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Literary and Religious.

GOD'S GIFTS.

"The beaven, even the beavens, are the Lord's: but the earth bath Hegiven to the children of men."-PsaLM CIV. 18.

It is fair in morning light, It is beautiful at night; It is beautiful at night; It is gay with summer flowers, It is white in winter hours; It has grave, grand mountain glooms, It has mesdows bright with blooms, Azure skies and fields of green, Purple hills and vales between; Such the gift of God to men. Do they ever Render back the gift again. And thank the Giver?

It is vocal with sweet sounds, It is vocal with sweet sounds, Music everywhere adounds; Multitudes of happy birds Warble their mysterious words; Wild winds sing low litanies, Broezee play sweet symphonies; And the waves in monotones Each their secrets to the stones; All things speak the Father's love. Do men ever Let their voices rise above, And praise the Giver?

It has rivers fringed with flower?, It has overgreen, cool bowers; It has nooks of moss and fern, It has nooks of moss and fern, It has open, breathing spaces, It has open, breathing spaces, It has " quiet resting places." Bright banks where the violets grow, Deep glens where the violets given. Do men ever Do men ever Strive to make it like His heaven, And thank the Giver?

Sadly do they spoil its beauty By their lack of love and duty. Let some fields in blood are dyed. And men's hearts in hate and pride Live to torture one another, Seeing not the friend and brother Of the Father's family. Some choose darkness and not light And they never See God's will and do the right, Or bless the Giver.

Borne make discords evermore, Where sweet music reigned before ; And the world is filled with noises Of loud cursings by harsh voices, With sad women's heartwring sights, And the children's pitcous cries. Bo earth's wanderers by throngs, Give to God no thankful songs, Take His gitts of joy and good; Yet they never Let these make them glad or good, Nor thank the Giver,

Nor that the otver, So it is! And yet there be Multitudes which thankfully See His works by sea and shore, And the Father-hand adore: And their voices are not still, But from valley and from hill, From full home, and crowded street, Wherescoë'er the people meet, Rise the sougs God's children sing, Turing never, Till the world's praises ring Of Him rhs Giver. Martanne Farningham.

ADDRESS TO CITY MEN.

Under the auspices of the Young Men's Christian Association, the Rov. Dr. Punshon recently delivered an address to City Men. We take the following report from an English contemporary :---

Dispensing with a text, Dr. Punshon commenced an eloquent address by remarking that possibly there might be some present who would think it necessary for him to justify his appearance among a company of City men in his professed character as a minister of the Lord Jesus Christ. He supposed there was another world with which every man has a close, personal, and retributive connection. It is a fact, he said, to which instinct inclines, and reason yearns to demonstrate, but upon which Scripture has fastened the certainty of a positive revelation. The engagements of life have a tendency to cause us to forget that there is anything beyond the present for which we are laboring. Hence the business of the ministry has always been that of heaven's remembrancer-a true witness for God in the midst of the absorbing and engrossing present, telling of a future, reminding men even in the most passionate stages of their "gold fever" that they cannot remain here forever. and that it behaves them to look beyond. and understand something of the destiny that awaits them by-and-bye. This explained his presence among them. In this world's matters he would sit at their feet, and acknowledge the superiority of every one before him : but he claimed to have a message from his Master. This message was to assure them that they had obligations higher than the responsibilities of this world. He failed to see that the time for the cessation of the duties of the ministry had arrived. The world has no self-suggestive memory of God. But man has a conscience which tells him there is a difference between right and wrong. This conscience is the bar to which man is called to plead. A wonderful thing this conscience, and it has exercised a mighty power. There is a manhood in it that murder cannot kill. Many have rebelled against it; but when dethroned, its voice is still kingly. But for this conscience many of the world's reputable ones would have been criminal; but for it many of the world's criminal ones would have been still more hopelessly bad. Conscience ever proclaims itself God's vicegerent within the man. It is because of this conscience within the man that hope is entertained even for the most abandoned. The duty of the minister is to try and press through the intellect to the the conscience. The passions may be lawfully aroused and influenced by the sensation of hope and fear, but only that the conscience with its sensibility to sin and danger may be touched. If he talked to the intellect, the philosopher could master him; if he spoke

conscience, he had a power which no man preference over inferior productions in their however, according to the report of the Americould share. The truth he wished to bring departments. What is true of literature is into connection with this conscience was the also true of the much-abused stage. French revelation of God in Christ. Is this a reality to plays and sensational melodramas come, go, us? asked Dr. Punshon. Is it the burden of and are forgotten; only the great plays or every service in which we engage? Have great personations retain their place for any we laid hold of it ? Christ has called us with notable length of time. Mr. Booth's Hamlet a holy calling, and wills us to get the high and Richelieu have a tenacious hold upon the public; Robertson's pure and delightful principle of character and action that will ennoble this present life, and fling its radicomedies recur every season with fresh favor. Mr. Jefferson's Rip Van Winkle and Mr. ance over the life that is beyond. We may walk with God in the midst of business ac-Sothern's Dundreary afford just as much tivity. It need not cramp the hands of the delight to the uncultivated as to the fastidious; and Colonel Sellers is accepted as a richdiligent, or narrow the operations of the busy. It need not hold any man back from unique, savory personation, clearly successful despite its setting in a worthless play, not wealth; only it will smooth down the avarice, it will utterly destroy deceptive because of it. We may rest assured that, handbills, " cooked " accounts, and fictitious white the great public may go after false gods, and make mistakes just as frequently capital. But this walking with God need as pretentious classes do, there is a ground not interfere with the operations of life, and in this sense it is gloriously possible to make work of discernment and right feeling which the best of both worlds. All that the hungry | invariably brings them in the end to a sound

soul needs is to be found in the Lord Jesus estimate of men and things .- From Appletons' Journal for March. Christ. We are passing rapidly beyond this world into the world that abideth, remarked the speaker towards the close of his address. The groove into which circumstances have flung us can hardly be much altered. Hence Constantinople is on the great highway there remains for us nothing but manhood. which connects the Black Ses with the Mediterranean and separates Europe from Asia.

if the Lord will it, and, for a few, old age, and then the grave. What have we laid up in the other world? We may be rich here, but we cannot carry that treasure with us, for port and import, of the vast territories which it is not currency in the other world. We arc all crossing the ocean. Have we friends on the other side? If there is a father waiting to welcome us there, we need not fear to land.

TASTES AND CAPABILITIES OF THE MULTITUDE.

No subject has been more studied than that of the tastes and capabilities of the multitude, and yet no topic subjected to analysis merchandise at will from one to the other, and investigation is probably so little underand can prevent any one else from doing so. stood. The reason of this, of course, lies in Then consider how strong it is against attack. the complex, seemingly contradictory. and It is guarded on both sides by a long and narmultifarious character of the problem. We row strait-to the N.E. the Bosphorus, and to hear, for instance, the success of poor books the S.W. the Dardanelles-each of which can and poor plays continually held up as proof of by the erection of batteries, possibly by the the vulgar aptitudes of the people; but those who cite these instances seem to be ignorant laying down of torpedoes, be easily rendered or forgetful of the fact that good books and impregnable to a naval force. For the Bosphorus, as is generally known, is fifteen miles great plays alone in the long-run maintain their place. No worthless book survives; no long, with bold rocky hills on either side, and a channel which is not only winding but is reatly inferior play holds a place upon the boards; no empty poem has more than a nowhere over two miles, and in some places scarcely half a mile wide. And it possesses a fleeting popularity; no man, whether he be splendid harbor, land-locked, tideless, and with statesman, general, poet, novelist, reformer,

