the January number, it is well filled with interesting and suggestive articles.

Harper's Magazine, for February, contains sixty-five illustrations, and an exceedingly interesting variety of reading matter.

BRIEF CHURCH ITEMS.

Special services are in progress in the Dublin Street Methodist Church, Guelph, with a marked religious interest pervading them.

Attention is called to the notice to be found on our sixth page of the opening services of the new Methodist Church at Streetsville.

An interesting account of the dedication of a new church in Thameville, forwarded by Rev. W. Preston, may be looked for next week.

The Methodist Church at Tilsonburg is being refitted at a cost of about \$4,000. It is expected to be re-opened in about six weeks.

It is expected that the new Dominion Methodist Church, at Ottawa, will be opened about the 1st Sunday in September.

The young ladies of the King Street Methodist Church, Ingersoll, gave a Social at the residence of Mrs. James Williams, on Friday evening last.

A most successful Quarterly Meeting is reported from Holstein, said to be one of the best and decidedly the largest ever held there.

Interesting notes of church work are received from Stratford, Thornbury, and Hageraville, Thunder Bay and Hespeler, for which we are unable to find room in this week.

At Euphrasia, Ontario, some thirty persons profess to have found an interest in Christ, over twenty of whom have united in membership with our Church.

By reference to a communication on our sixth page, it will be seen that the Rev. James Macfarlane, of Waverly, Ontario, has received seventy persons into probationary membership during the present connexional year.

The new Methodist Church at Port Hope is expected to be ready for opening early in March. The upholstering work is progressing rapidly.

The Literary Association of the Dorchester Street Methodist Church, Montreal, gave a conversation on Friday evening last, in aid of the Parsonage Fund.

Successful revival services have been conducted by the Rev. W. W. Allen, in the West Bromo Methodist Church.

At the Owen Sound Quarterly Meeting, held on February 6th, more than fifty persons were received into church membership by the pastor, Rev. J. G. Laird.

A Social held on the 1st inst., in the Methodist Church, near the village of Cathcart, was well attended, notwithstanding unfavorable weather.

A Tea Meeting and Social in connection with Mount Pisgah Methodist Church, held lately on the Aurora Circuit, was fairly attended.

Private correspondence furnishes the following interesting item from Nassagawes: "We are in the midst of a four days' meeting in old Ebenezer, and the work of the Lord is commencing to revive."

A correspondent informs us that there has been a gracious work of revival at Lakeside, Ontario, during the fall and winter.

A successful Social was held in the Methodist Church, Lindsay, on the 9th inst. Rev. W. Mitchell, of Chalmers Church, Montreal, entertained the audience with an instructive and well delivered lecture on "Practical Maxims for Every-day Life."

A good work is going forward at Chesapeake, on the Jarvis Circuit. The pastor, Rev. M. Morton, is much encouraged.

A full account of the re-dedication of the Waterford (Ont.) Methodist Church on the 6th inst., will appear in our next Rev. Dr. Ryerson preached morning and evening, and Rev. W. Williams in the afternoon.

A Festival held at Bond Head, last week, is reported as quite a success. About 250 sat down to supper, after which Rev. A. Sutherland delivered his lecture on "The Men for the Times," which was listened to throughout with the greatest attention, and frequent rounds of applause.

Rev. J. Shaw, Chairman of the Toronto District, preached on Sunday last at the Quarterly Meeting in Bolton Village, and delivered a lecture on Monday evening, on "The Characteristics of the Times."

A London (Ont.) telegram informs us that there is a scheme on foot for establishing a Ladies' College in that city, under the auspices of the Methodist Church of Canada.

The Lord is visiting the Harley Mission with "showers of blessings." At Mount Zion appointment, (late N. C.) Rev. R. Millard has been laboring for four weeks with marked success.

A detailed account of the dedicatory services of the new Methodist Church at Lennoxville, P.Q., has been received from Rev. J. Scanlon, and will appear next week.

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alone can make. The results were wonderful—\$1,200 raised, and our beautiful house entirely free. All are rejoicing and thanking God for His goodness.

The Quarterly Meeting services of the Toronto Third Circuit, (Elm Street), were marked by special interest. The Love Feast on Monday night of last week was pronounced one of the best known in the history of the Circuit.