water deep enough to float the largest vessels. or philosopher, continues to be accepted as On the land side, it is scarcely less defensible, authority in his special field unless there are in him genuine force and substantial qualities. There is no need of feverish resentment because for a time inferior men and sensational tively narrow passage through them, which productions in art and literature seem to as- offers great advantages for the erection of forcend above worth and merit. They are simp. | tifications. There is no other such site in the ly undergoing their trial. They have been forced into notice by extraneous and artificial conditions, and, though for a brief period they seem to have the plaudits of the world, their fall is sure to be soon, swift, and complete. One has only to glance at former periods, and see how few of the things that were then freely in men's mouths to-day retain the respect of mankind, to see the absolute truth of what we assert. Far too much consideration is given to these temporary so-called successes. Because a now novel is driven by high-pressure advertising and other artificial aids into circulation, it is one of the dirtiest towns in the East, it is it doesn't follow that the hundred thousand one of the most healthy. After showing the impersons, more or less, who have bought the book really sanction it, or are at all deluded as to its real nature. We must make allowances for curiosity, for a disposition on each person's part to test for himself the quality of a much-talked-about play or work, for a willingness and readiness that exist in all the Golden Horn and the Sea of Marmora, communities to be entertained and awakened. It is a great deal better for us to make excursions into blind lanes, to follow occasionally an ignis fatuus, to surrender ourselves sometimes to false guides, than forever to be locked 1v, over against Stamboul, on the other side up in suspicion and repression, in which con- of the Golden Horn, is Galata-a long, low, dition we would be certain to turn angels dirty district, running along the water's edge, away unawares. And, after all, how few and and full of Greek sailors and bad smells. unimportant are our deviations from the right Behind and above Galata rising up the steep path 1 Is there to-day any poet, widely and hill is the quarter called Pera, where Europegenerally honored by the people, who has ans of the better sort live, and all the Euronot also the support of the most critical and pean shops are to be found. The third and cultivated people? Is this not also true of last division is in Asia, on the further side of the painters? It certainly is true of men of the Bosphorus, opposite Stamboul and Galata, science and leadership in practical arts and information, and it is nearly true of novelists and popular writers. With this latter class there is some confusion and uncertainty, but only for a time; for, notwithstanding the differences of taste and culture, and the many distinct reading publics, very few books survive from one decade into another that have not the approval of judges as well as the appreciation of the people. Some publishers conscience. The emotions may be lawfully have recently flooded the country with very reached, but only to hold the mirror up to cheap issues of popular novels, but, although designed for the multitude, for the mass of undisciplined readers, the lists of these issues show a proference for the very best productions of English imaginative literature. If ly equal in numbers to the Mohammedans are not prophesy right things, but rather speak we survey the field over a sufficiently large the Turkish Christians, Greeks, Armenians, area we will find that as a rule the best and Bulgarians. The Armenians seem to be to the emotions, the poet could master him; novels are the most popular novels, the best the most numerous (they are said to be 200,- must be weakened, and religious principle if he appealed to the passions, the mob orator poems the most popular poems, while the 000), and many of the weathy merchants be disregarded, to such an extent that even in could master him; but if he spoke to the best histories and books of learning have long to this nationality; the Bulgarians are, the church itself crimes may be perpetrated to the Queen Semiramis, from whom it de liquors.

progressive. The Americans have got an build upon. There are mon enough yet loyal excellent college on the Bosphorus, where to the faith to secure a revival of the primthey receive Christian children belonging to itive belief and the primitive practice. There all the nationalities. Then, besides all these natives, one finds a motley crowd of strangers from the rest of Europe-Italians, Germans, Hungarians, Russians, Poles, Frenchmen, English. Thus there are altogether at least eight or nine nations moving about the streets of this wonderful city, eight or nine languages which one may here constantly spoken in the streets, and five or six which appear on the shop fronts.

THE GREAT HOPE.

Frances Power Cobb, the distinguished English authoress, appeared in a late number of the Contemporary Review, in a remarkable paper concerning certain phenomena which are often seen in the last moments of dying persons. We give the close of the article. May it not be that when that hour comes

STAMBOUL AND THE DARDANELLES.

ere we "put off into the unknown dark"-we may find that we only leave, for a time, the Thus it commands at once two seas and two friends of earth to go straight to the cmcontinents. All the marine trade, both exbrace of those who have long been waiting for us to make perfect for them the nobler life beyond the grave? May it not be that are drained by the Danube and the great rivers of Southern Russia, as well as that of our very first dawning sense of that enfranthe North coast of Asia Minor, and of those chised existence will be the rapture of rerich Eastern lands that lie around the Caspian, union with the beloved ones whom we have mourned as lost, but who have been standmust pass under its walls. When the neighboring countries are opened up by railways ing near, waiting longingly for our recognition, as a mother may watch beside the bed it will be the centre from which lines will radiate over European Turkey and Asia Minor. of a fever-stricken child till reason reillumine its eyes, and with outstretched arms it cries With a foot, so to speak, on each continent, the Power that possesses it can transfer troops or 'Mother?"

There are some, alas! to whom it must be very dreadful to think of thus meeting on the threshold of eternity, the wronged, the deceived, the forsaken. But for most of us, God be thanked, no dream of celestial glory has half the ecstacy of the thought that in dying we may meet-and meet at once before we have had a moment to feel the awful loneliness of death-the parent, wife. husband, child, friend of our life, soul of our soul, whom we consigned long ago with breaking hearts to the grave. Their "beautiful" forms (as that dying lady beheld her brother and sister) entering our chamber, standing beside our bed of death, and come to rejoin us forever-what words can tell the happiness of such a vision? It may be awaiting us all. There is even, perhaps, a certain probability that it is actually the natural destiny of the human soul, and that the affections, which alone of earthly things can survive dissolution, will, like magnets, draw the beloved and loving spirits of the dead around the dying. I can see no reason why we should not indulge so ineffably blessed a hope. But, even if it be a dream, the faith remains, built on no such evanescent and shadowy foundation, that there is one Friend -and He the best-in whose arms we shall surely fall asleep, and to whose love we may trust for the reunion, sooner or later, of the severed links of sacred human affection.

that horrify society, and dishonor the gospel rived an ancient title of Schamirsmfard. Here can missionaries, who are perhaps the best | in the sight of all men. Thank God, there is the Assyrian Queen was said to have founded authorities, really the most teachable and yet a vast deal of true and sound piety to a place with luxurious gardens and streams. The Academy.

are multitudes, here and everywhere, who

have not bowed the knee to the image of

Baal. -But the piety that does not insist upon

honesty, equity, faithfulness to trasts, and

honorable dealings in all things, is a delusion.

The piety that does not force a man to shrink

from dishonor rather than from proverty is

not the piety of love, not the piety of this

heavenly gospel. The one obligation that can

never be shaken off, never wholly discharged.

never put among the things of the past, is the

obligation of love. To that we must be faith-

ful at every sacrifice. And though to the eye

of worldly wisdom the spirit of love may seem

poor substitute for earthly ambition and

shrewdness, it will enjoy an approbation

greater than that of the world, the approba-

tion of Him who never forsakes the righteous

or disappoints their trust in His paternal care.

CONTRIBUTIONS TO THE

BRITISH MUSEUM.

Mr. Layard, the British Ambassador at

Constantinople, whose name is so closely con-

nected with Assyrian explorations, has found

time to rescue from the oblivion of battle-

fields in Turkish Armenia, a series of most

interesting antiquities. These have just ar-

rived at the British Museum. The objects

are a series of bronze architectural ornaments

forming portions of the decoration of some

royal palace of the Armenian monarch, and

as they are the sole relics of the art of that

ancient kingdom at present discovered, they

will be much increased in value and worthy

the consideration of all students of Assyrian

The first object and the most interesting

from an artistic point of view, is a bronze

model of a winged bull. This figure is about

eight inches in height and six inches in length

and is modeled in an extremely fine bronze,

containing a large proportion of copper, and

is in very good preservation. The whole of

the hind quarters and the forelegs and breast

are those of a bull, while the head is that of a

human being, with the torso and arms com-

plete. The head of the figure has the hair

plaited and dressed in the conventional style

of Assyria, but the face is missing. This at

-Christian Weekly.

and Asiatic art.

EVIL EFFECTS OF ALCOHOL.

We take the following from an outline of an address by Dr. Willard Parker, published in the N. Y. Tribune :

Dr. Willard Parker spoke on "The Hereditary Influence of Alcohol." He said that the truth of the saying that "drunkards beget drunkards," was recognized as far back as the times of Plato and Aristotle. The tendency of children to inherit not only. the physical traits, but also the mental and moral qualities of their parents, had been clearly demonstrated. Physicians had discovered that diseases of the body were transmitted from father to son through many generations. The records of several families, and especially that of the "Juke family," showed that the effects of drunkenness extended through at least seven generations. Alcohol was an irritant-as much so as a grain of sand forced into the eye-and the so-called stimulating effects were only the efforts of nature to throw off the offending substance. Alcohol disarranged the nervous system and weakened the reasoning powers. Man acted either from reason or from impulse. When reason was dethroned by alcohol, the man was left a prey to impulse, and was for the time insane. When a man, under the influence of alcohol, beat his wife and children or killed a brother, he acted not from reason, but from impulse. The temporary loss of reason from drinking lcohol, Dr. Parker said, was not the only system of the man became tainted. He form of an incurable restlessness. Fifty per

effect. The brain lost its tone, and the entire transmitted the taint to his children. The child of a drunkard would suffer, even if he should remain temperate, many of the physical diseases which resulted from the use of alcohol, and would transmit these diseases to his children. Sometimes this taint took the cent. of the idiots were children or grandchildren of drunkards. In this city the effects of drunkenness were to be seen on every hand. Within ten years the number of hospitals, insane asylums and infirmaries had increased greatly in proportion to the number of inhabitants. The lower portions of the city were inhabited mainly by descendants of those persons who used alcoholic beverages freely. The better class of citizens first appears strange; but an examination of had been driven further and further up town the vacant space shows that the face of the or across the East River, and there was a constant advance of the grog-shop keepers and their customers into the fairest portions of the island. About \$40,000,000 was spent each year for intoxicating liquors in this city, and during the past ten years the valuation of property in the city had decreased about \$100,000,000. It became a time for intelligent citizens to consider whether some efforts should be made to stop the advance of the rum traffic, or whether the city should be given over entirely to drunkards and their descendants. Dr. Parker said that at times it seemed to him as if nothing but the power of the Almighty could save this city from the dominion of alcohol. The rum power was like an army attacking the Christian citizens and driving them from point to point. In the upper portions of the city, along Broadway and some of the avenues, its outposts were gilded palaces, fashioned so as to win the vouth of the better class. From these fashionable resorts to the slums of the lower wards there was a great variety of solcons. differing from each other in the number of their attractions. The city was also like an emigrant ship crowded beyond its capacity with emigrants. A little portion of it, which was somewhat cleaner than the rest, might be called the cabin, but the odors of filth could not be kept even from that portion. Statistics showed that a great majority of the children who died in this city were the children of drunkards. The reports of the Board of Health proved that persons who were temperate could live as long in this city as in any other portion of the country. Manhattan Island was as healthy a strip of land as could be found anywhere in the world, and if the rum power could be overthrown, the city would be both prospercus and healthy. New York people had laughed at the Maine prohibitory law, but the effect of that law had proved its worth. While New York and Boston were falling behind in the valuation of their landed property, Portland was able to rise from its ashes and increase in prosperity and wealth every year. The energies of New York were spent in caring for the diseased, idiotic and thieving children of alcohol. At the close of his address, Dr. Parkes was isked by a gentleman in the audience if he considered the use of light wine dangerous to health. He replied that he believed indulgence in any beverage that contained alcohol to be dangerous to health. He said, however, that if beer and light wines were the only beverages in use, the evils now felt so sorely would be greatly lesseped. Mr. Dodge said that careful estimates showed that over \$600,000,000 was expended local legend, which attributes its foundation annually in the United States for intoxicating

for each of us which we have been wont to dread as one of parting and sorrow-"The last long farewell on the shore Of this wide world."

being covered by an almost continuous line of hills, lakes and marshes, with a comparaworld for an imperial city. In other respects it is equally fortunate. Although the climate is very hot in summer, and pretty keen in winter, it is agreeable; for the air is kept deliciously fresh by the seldom-failing breezes that blow down from the Euxine or up from the Ægean Sea, and the sea itself is a great purifier. Though there is no tide, there is a swift current sweeping down into the Sea of Marmora and the Mediterranean, a current at one point so strong that boats have to be tow-

ed up along the shore, which carries off whatever is thrown into the water. So, though press which Greek, Roman, and Asiatic influences have left on the city, Mr. Brice proceeds to give some notion of its structure and aspect. It consists of three main divisions. First there is the old City of Constantine, which the Turks now call Stamboul, lying between and narrowing down to a point of land, the point which was the site of the first Megarian colony, and which marks the entrance from the sea into the long strait of the Bosphorus. Secondand consists of a series of towns, the chief of which is Scutari, forming an almost continuous line of houses along the shore, and virtually a part of the great city, though separated by more than a mile of water, water which is sometimes so rough that the steamers cannot cross.

Constantinople is a city not of one nation, but of many, and hardly more of one than of another. The inhabitants are not less than 800,-000 or \$00,000, and of these about half, some say rather over half, are Mohammedans. This half lives mostly in Stamboul proper, and in Scutari, while Pera, Galata and Kadikeni (Chalcedon) are left to the Christians. NearWORLDLINESS IN THE CHURCH.

The church and the world are not as distinct from one another as they once were. Christians as a whole are not careful to live in the world as not of it; to use the world as not abusing it; to set their affections on things above, not on things on the earth. In their business they give too much place to a worldly spirit. In their recreations they are too eager after worldly amusement. Social practices once gravely questioned are indulged in without the raising of a suspicion. Practical piety is reduced to a small amount of church-going, and a secondary interest in the great vital concerns of God's kingdom. Christians are tempted to put themselves in competition with those who have no pretence to Christian principles; and to make the competition equal they must meet the world on its own ground. The greed of the age has infected the holy precincts of God's temple. Self-sacrifice is too seldom regarded as the normal law of a holy life. And when men chafe against the barriers that restrain them they soon find a way to break them down. Hence, of necessity, the great doctrines of God's holiness and justice begin to offend. The voice of the law sounds harshly. The principle of retribution becomes offensive. The grasp relaxes upon the great fundamental truths of religion. Errors are easily taken up. The heart begins to sympathise secretly with the skeptical speculations of science, and to question the foundation on which faith has been accus tomed to rest. It becomes unpleasant to hear vices rebuked, and the unhealthy conscience condemned. Men begin to demand, as they did in Isaiah's day, that God's prophets shall

smooth things and prophesy deceit. So it follows that the religious sentiment

figure was that of a human being probably made of gold and cemented to the bronze by a layer of bitumen.

The figure, unlike the majority of the winged and human-headed bulls from Koyunjik and Nimroud, has arms which are folded across the breasts, with the hands clasped. The whole of this figure has been most richly decorated with gold, and the feathers of the wings and the horns of the head inlaid with ivory. At the head of this figure, as a species of adjunct to the horned cap which adorns it. is an ornamental pedestal of a small column which rested on the figure, and which supported some light superstructure. Round the arms of the figure are a pair of bracelets ornamented with a square pattern resembling the Greek ornaments.

The next object of importance in the collection is a bronze figure of a bull couchant, which, unlike the figure just described, is entirely animal in its character, and is minutely accurate in the production of the animal form. It stands about four inches high and is about four and one-half inches in length. The head has the single pair of horns of the bull ; but the face in this example is also missing. The minute accuracy in the modeling of the feet and hoofs of this animal, as well as the ears and horns, shows that the artist was a more attentive student of nature than were his Assyrian neighbors.

The question arises as to the date, which we are fortunately enabled to solve by means of an inscription on one of the fragments. This inscription bears the name of a monarch named Argistis, and a dedication to the god Haldis, the chief deity of the Armenian Pantheon. In the reign of the Assyrian king, Shalmanesar III. (B. c. 850), the kingdom of Mannaior Van, to the north-east of Assyria, began to be a powerful opponent of the Assyrian rule, and wars were waged between the Minneans and the Assyrians. It was at this period that the Minneans adopted the cuneiform mode of writing, and as Nimroud was then the Assyrian capital, they copied the heavy style of art of that period. But the kingdom of Van came into most direct contact with Assyria during the reigns of Sargon (B. C. 721) and his successors; and Sargon gives among his opponents the king whose name is found on one of Mr. Layard's bronzes, and we may, therefore, place him about B. C.

The city of Van, from which 'Mr. Layard obtained these antiquties, is one of very ancient date, having certainly been in existence as early as the tenth century before the Caristian era. The close connection between its foundation and Assyria is borne out by the

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

The Family Treasury.

The Three Bells.

Beneath the low-bung night cloud That raked her splintering mast, The good ship settled slowly, The cruei leak gained fast

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Over the awful ocean Her signal guns pealed out. Dear God! was that thy answer From the horror round about ?

A voice came down the wild wind, "Ho! ship ahoy!" its cry, "Our stout Three Bells of Glasgow Shall stand till daylight by!"

Hour after hour crept slowly, Yet on the heaving swells Tossed up and down the ship-lights, The lights of the Three Bells

And ship to ship made signals, Man answered back to man, While oft to cheer and hearten The Three Bells nearer tang :

And the captain from her taffrail Sent down his hopeful cry, "Take heart! Hold on !" he shouted, "The Three Bells shall stand by !"