The regular monthly meeting of the Temperance Society in connection with the Dundas Street Centre Methodist Church, London, was held last week. Rev. W. H. Parker, M.A., in the chair.

A Valerictory service was held in the Temperance Street (late M.N.C.) Church, of this city, on Sunday morning last. Rev. W. Smyth preached an appropriate sermon, after which a fellowship meeting was held, when touching references were made to the associations which many families had enjoyed in that place of worship during the past twenty-five years.

Mr. Gladstone has addressed a letter to Mr. Hill, the active Secretary of the Working Men's Lord's-day Rest Association, in which he says: "Believing in the authority of the Lord's-day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others."

Rev. K. Creighton writes: We are having a gracious outpouring of the Divine Spirit in Grillsa; indications of revival became apparent over three months ago, and the interest has been deepening ever since.

Rev. J. Herbert Starr writes: The revival at Victoria Square progresses delightfully. Despite the bad roads the church is filled each night. There have been between thirty and forty seekers, nearly all of whom are happy in God.

Rev. W. S. Griffin, of Chatham, preached the annual missionary sermons at Windsor on Sunday last.

Rev. Chas. A. Hanson, of Wellington, preached at the Picton Quarterly Meeting on Sunday, the 6th inst.

Rev. Hugh Johnston preached last Sunday evening in the Centenary Church, Hamilton, on "Future Punishment."

Rev. Jas. Scott, agent of the United Temperance Order, has been hard at work lately in Prince Edward Co., lecturing and organizing new lodges.

Rev. W. H. Milburn, the blind orator, occupied the pulpit of Wesley Church, John Street, Hamilton, on the morning and evening of Sunday last.

We mentioned last week the accident which befel the Rev. H. T. Crosley, of Watford. We have now to add that a few friends waited on him with an address, expressive of regard and prayerful wishes for his speedy recovery.

A pleasant surprise was given to the Rev. W. L. Scott on the 3rd inst. While attending the prayer-meeting at Lakeside a number of the members of the congregation there took possession of the parsonage, to which they welcomed the minister and his wife on their return from the service.

A return laid before the Local Legislature, showed that the number of inquests held in Ontario in the year 1874 was 680, of which 675 were certified by the respective County Attorneys as necessary. The fees received by the coroners in Ontario were \$1,045.

RELIGIOUS INTELLIGENCE.

A public meeting of the Lawyers' Prayer Union was held in London last month. A number of leading solicitors were present. The time was spent in the narration of religious experience and in prayer.

The Rev. J. G. Miall, on retiring from the pastorate of Salem Independent Chapel, Bradford, England, where he had labored for thirty-nine years, has been presented with a sum of £3,169, subscribed principally by present and former members of the congregation.

A Normal School for girls was dedicated in November, in Yeddo, Japan. At the dedication the Empress, by whose liberality the building has been erected, presided and read a brief address.

It is stated that the steps which have been in progress for the last twenty years, for the purpose of amalgamating the ministry and laity of the United Presbyterian Church with the English Presbyterian Church, have been crowned with complete success.

The venerable Rev. Henry Boehm, whose death in his one hundred and first year we recorded a few weeks ago, loved his Bible to the end. It was his habit, says the Advance, to read it through at least once every year.

A letter from Seville to the London Times makes out the elections to the new Cortes to have been a regular force from the bribery and intimidation made use of by the Government to obtain their majority.

The form of government established in the North-west Territory in 1873 is about to be replaced by that adopted at the last session of the Dominion Parliament. The old Council claims credit for the origination of a number of useful measures.

The London (Eng.) Globe reports that the difference between the English and French fishermen has led to the destruction of certain machinery which the French used in their operations at Newfoundland. The Government have impressed upon the Colonial office the advisability of stationing a man-of-war permanently at St. John.

The Berlin correspondent of the Times writes as follows:—"On January 11th the case of Miss Ernestine Hauser came on before the Civil Court at Breisach, Grand Duchy of Baden.

The Berlin correspondent of the Times writes as follows:—"On January 11th the case of Miss Ernestine Hauser came on before the Civil Court at Breisach, Grand Duchy of Baden. Miss Hauser is the young lady who stated to her parents and her physician that several priests had induced her to wear a tight rope around her loins as a sure means of pleasing the Deity.

On Monday morning of last week sixty thousand miners were turned out of work in the anthracite region in Pennsylvania, where the number of unemployed workmen cannot now be less than 200,000. The railroads by combining and setting an arbitrary price on coal have rendered the ordinary laborer's supply inoperative, and by over-production during the summer months have accumulated such a surplus of coal that in winter they have no need of laborers, who are, therefore, thrown out to shift for themselves.

CURRENT NEWS.

A bill is before the Legislature of Georgia to exempt from taxation persons who have lost a leg or an arm.

More than five hundred laborers have put their names on the books of the Cambridge (Mass.) Water Board, at \$1 per day.

The late Benjamin Reigle, of Washington County, Md., left the bulk of his property, valued at \$50,000, to charitable institutions.

The Ontario Legislature was prorogued on Thursday last, with the usual formalities, by His Excellency Lieutenant Governor Macdonald.

A Chinese General, for complicity in the murder of Mr. Margary, has been degraded and sent to Yunnan to stand his trial on the charge.

A despatch from St. Petersburg announces the surrender to the Russian commander, of the insurgent leader in Khokand.

In the House of Lords on Friday last, Lord Cairns introduced a Judiciary Amendment Bill, providing for the final appellate jurisdiction of the Upper House.

A petition was presented at the last meeting of the Brussels, (Ont.) council from Rev. John Ferguson and 60 others, against the licensing of billiard tables.

St. Johnsbury, Vt., boasts of as many churches in proportion to population as any other village in New England, there probably being less than 400 people to a church on an average.

The Duke of Edinburgh has consented to take the chair at a public meeting on the subject of the National Training School for Music, to be held in the Egyptian hall on February 20.

During the fine weather a flock of 14 wild geese were seen flying over Grafton, Muskoka region. A crane or two, and two bald-headed eagles were also seen flying about.

It is not generally known that there is a large and prosperous Irish settlement in the Argentine Republic, in South America. In one of the Provinces, Buenos Ayres, there is a population of nearly 400,000, of which nearly half are Irish.

A movement is on foot in Ireland to establish an "Irish Church Divinity School," and to ask for a sum of £400,000, the same as was voted to Maynooth, from the British Government.

Mr. Dismiel is said to be favorable to the plan. It is proposed to abolish all the toll-gates on the Island of Montreal, and a committee composed of representatives of the city and other municipalities interested has been appointed to examine and report on the subject.

Soon after the reading of the Queen's speech had been concluded, Sir Stafford Northcote, the Chancellor of the Exchequer, announced a resolution for Monday to cover the purchase of the Khedive's Suez Canal shares.

The Port Elgin Village Council, availing themselves of the privileges conferred on municipalities by the new License Act, has voted not to grant any shop licenses within the limits of the village.

A letter from Seville to the London Times makes out the elections to the new Cortes to have been a regular force from the bribery and intimidation made use of by the Government to obtain their majority.

Right Hon. G. J. Goschen, member for the City of London, gave notice that he would ask the Right Hon. George Ward Hunt, first Lord of the Admiralty, on Tuesday, when he intends to submit the papers relating to the loss of Her Majesty's steamship, Vanguard.

The form of government established in the North-west Territory in 1873 is about to be replaced by that adopted at the last session of the Dominion Parliament. The old Council claims credit for the origination of a number of useful measures.

It is stated that the Prince of Wales will arrive in England from his Indian tour about the 10th of April. The special correspondent of the Times gives an interesting picture of Lucknow, Cawnpore and Delhi, contrasting their condition now and at the time of the great mutiny.

The London (Eng.) Globe reports that the difference between the English and French fishermen has led to the destruction of certain machinery which the French used in their operations at Newfoundland. The Government have impressed upon the Colonial office the advisability of stationing a man-of-war permanently at St. John.

Mr. Young, of Waterloo, has given notice of motion at Ottawa for an address to ascertain the number of newspapers which have paid postage and the amount of such postage, during the three months ending 3rd December last, with a view to ascertain the value of such impost and the desirability of abolishing it.