All night across the waters The tossing lights shone clear; All night from reeling taffrail The Three Bells sent her cheer.

And when the dreary watches Of storm and darkness passed, Just as the wreak lurched under, All souls were saved at last.

Sall on, Three Bells, forever, In grateful memory sail! Ring on, Three Bells of rescue, Above the wave and gale!

As thine, in night and tempest, I hear the Master's cry, And, tossing through the darkness, The lights of God draw nigh ! - Whittier.

The Muguenots' Friend.

In the early part of the last century a no bleman, high in power at the Court of Austria, had taken an utter aversion to some communities of the reformed faith who had made their abode in certain portions of the empire, and were worshipping God in secret, according to the dictates of their conscience and in the light of the Reformation. The emperor or kaiser, who was naturally of a humane disposition, paid, for a long period, but little attention to the suggestions of his favorite, which were of a cruel and unjust character, and in this course he was sustained by the empress, who, although not an absolute believer in the Scriptural character of the Protestant movement, was well affected toward it.

In the opurse of time, however, political complications began to disturb the equanimity of the monarch, and the rumor of con spiracies, in more than one guarter, to excite his alarm. It was at this juncture that his bad adviser caused the whisper to gain ground that all the threatened dangers could be traced clearly to the machinations of this secret religious element, which aimed not only at revolution, but the utter destruction of the royal family and all the court.

This was, of course, too serious a matter to be passed over lightly, and the emperor now superlatives of our language. When Christ determined to act without apprising his royal is spoken of as God's gift to man, he is repspouse of his intentions. But this was not so resented us the "unspeakable" gift. The casily effected, as, by some means, her majesty became not only aware of all that was on foot, but of the fact that the charge against the Huguenots, as they were some imestermed, was false in every particular, and merely concocted by an enemy to insure their extermination. _ Once satisfied on this latter point, she set a strict watch upon the movements of the noble, and having in her confidence a minister of great influence with his majesty, she went to work to thwart the designs of his cruel favorite. To this end she determined to send secret emissaries to the parts of the country where the sparse Protestant communities were scattered, apprising them of their danger, but assuring them that if nothing treasonable could be found in their conduct or utterances, they had better stand their ground than court pursuit and death through any sudden movement of flight, which would but tend to confirm the rumors of their rebelious designs. Before she could effect her humane purpose, however, she learned from the wife of the persecutor, who was one of her maids of honor, that the emperor had agreed to sign an edict expatriating or exterminating, if you will, the seditionists as they were now tormed, and further, that if nothing had transpired in the interim to induce him to alter his views, he should do so in his own private chamber, on the night of a grand masquerade which was to take place at the palace on the evening of the very day after that on which this infor. mation was vouchsafed to her. Nay, more, so urgent were the plans of this noble, that the emperor consented that as the ... clock struck twelve, they should leave the maskers and meet in the apartment just alluded to, where the royal signature was to be given to the document, or the document itself destroyed. | trance of a third room, the king with extend-In setting apart this night for his decision the emperor was influenced by the belief that during the masquerade he might be able to glean from many sources who were able to preserve their incognito, some important information on a subject of such moment; and approval, and my friend tells me that the his wily favorite, anticipating this, was determined that his ear should be plied with all turned, listened with admiration to her husthe cunning falsehoods necessary to his own nefarious ends. In the meantime, the empress obtained such evidence as was calculated to ally the | tiguing for you as for those who have consuspicions of his majesty; but determined to stantly had to figure in them. You have witwithhold it until the midnight moment for action arrived, when the noble was to hasten | my accession to the throne and my marriage. to the apartment already referred to. She had, in the interim, become aware of the sort of mask and domino to be worn by the enemy | I have the firm resolve to be a constitutional of the Huguenots, and determined to be pre- | king; and as long as I remain here "-here . sent at the interview.

perform, hastily laying before him such papers as went to prove that the noble who had instigated him to such a course was ambitious, cruel, and had only his own personal aggrandizement at heart. The emperor comprehended all, and producing the un-

signed edict, he destroyed it before the grateful and tearful eyes of his royal and noble-minded partner. This accomplished, she asked permission to meet the noble in the corridor, through which he must pass on his way to the chamber, and there apprise him that he was to be granted no andience at that unseasonable hour, and, in addition, that he was to retire to his estates, and not to present himself at court until certain matters concerning him were cleared up.

Thus armed, and resuming her mask, she left the chamber with an antique lamp held above her head, and traversing the hall, soon heard approaching footstops. Soon she recognized the domino and mask of the noble, who was treading his way cautiously through the dimly-lighted passage. In an instant they were confronting each other, the noble being in total ignorance as to her identity. Halting abruptly before him and obstructing his forward course with an impatient gesture, she exclaimed :

" Who dares to approach the private apartments of the emperor at this unusual hour ?" Presuming the inquiry was made more in

jest than otherwise, he answered lightly : " A friend of his majesty, fair masker, who comes by appointment to hold private conference with him."

" Unmask, before you proceed a step further," she continued, in a commanding voice, which rang appleasantly on the listener's ear, although he could scarcely tell the reason why.

"With your permission, fair lady, I will retain my incognito for the present."

" Unmask !" she cried again ; and the next instant her own mask was drawn aside, revealing her angry features.

A moment's hesitation longer was not to be thought of, so the startled noble at once obeved, while, with the lamp still raised above her head, she exclaimed :

" The Huguenots are safe | Your infamous and crucl plot has been discovered. His majesty has just destroyed the edict in my presence, and commands you to retire to your estates at once and not to appear at court until his royal pleasure is further known."

The shock was terrific. The noble stared at the empress as though he were petrified with horror; but there was nothing further to be said, so, with lowered head and feeble gait, he retraced his steps, while the empress returned to her spouse to acquaint him with the issue of her interview, and to thank him again and again for the humane and just course he had adopted at a juncture so critical and important.-Sunday Magazine.

The Fulness of Christ.

In Christ there is an abundant fulness which not only exhausts, but exceeds the riches of Christ are "unsearchable riches."

stantly informed him that she was aware of to whose policy I shall loyally conform." the cruel and unjust act he was about to When he was at Barcelona a working tailor commenced his harangue with these words: "If a workman may address a king." Alfonso are both workmen; you make clothes, and I permits you to enjoy the fruit of yours."

The Horse and his Rider.

In the history of Rome it is related that in 361 B.C. a great chasm opened in the middle of the Forum, which it was found impossible to fill. The soothsayers said it would close when it contained what Rome possessed of most value, and then the State would be perpetual. A noble youth named M. Curtius, demanded if Rome had anything of more

value than arms and valor. He mounted his horse, richly caparisoned, and amid the silence of the people, spurred him over the brink of the tremendous precipice (vide Liv. l. vii. 6). I have seen a striking picture of this somewhere. It represented the horse and the rider after they had passed the brink and were descending to the unknown depths. There was a remarkable contrast between the fright of the brute and the unruffled, self-possession of the man. The limbs of the horse were tightened to his body and the muscles of his neck drew his head to his chest, and a shuddering terror expressed itself in the flash of his starting eyes. The rider was serene and calm, with a solemn expression of majesty on his face, as of one who lived with high thoughts. If I were set to spiritualize this picture, I should say that it was no mean representation of a ripe Christian departing this life. The horse is the body, and the rider is the Spirit. Flesh shrinking, spirit steady and calm and solemn. Flesh dreading the terrible shock, and Spirit wrapt in the glory of action, descending that it may ascend.—Cook.

The Education of After Life.

Spend, if possible, one hour each day in reading some good and great book. The number of such books is not too many to overwhelm you. Every one whe reflects on the former years of his education can lay his finger on half a dozen, perhaps even fewer, which have made a lasting impress upon his mind. Treasure up these. It is not only the benefits which you yourself derive from them -it is the impression which they leave upon you of the lasting power of that which is spiritual and immaterial. How many in all classes of life may say of their own experience that which was said in speaking of his library, by one who was my own earliest literary delight, Robert Southey :

- " My days among the dead are past; Around me I behold, Where'er these casual eyes are cast, The mighty minds of old :
- My never-failing friends are they. With whom I converse day by day.

"My thoughts are with the dead; with them I live in long past years, Their virtues love, their faults condemn, Partake their hopes and fears, And from their lessons seek and find Instruction with an humble mind.

Bat it is not by books, whether of liters ture or science, that the self-education of after-life is assisted. When Joan of Arc was

and Jennie finds her rain-spoiled dress sponged and ironed fresh in the wardrobe, and Mrs. Brown over the way sees the children taken out of the house when she has a XII. interrupting him, said: "Why not? We racking headache, and the teacher knows who will run up the flounces and sew on butmake order; but do not forget that my work tons for the new suit she is hurrying to make out of school hours. There is nothing too homely or distasteful for this sort of girl to do, and she might take for her signature what I saw once in a kind letter written by Elizabeth Stoddard, 'Yours to serve.' The kisses and the love-making may be shy enough with her. but the kindness is for everybody, and it runs very deep. Nothing draws on her help and sympathy so much as to need it most, to be without interest or at-

> traction in any way. " The best recipe for going through life in an exquisite way, with beautiful manners, is to feel that everybody, no matter how rich or poor, needs all the kindness he can get from others in the world. The greatest praise written of Madame Recomier, the most beautiful woman and complete lady of her own or any other time, was this," and Miss Winchester's face softened, her voice fell to a moving key, as she repeated softly the words I afterward saw copied in an old black manuscript book of hers, and knew that she had loved them : " ' Disgrace and misfortune had for Madame Recamier the same sort of attraction that favor and success usually have for vulgar souls.' There was the nature of a great lady."-Wide Auuke.

Early Rising.

There is another class of superstitions borne down to us from the crabbed times of our Puritan ancestry, which I fancy we shall also somewhat shamefacedly own. They were the daily maxims which formed a part of the teaching in every genuine New-England home, and their permanence as a part of our mental constitution is an encouraging circumstance to educators who sometimes are inclined to think that even line upon line and precept upon precept fail to make their impression upon the wayward mind of youth To remove this fear, we stand as living monuments, boldly avowing, first, that we find it constantly difficult to convince ourselves, though our reason tells us we are absurdthat it is not a moral duty to rise before, or at least with the sun. Day by day, as we descend to our eight-o'clock or nine-o'clock breakfast, we are conscious of a certain sense of moral turpitude which we know to be unreasonable. It is in the effort to shake off this sense, which is only the remnant of an old superstition, that I write. The general axioms on the subject of early rising, which helped to make the New-England Primer and the Farmer's Almanac a 'never-failing source of supposed improvement, and which were afterward re-enunciated by Franklin, do not apply to the present day nor to city life. What is gained even for useful work by rising at six, and then being obliged to take a nar in the middle of the day? Why not do up all our sleeping at once, and have a clear sweep for work? If, again, one could carefully rake

up and cover the embers of his fire at nine P.M., and sleep the sleep of the righteous till six, he might possibly rise at six, or even five, though why, even in that case, any same person should insist on doing two hours' work before eating, and call such action virtue, I could never understand. Circumstances alter rules as well as cases, which is what we of Puritan stock find it hard to understand. I myself know two young women of New-England birth and training who, though they go into much evening society, and are frequently awake at midnight or after, each week during the New York winter, yet persist in being punctual every morning at the half-past-seven breakfast of the family. True, they have no appetites; true, they take long naps in the afternoon; true, they break down every year by March; yet they galiantly return to the assault every autump, and would feel ashamed and guilty if they did otherwise. So strong is the force of superstition ! In the future more perfect days it will be considered a sin to awake any one from sleep except in cases of life and death; and our grandchildren may perhaps be free from the inherited weakness of believing because the flowers and the chickens and the birds wake when the sun does, that therefore a human being should do so. By what logic do we -select the one action of waking as suitable for our imitation ?- Anna C. Brackett, in Harper's Magazine for March. 1 Ŧ

Good Mords for the Poung. BY COUSIN HERBERT.

Childhood.

Here is a nice little poem by J. G. Whittier :---

Before life's sweetest mystery still The heart in reverence kneels The wonder of the primal birth The latest mother feels.

We need love's tender lessons taught As only weakness can: God hath his small interpreters; The child must teach the man

We wander wide through evil years Our eyes of faith grow dim ; But he is freshest from His hands And nearest unto Him I

And haply, pleading long with Him For sin-sick hearts and cold, The angels of our childhood still The Father's face behold.

Of such the kingdom | Teach thou us, O Master most divine, To feel the deep significance Of these wise words of thine.

The haughty feet of power shall fail Where meekness surely goes; No cunning find the key of heaven Nostrength its gates unclose.

Alone to guilelessness and love Those gates shall open fall; The mind of pride is nothingness The child-like heart is all.

Westminster Abbey.

Most people have heard of the grand old Abbey of Westminster, in London, and many would be glad to visit this famous historical place. I had often been there in my thoughts and dreams, and had often wished that I might really walk through its quiet aisles and chapels, when, at last, I should make a trip to Europe. And my wish was granted. It was on a November morning-one of those dark, gloomy mornings peculiar to London, that I started from my lodgings to walk to the Abbey.

After a little walk, I came in sight of Westminster Bridge and the Houses of Parliament, and then, on my right. I noticed the two tall towers of the Abbey; so I quickened my steps until I had gained the entrance door. What a change from the busy, crowded streets to this old sepulchre, and its relics of the dead ! It almost made me shudder, for the interior of the building was dark and gloomy, and I saw many cold, white figures towering high above me. The original Abbey was built many, many years ago, and has been restored from time to time by the succeeding kings and queens of England, until we find it in its present condition, safe and sound, and one of the greatest objects of interest in London.

Westminster Abbey may certainly be called a tomb, for we could spend a whole day in simply counting its monuments. There were so many of these that I hardly knew which to look at first, but I thought it best to follow my own inclinations, and so, instead of procuring a guide (men with long gowns, who take visitors around and point out the objects of greatest interest), I roamed about at my will. The first monument that attrac-

ted my attention was the venerable shrine of dogs of St. Bernard belong to the mastiff Edward the Confessor, in the chapel of St. family. They are large-limbed, broad-chest-Edward, once the glory of the Abbey, but ed, and generally either red, or brindled with which has been much defaced by persons white. Their scent is something extraorwho were desirous of obtaining a bit of stone | dinary. A St. Bernard dog can discover a from this famous tomb. In this chapel I saw also the old coronation chairs, in which all the reigning sovereigns of England, since temper and disposition they resemble the Edward I., have been crowned. They are Newfoundland dogs, and they show the same queer, old-fashioned chairs, made of wood, propensity for fetching and carrying. The and not very comfortable, I imagine. The older of the two chairs was built to inclose lost travellers, are attached to their bodies. the stone (which they call Jacob's pillar) and necks. Many lives have been saved by brought from Scotland by Edward, and these dogs, but now that roads are better and placed in this chapel. Many other interesting tombs are to be seen here, and the floor of the chapel is more than six hundred years old ! I next visited the chapel of Islip, built by the old Abbot of Islip, who dedicated it to St. John the Baptist. One very interesting monument there was to the memory of General Wolfe, who fell, you remember, at the battle of Quebec. His monument is a very beautiful piece of art. It represents him falling into the arms of one of his own soldiers, who is pointing to Glory, which comes in the shape of an angel from the ing: clouds, holding a wreath with which to crown the hero. A Highland sergeant looks sorrowfully on the dying warrior, while two lions sleep at his feet. The inscription reads as follows: "To the memory of James Wolfe, Major-General and Commander-in-Chief of the British land forces on an expedition against Quebec, who after surmounting, by ability and valor, all obstacles of art and nature, was slain in the moment of victory, on the 13th of September, 1759, the King and Parliament of Great Britain dedicate this monument.

was. Prominent among the monuments in this part of the Abbey is that to Major Andre, the fine young officer who was executed during our Revolutionary War.

I next visited the south transept, better known as the "Poet's Corner," which I think is the most interesting part of Westminster. A hundred, and more, monuments to the memory of great men can be seen here; but I can only tell you of a few of the most important. The one I thought most of is erected to the memory of William Shakspeare, although his boncs repose far away, in the little church at Stratford-on-Avon. Then I saw the tombs of David Garrick, the great actor and delineator of Shakspeare's characters; George Frederick Handel, the eminent composer, and author of that beautiful anthem, " I know that my Redeemer liveth ;" the great Milton; rare old Ben Jonson; Edmund Spenser, author of the "Faery Queen;" and those of Southey. Dryden, Addison, Gray, Campbell, and other well-known Euglish poets.