During the past twelve months the emigration from the Mersey shows a falling off as compared with the year 1874 of 23,903. The total number which left the quarter ending December was 12,132, and of these 7,952 were English, 90 Scotch, 932 Irish, 2,565 foreigners, 593 whose nationality is not given. These figures show a decrease as compared with the corresponding quarter of 1874 of 7,500.

The Imperial Parliament was opened on Tuesday of last week by Her Majesty in person for the first time in a great many years. The Speech was read by Lord Chancellor Cairns, and was taken into consideration at the evening session. A debate followed in both Houses, in which the leading members of the Government and Opposition took part, and the address in reply to the Speech was carried at the same sitting.

A new religious movement is reported among some of the non-Aryan tribes of India, under the leadership of one Soorjee. He preaches worship of one God, peace and good will. His followers take oath to abstain from all crimes and offences, spirituous liquors, and causing death to any living thing. They bind themselves to live by the produce of the soil, and to bathe before eating.

The Righteous Dead.

JOHN BROWN, jun., Son of Bro. Brown, of Calder, died at his father's home, Tuesday, 15th Jan. 1876.

His conversion took place in a meeting held by Bro. Matheson three years ago, and though he did not meet in "class" for some time yet he seemed ever to have the love of the Lord in his eyes.

SALLY SCHUYLER. The subject of this notice was born in Oneida county, New York. She was the eldest of the late Head Chief Schuyler, and mother of Rev. Abraham Schickler, and through her instrumentality she experienced religion, joined the Methodist Church about forty years ago, and continued a faithful member until the close of her life.

ALICE JOHNSTON POLLOCK. The subject of this memoir, who died December 2nd, 1875, was converted to God in the seventeenth year of her age. Immediately after her conversion she united with the Methodist Church, of which she remained a consistent member till her death.

JOHN HATHAWAY. Brother John Hathaway was born in New Jersey, United States, on the 23rd of March, 1804, and came to Canada when a child of five years of age, excepting three years, having lived in West Flamborough until the Master called him home.

JAMES CAVAN. Was born in county Down, Ireland, in 1806, emigrated to America and settled near Port Credit in 1822. In 1830 he went in a skiff to Toronto, and walked from there to a camp-meeting at Thornhill.

Died Suddenly of Heart Disease.

How common is the announcement. Thousands are suddenly swept into eternity by this fatal impure blood. It is a disease which has its origin in impure blood, which, circulating through the heart, irritates its delicate tissues.

HEART DISEASE CURED. ROCKPORT, Spencer Co., Ind., February 18th, 1874. Dr. R. V. PIERCE, Buffalo, New York.

New Books. It should be in every Methodist Family. It should be in every Methodist Choir. It should be in every Methodist Congregation.

The Methodist Hymn-Book, Accompanying Tunes. The Book-Steward has pleasure in announcing that this important work, which has been in course of preparation for several years, is at length brought to close.

DISTINGUISHING FEATURES OF THE WORK. THE TUNES ARE OF A STRICTLY DEVOTIONAL CHARACTER. THEY ARE ALL SUITED TO THE CLEAR ENUNCIATION OF THE WORDS OF THE HYMNS.

LIST OF WORKS BY JOHN ASHWORTH. STRANGE TALES FROM HUMBLE LIFE. \$1.00. WALTON'S CLOTH. \$0.45. BACK FROM CANAAN, with seven full-page illustrations. \$0.75.

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400 dozen Men's Shirts and Drawers at a Great Reduction. EDWARD M'KEOWN, 182 Yonge Street, Third Door North of Queen Street.

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AFLECK'S HOME THOUGHTS AND Public Utterances. On Entertaining and Practical Subjects. Contains his popular Lectures, "House that Jack Built," &c. Bound in cloth, 222 pages. Price 25 cents.

Connexional Notices.

MANVERS—CHURCH DEDICATION. The opening services in connection with the new Methodist Church at Manville, Manvers Circuit, will be held on Thursday, February 17th, and following Sabbath.

CHURCH OPENING. The new Methodist Church at the Zion appointment, Cayuga Circuit, will be opened for divine worship on Sabbath, February 27th.

STREETSVILLE—DEDICATION. The new Methodist Church, Streetsville, will be dedicated to the worship of Almighty God as follows: Sabbath, February 27th.

MISSIONARY ANNIVERSARY—LINDSAY. Services will be preached (to-v) on Sabbath, March 26th, by the Rev. S. P. Rose, Belleville.

METHODIST MISSIONARY SOCIETY. The Treasurers acknowledge with thanks the receipt of the following sums: Nova Scotia Conference, George H. Starr, Esq., Treasurer.

SUPERANNUATION FUND. The Treasurers thankfully acknowledge the following amounts received: Thorold, \$29 00; Rosemont, \$29 00; Arnprior (not River, as stated).

Educational Meetings. COLLINGWOOD DISTRICT. Collingwood—Sermons, March 5th—Rev. J. Cleworth.

WELLINGTON DISTRICT. Drayton—Makes its own arrangements. Howick—Do. Howick—Do.

Book-Steward's Notices. IMPORTANT TO SUNDAY SCHOOLS. The Book-Steward has a quantity of last year's SUNDAY SCHOOL ADVOCATES, which he will send, post-free, for 60 cents per hundred.

NOTICE TO CORRESPONDENTS. Ministers and others sending money will please state distinctly how it is to be disposed of; they will also send as few postage stamps as possible, as we lose the discount on them.

SABBATH-SCHOOL CONSTITUTIONS. A full supply of our Sabbath-School Constitutions has been recently published, and may be obtained from the Book-Store, or Rev. A. Andrews, Tilsonburg.

CARD OF MEMBERSHIP. We have just prepared in accordance with the Discipline, a Card to be given to each person who desires to join the Methodist Church.

"RELIGION OF LIFE." We would call special attention to this little work just issued from the press, "Religion of Life, of Christ and Nicodemus," by the Rev. J. G. Manly.

SPLENDID SPECIAL PRIZES FOR 1876!

Through the kindness of several friends we are enabled to offer the following handsome prizes to those who obtain the largest number of new subscribers for the Guardian and Witness for 1876: FIRST PRIZE—To the sender of the largest number of new subscribers, for one year.

An Elegant Silver Lever Watch, full jewelled, suitable style for a minister, value \$40.

SECOND PRIZE—To the sender of the second largest number of new subscribers, Chambers' Encyclopaedia, 10 volumes, revised edition, worth \$25.

THIRD PRIZE—To the sender of the third largest number of new subscribers, \$20 in Cash.

FOURTH PRIZE—To the sender of the fourth largest number of new subscribers, Worcester's Large Dictionary, worth \$11.

FIFTH PRIZE—To the sender of the fifth largest number of new subscribers, Foster's Cyclopaedia of Illustrations in Prose and Poetry, two volumes, royal 8vo., worth \$7.

SPECIAL PRIZES. TO CANVASSERS FOR THE CANADIAN METHODIST MAGAZINE. Through the liberality of kind friends, the following special prizes are offered to the most successful canvassers for our Connexional Magazine:

- I. For the largest number of new subscribers \$20 in Cash, or \$20 worth of Books at publishers' wholesale prices. II. For the second highest number, \$15 in Cash, or \$15 worth of Books at wholesale prices.

Expressions of Opinion. The following are a few expressions of opinion of our Connexional Monthly: This Magazine is conducted with great spirit.—Montreal Witness.

Births, Marriages & Deaths. Notices of Births, Marriages and Deaths to insure insertion must be accompanied by 25 cents each—sent to the Book-Store.

Agents Wanted. WANTED RESPONSIBLE AGENTS, with good references, to sell on commission, in every Township in the Dominion, the well-known SUPERPHOSPHATE made at the Brockville Chemical and Superphosphate Works, Brockville, Ontario.

Agents Wanted. AGENTS WANTED FOR THE SALE OF THE DEEPEST INTEREST. A Book of the DEEPEST INTEREST. Will confound the Skeptic, strengthen the faith of Christians, and awaken the impenitent. Sent to the TIMES. Will sell rapidly.

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Magazines.

JUST PUBLISHED, THE CANADIAN METHODIST MAGAZINE For February, 1876. CONTENTS: EDWARD AND LYDIA ANN JACKSON, Part II. (with steel plate portrait)—Prof. Burwash.

EDWARD AND LYDIA ANN JACKSON, Part II. (with steel plate portrait)—Prof. Burwash. THE EDUCATION OF THE UNIVERSITY—J. G. Manly.

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