Then, among the names of the dead of our own day, I saw those of Dickens, Bulwer, Macaulay, and Dr. Livingstone.

Kings, queens, statesmen, soldiers, clergymen, authors and poets here have equal station. Some may lie under richer tombs than others, but all rest beneath the vaulted roof of Westminster Abbey, the place of highest honor that England can offer her departed sons .- St. Nicholas.

A Noble Dog.

How many of the GUARDIAN boys are fond of dogs? Every one, of course. Did they ever hear how Ster, an English mastiff, saved Corinth : 'I he tradition runs this way : Ster was one of the fifty trained mastiffs posted on the shore as outer guards for the city. One night the citizens and soldiers of Corinth held a great revel, and after the eating and drinking were over all fell into a deep sleep. A watchful enemy seized this opportunity to attack Corinth, and rowed swiftly to the shore. Not a soldier, nor sentinel, was to be seen. But stay! though human guard had proved unfaithful, those fifty dogs on the beach were true as steel. They fought each boat load, and kept the enemy at bay. But they fought at the cost of their lives. One after another fell until forty-nine lay dead upon the beach. Now what do you think the last dog did? Fighton desperately, then calmly lie down, and die a hero's death. Not he. Away he flew to the citadel, harking loud and deep as he ran, and dashed in among the sleeping soldiers. Covered with blood, his very appearance told its own tale. Corinth was roused. The soldiers marched

down to the sea-shore, grimly vowing by all their gods to wipe off the disgrace of this event. The enemy were fairly routed, the city was saved and gallant Ster had a silver collar presented to him, bearing this inscription, "Ster, the preserver and defender of Corinth."

His forty-nine comrades were buried with honor, and a marble monument was erected to their memory.

You know, young folks, that the famous buried traveller, though he may be lying many feet below the surface of the snow. In food, wine, and warm covering, intended for more easily followed, their services are not so often required. Dogs differ as much in instinct as in appearance. A hound possesses keenness of scent, and a desire to chase; the spaniel and pointer show an impulse to seek objects. while the mastiff and shepherd's dog instinctively watch and guard.

ever, left the maskers and sought the chamber | here no cabinet will be overturned by a pal-

We are to be filled with " unatterable " joy. God's "whatsoever" implies more than words can express. He is "able to do exceeding abundantly above all that we ask or think." The depth of the love of God; the riches of his grace, the fulness of the gospel blessings cannot be expressed. How great, how deep, how boundless, how fathomless, how infinite the "unsearchable riches of Christ."

The fulness of Christ is manifest in its adaptation to the wants and happiness of man. A writer has well said: "How difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner, or choor a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is light. Have I a house to build? He is a rock. Must I face the black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and I am to be condemned? He is pardon." What an allsufficiency, always, in all things! Is Jesus. in this fulness, your portion? Why should any complain of leanness when he has access to such riches? Reach out after them according to your wants, and be filled with ' all the fulness of God."-Living Epistle.

A Sensible King.

The young king of Spain gave an audience the other day which was pleasant and conversational. A London Times' correspondent says of it : The young monarch and his amiable young bride were standing at the ened hand and affable smile on his lips, and in a gray country suit, the queen in a dark green velvet brocaded dress. During the whole interview the king did not utter a sentence without looking at the queen, as if to ask her queen, to whom my back was necessarily band's words. "I have noticed you several times," said the king, "during these grand Spanish fetes; but they have not been so fa-

nessed the two greatest events in my life--As to my marriage, all I now ask for is to remain quiet with my wife; and as to my accession,

the king looked at the queen with mingled The emperor becoming fatigued, had, how- tenderness and sadness-" as long as I am was at once joined by the empress, who in- by the workings of parliamentary majorities, to read the debates, or to make calculations, world.

mined before her ecclesiastical judges, and was taunted with the reproach that such marvellous things as she professed to have seen, and heard, and done, were not found written in any book which they had studied, she answered in a spirit akin, and in some respects superior, to the well-known lines in which Hamlet replies to Horatio. She replied. "My Lord God has a book in which are written many things which even the most learned clerk and scholar has never come across." Then there is the yet deeper education to be derived by those who have senses exercised to discern between true and false, between good and evil, from the great flux and reflux of human affairs, with which the peculiarities of our times causes all to become more or less conversant. . One of the experiences which the education of life brings with it, or ought to bring with it, is an increasing sense of the difference between what is hollow and what is real, what is artificial and what is honest, what is permanent and what is transitory, "There are," says Goethe, in a proverb pointed out to me long ago by Lord Houghton as a summary of human wisdom, "many echoes in the world, but few voices." It is the business of the education of after-life to make us more and more alive to this distinction.—Dean Stanley.

How to be a Lady.

" Miss Winchester, what is the secret of being a lady? Is it to be true and fearless like a man, or to be just, or polite, or charitable, and always giving up one's self for others?"

Miss Winchester was darning a tablecloth. She always did the nice parts of housekeeping, to steady her nerves, she said, and she took time to answer:

"The truest ladies ever I knew had two things so blended that one never knew what is slow, and you know the girl's song by heart, to be surest of, their sincerity or their kind- | than in a club or tavern, or a pit of a theatre. ness. I never saw a lady, whether she was a girl or grown woman, who had not the faculty a wise writer calls 'a genius for loving.' It was born in them, and grew with them. It is not that kind of 'I don't know what to do with myself' feeling, that makes girls throw their arms around the nearest friend and smother her with kisses; or that feigning petty jealousness of others, and saying, 'I wish you could love me,' when one isn't in a mood for sweet stuff. The most loving-hearted girls don't show their feelings' by any means. They do not love to kiss. or parade affection, but they are kind, O! so kind, to their last breath and drop of strength, to those who need and deserve their care. Kind with their kindness that makes one wish for others' happiness, so that mother looks into the mending basket to find that troublesome torn shirt-sleeve made whole, and the appointed time. Here, to his surprise, he parliamentary events, but as far as possible room quiet for a long evening when he wants us the most eminently selfish men in the

The Night is mother of the Day,
The Winter of the Spring,
And even upon old decay,
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall
For God, who loveth all His works, -
Has left Hishope with all.
Whitties

The Society of Women.

It is better, wrote Thackeray, for you to pass an evening once or twice a week in a lady's drawing-room, even though the conversation and statesman. I seated myself on an old stone bench to rest, and looking around, saw a magnificent statue of the great William All amusements of youth to which virtuous Pitt, who, you may remember, was also a women are not admitted, rely on it, are delegreat statesman, and accomplished more for the glory and prosperity of England than any terious in their nature. All men who avoid female society have dull perceptions, and are other statesman who ever lived. In this transept there is a beautiful window. which stupid, or have gross tastes, and revolt against what is pure. Your club swaggerers, who represents our Saviour, the twelve apostles. are sucking the butt of billiard cues all night. and four evangelists. As I was sitting quietly call female society insipid. Poetry is uninin this secluded spot, looking up at the winspiring to a jockey; beauty has no charms for dow, strains of solemn music reached my a blind man; music does not please a poor beast ear, which sounded as if they came from one who does not know one tune from another; of the gloomy vaults around me. I walked but as a pure epicure is scarcely tired of water-sauces and brown bread and butter, I came, and I saw, in the nave of the Abbey, protest I can sit for a whole night talking with a well-regulated, kindly woman about vice, assisted by his choir boys. I seated her girl Fanny or her boy Frank, and like the myself until the ceremonies were over, and I evening's entertainment. One of the great | thought it was a very odd place to hold benefits a man may derive from a woman's church-among so many graves. society, is that he is bound to be respectful to her. The habit is of great good to your moral

An Oriental Judge.

Some curious stories are told about Eastern people, amongst them is the follow-

A certain merchant left in his last will and testament seventeen horses to be divided among his three sons, according to the following proportions, namely: The first was to receive one-half, the second one-third, and the youngest one-ninth part of the whole. But when they came to arrange about the division, it was found that to comply with the terms of the will without sacrificing one or more of the animals was impossible.

Puzzled in the extreme, they repaired to the Cadi, who, having read the will, said that such a difficult question required time for de-

liberation, and recommended them to return I now walked on to the north transept, in two days. When they again made their and the first monument I noticed was one appearance the judge said: erected to Sir Robert Peel, the great orator

"I have considered your case, and find that I can make such a division of the seventeen horses among you as will give you each more than his strict share, and yet not one of the animals shall be injured. Are you content?"

- "We are, O Cadi !" was the reply.

"Bring forth the seventeen horses and let them be placed in the court-yard," said the Cadi.

The animals were brought in, and the Cadi ordered the groom to place his own borse with them.

He then bade the eldest brother to count on to discover, if possible, whence this music the horses.

"There are eighteen in number, O Cadi," the Dean of Westminster conducting a serhe said.

"I will now make the division," responded the Cadi. "You, the eldest, are entitled to half; then take nine horses; you the second son are to receive one-third; take therefore

After the Dean and his choir boys had six; while to you, the youngest, belong the ninth part-namely two. Thus disappeared I commenced my walk again, agreed upon fully half an hour before the ace intrigue, nor, if it please God, by extra apron finished for Bobby, and father has the men, depend upon it. Our education makes and saw many fine old monuments. One of the seven horses are divided among you; you these was in memory of Sir Isaac Newton, have each more than your share, and I may and I am sure I need not tell you who he now take my own steed back again."

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seized the priests and put them to death (6.) In the cities of Manasseh : His zeal extended even beyond the limits of Judah. After the destruction of Samaria, the remnant that continued on the mountains of Israel maintained a close intercourse with Judah. With their mattocks ; Or, swords, according to old Jewish interpretation; but better, "in their deserts." (7.) Returned to Jerusalem : From his excursion into the neighboring countries. (8.) In the eighteeenth year : The abolition of idolatry began in the twelfth, and was completed in the eighteenth year of Josiah's reign. Purged the land and the house: The purging of the temple had probably been the first work. Maaseiah : Not elsewhere mentioned. Repair the house: He repaired the temple and renewed the service of God. It. was necessary to train the people in religion, or else they would soon relapse into idolatry.

ment of Josiah's reformation, that the two

events may have been connected. (4.) Baalim:

The plural of Baal, because there were many

images of Baal. Strewed upon the groves.

It is probable that the wooden images were

burnt, and the metal or stone ones broken

and ground to powder. (5.) He burnt the

True Value of Teacher Training.

Without doubt *heart* is the requisite, and heartlessness the capital defect in a schoolteacher. Let us go farther. There is danger, unquestionably great danger, that many Sabbath-school teachers may come to depend too much upon their training, and forget the necessity of spiritual preparation for their great work. But after admitting all this, it does not prove that training is of no consequence, if you have earnestness. It may be true that a man of fiery energy will fell more trees in a day, with an axe battered and edgeless, than a sluggard will with the most perfect and polished instrument ; but it is by striking equally vigorous blows with a better implement. " Some men," says Mr. Beecher. "will do more with a jackknife than others with a whole chest of tools." Very true, doubtless, but that is no reason why all chests of tools should be tossed into the sea, and the civilization of the world go back to jackknives. Let not an ostentatious and heartless culture be substituted for spiritual earnestness. But let us seek culture and lose none of our zeal; let us find the best methods and be none the less diligent; let us have the best implements and use them with the most tireless industry .-- Rev. Edward Eggleston.

A head full of knowledge and a heart full of lusts, will sink the soul into the lowest hell. -I eifchild.

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Ihristian Guardiau AND EVANGELICAL WITNESS. TORONTO, WEDNESDAY, MARCH 27,1878.

THE OUTLOOK

The Fisheries question continues to excite discussion, and American papers and politicians still oppose the payment of the award of the Fisheries Commission. During the week a correspondence has been going on between the British and United States Governments relative to the appointment of M. Delfosse, Minister from Belgium, as the third Commissioner under the Washington Treaty. There appears to be no good reason why this official correspondence should have been reopened at this stage of the question, neither is it easy to see what possible good it will accomplish. The award has been fairly made; and it only remains for the United States Government to accept or reject it. It is expected now that President Hayes will recom mend the payment of the Fishery award of five and a half millions out of the eight and a half millions of the Genéva award now held in trust, instead of appropriating the money necessary to pay the Fishery award out of the Treasury.

Considerable excitement was produced last week in the North-west Territory, especially about Battleford, over a report to the effect that Sitting Ball had formed a confederation of Sioux and Blackfeet, and had made overtures to the Crees, for the purpose of making a raid upon the settlements in the neighborhood of Fort McLeod. Other reports of warlike intentions on the part of Sitting Bull and the tribes said to have joined him were also in circulation. Last Wednesday the Crees held a meeting in the Registry Office, Battleford, which was attended by Lieut.-Governor Laird, Colonel Richardson and others, when speeches were made, and the Indians declared their unswerving loyalty to the Queen. Major Walsh, who is at Ottawa at present, is disposed to discredit the story, and states that he has perfect confidence that Sitting Bull will adhere to the promises of peace he has made. It is probable that there is very little ground for this Sioux-Blackfeet sensation; but Sitting Bull has been uneasy for some time, and has apparently been preparing for some unexpected move.

The prospect in the East is more gloomy than it was last week, and, indeed, than it has been for some time. There is at present a dead-lock between England and Russia, in regard to the submission of the conditions of peace to the Congress. The former still adheres to the demand that the entire treaty

apparent that the proparation of the petition will involve more labor and trouble than the actual taking of the vote. If the Bill be a good one, as we believe, every reasonable facility should be given for having it adopted by cities and counties. THE NEW HYMN-BOOK.

The clause, (section 95, sub-sec. 5), author izing "any merchant or trader "--- it does not even say having a wholesale liquor licenceto sell in quantities of ten gallons and upwards, when he " has reason to believe " that it is to be taken out of the district in which the Act is in force, will not, in its present shape, give satisfaction to temperance people. We think the provision of the previous clause, authorizing distillers and brewers to sell at wholesale, should be quite sufficient. But if this clause remains, the selling in quantities of ten gallons should be confined to those holding a wholesale licence, the law should require some stronger evidence that the purchaser was going to take the liquor out of the county, than the vender's "having reason to believe," and there should be an explicit proviso that the liquor be not taken into any district where the Dunkin Act or this Act shall be in force

The Bill should also make provision for the right of search, and the appointment of a public prosecutor, whose duty it shall be to bring to justice those who violate the law. Unless the responsibility of enforcing the Act is explicitly laid on some duly authorized person, all its prohibitory clauses will be useless. We are not lawyer enough to know whether it would be possible to substitute the new Act for the Dunkin Act, where the latter is in force, by a simple enactment in this Bill; but t is certainly very desirable that counties, which have adopted the Dunkin Act. should be able to avail themselves of the provisions of what we deem a more effective Act. But. however that may be, there can be no difficulty in inserting a clause that in case of an attempt to repeal the Dunkin Act, in any county where it is now in force, the preliminary proceedings and voting be taken under and in pursuance of the provisions of the Act of 1878. Persons found drunk should also be compelled to state on oath where they obtained the liquor, as, in some instances, liquorsellers have made men drunk, and then turned them out, to bring discredit on the Dunkin Act. We may assure temperance friends who are kind enough to send suggestions and en, quiries about the Bill, that all the necessary amendments have been duly laid before the Government, and sent also to representative temperance members of both Houses of Parliament; and that we have good reason to believe they will receive careful consideration and be incorporated into the Bill before it is finally some of them has helped to swell the book with a good many hymns that are not likely | passed.

THE FREEDMEN'S AID SOCIETY.

From the notices we have seen of the new We have just received the tenth annual hymn-book of the M. E. Church, we should eport of the Freedmen's Aid Society of the judge it to be a very great improvement on Methodist Episcopal Church of the United their former hymn-book. There are a good States. The report, which contains a vast many restorations of the original words of amount of information in reference to the hymns that had been changed. Hymns that important work of the society, states that had been broken into fragments have had the the past year has been a successful one; but fragments brought together again. In a number of instances, stanzas have been left not equal to the claim of the work upon the out and new stanzas from the same hymn Church, or to the number and ability of her membership. In view, however, of the extreme severity of the times, the depreciation of property, and the derangement of labor, more could not reasonably have been expected. In addition to the financial statement there is a short report from several of the institutions supported by the society, with pictures of Central Tennessee College, Shaw University, Claffin University, Clark University, New Orleans University, Rust Normal Institute and Cookman Institute. There is also an account of the anniversary moeting which was held in Springfield, Mass., Sunday and Monday, the 9th and 10th of last December. The mission work of the M. E. Church in the South is carried forward by a threefold agency-the Missionary, Church Extension, and Freedmen's Aid Society-the latter of which has already aided in the establishment and support of five legally chartered institutations with full collegiate powers, four Theological Schools, one Medical College, and twelve institutions not chartered. In these twentytwo institutions the number of pupils taught are classified as follows :--Biblical,'89 ; Law, poses, under stringent restrictions, and by 10; Medical, 32; Collegiate, 64; Academic, wholesale, to be taken out of the county 285; Normal, 1,065; Intermediate, 541; where the Act is in force. But, in order to Primary, 780; making a total of 3,170. Thus, be effective in accomplishing the object for it will be seen, this society is performing an which it is designed, the Bill will require to extensive educational work among those unbe amended in several particulars. And we fortunate people who have just been released confidently hope that senators and members, from slavery. The present condition of the on both sides of politics, will cordially unite | freedmen is considered a critical one; and the efficient service rendered by the Freedmen's Aid Society of the M. E. Church possesses the more importance, because, as the report states, "the Government has long since retired from the work of education among the freedmen, and the ovangelical Churches in terest, have as yet done nothing in establishing be signed by one-half of the voters. This Joseph Cook, in an eloquent address before the American Missionary Association, uttered the following tribute to the work of this so-We are something in Massachusetts, but its great arms around the South, and bringing

UNFAIR AND UNFRIENDLY.

We have been frequently surprised to see how a feeling of jealousy or hostility to Britain form. leads even intelligent citizens of the United States to commit themselves to an endorsement of the most unscrupulous and reckless adventurers, who have rebelled against the English government, and make the United States the theatre of plots and schemes, that would be atrocious if they were not contemptible. Our esteemed contemporary the Chicago Christian Advocate, in its last issue, referring to the recent celebration in honor of Robert Emmett, has the following remark :

"A hundred years have passed since he opened his eyes upon the world, and his admirers have celebrated the event all over this country with the hot eloquence of justifiable Irish hatred of a government whose course toward Erin has been little else than a series of tyranical acts measured by centuries." This seems to us more distinguished by antipathy to Britain than by fairness and ound reasoning. Whatover may have been the faults of former times, the Irish Roman Catholics of to-day have all the rights and privileges accorded to Protestants. Why then is the Irish hatred of a government, neither less free nor fair than the government of the United States, "justifiable?" Would the colored people and abolitionists of the United States, in the middle of the next century, be justified in denouncing, abusing and conspiring against the descendants of the Southern laveholders, who had held slaves in bondage in a former century? During the recent civil war, when Southerners escaped to Canady, or any other country, and were supposed to be plotting against their country-though in no case with the publicity and violence of the Fenians-did loyal Americans regard it with indifference or approval? That is not our remembrance of the effect. But it makes a difference whose ox is gored. Our Chicago Methodist contemporary deems it quite right to express its admiration and approval of the disloyal hatred, and violent threats of essaped Fenian convicts and other renegade plotters, who are avowedly collecting money to make some violent assault upon a friendly neighbor of the United States. Would the North-Western approve of an English Methodist paper patting and encouraging similar efforts of renegade Americans in England to stir up bitterness and hostility against the United States? We are anxious to see the growth of good feeling and kindly relations between Britain and the United States. But such unfair and unkind remarks as that of our Chicago confrere are offensive to every loyal Briton. The Advocate ought to know that the religious animosity of the Irish Catholics against the commanding Protestantism be thought of a delusion, calling itself a religof England is at the bottom of all this bitter ion, which justifies and commends self-murder? disaffection. All classes in Ireland have as much freedom to seek the redress of any wrong, or the promotion of any necessary reform, by peaceable public discussion, as the people of the United States. Not British

THE NEW POPE.

tyranny, but popery and whiskey are the real

curse of Ireland.

The new Pope Leo XIII. has made a favor. tramontane questions, we have no doubt that able impression by his first official acts. it is a work of great interest and value. By Every one is struck with his remarkable dehis prolonged study of Roman Catholic literparture from the course pursued by his prelecessor Pius IX. The latter maintained to the last the kingly power of the Pope as an essential requisite, and steadily resisted every form of political or scientific progress. The new Pope has displayed a surprising disregard for the policy of Pius IX. He has discarded the idea of being a prisoner, which the late Pope so religiously promulgated. He is evidently not disposed to keep up the feud against the Italian Government. He is making preparation to occupy a summer residence of the Popes about thirteen miles from Rome. So we shall have no more straw from the Pope's dungeon exhibited for the admiration of the faithful. The new Pope has instructed the ecclesiastics to accept what the Italian Government provides for their support; and it is reported that he has instituted a rigid scrutiny into the wasteful expenditure of the papal household, where a great proportion of the "Peter's pence" collected from the Roman Catholic world was spent in supporting a host of useless retainers. It is even rumored that Leo XIII. intends to extend a cardinal's hat to Dr. J. H. Newman, of England, who was thought | literature, in the Government; and to suptoo liberal to receive preferment under the late reign. This is probably premature. It is difficult at this distance to tell how much truth there is in these reports of the Pope's progressiveness. Our old readers will remember that when the late Pope came to the papal throne there were very similar reports respecting his predecessor, who it was said was going to introduce important political reforms in the States of the Church, and rule his people in harmony with the spirit of the times. But this liberal policy was of short duration, and was followed by an extreme re- Its style is scholarly, yet such as to be action against everything liberal. Yet even thoroughly easy and enjoyable to an ordinary following :- The physical cause of her death may Protestant papers are full of congratulations about the new Pope's liberal views. The Globe quotes from an address delivered by him about a year ago, when Archbishop of Perugia, in its eulogy upon modern society and the progress of the times in civilization it is strongly at variance with the views it is of high value, and facility of reference is presented in the official declarations of the late Pope in Syllabus and Allocution. Indeed, the contradiction of sentiment is so marked as to awaken the conviction that, however strongly the new Pope may believe in his own infallibility, he evidently cannot have much faith in the infallibility of the

whereof the Church is the guardian and in- | in order that their father might be prevented fallible mistress?" This does not sound like from bringing them up in the Protestant the Syllabus. But it is hard for Rome to re- | faith, is an outrage that should call forth the

A SAD AFFAIR.

Last week the public were shocked by the announcement of the death (by poisoning) of the Rev. John Marples, known pretty extensively by his public debates with Underwood, a noted Atheist. It appears from the widence taken at the inquest, that he had deliberately taken ten grains of strychnine, with a view to putting an end to his existence. The pressure of want, acting on a mind disturbed and unbalanced by spiritualstic fancies, seems to be the only cause of the terrible act. Mr. Marples was for many years a Congregationalist minister in the Old Country. He afterwards united with the Presbyterian Church, and was for some time in charge of a congregation at Bracebridge.

He was a man of considerable intellectual acuteness, though somewhat prone to mazy and rhapsodic speculations. For the last few years his course of life as well as his thinkings became more erratic. He held several debates on infidelity, in which he revealed more than average ability, though it was generally thought that he was too much given to meet infidel objections with theories of his own, to be regarded as a safe defender of the faith. For some time past he has been under the mfluence of the Spiritualist delusion ; though it is scarcely fair to blame his mental abberation wholly on Spiritualism, as there must have been some serious giving way of his mental powers, before he could have embraced the absurdities of that system. There can be no room to doubt that the teachings of that irrational delusion have been the cause of the dark deed which terminated the career of this well-meaning but erratic and deluded man. In a letter found addressed to a city paper, in reply to something which had appeared in its columns, Mr. Marples vindicates suicide, and quotes a letter published in the Banner of Light, alleged to have been received from a spirit who had committed suicide, who spoke with much satisfaction of the change to which it had introduced him, and who vindicated suicide, as a proper and right method of getting rid of the troubles of life. This letter of Mr. Marples' clearly indicates that the unhappy man was meditating on the deed which he afterwards perpetrated; and that he intended this letter as a sort of justification of his act. The extreme poverty in which he and his family were at the time of his death was not, we presume, known to the Christian public, else some steps would have been taken to relieve them. But what can

THE POPE, THE KINGS, AND THE PEOPLE."

This is the title of Rev. William Arthur's latest and, perhaps, ablest book, which comprises two volumes, and contains nearly a thousand pages. We have not yet seen it, but from the ability of the author, and his long and familiar acquaintance with Ul[MARCH 27, 1878.

indignant protest of all who value civil and religious liberty. The abduction and imprisonment of the little Jewish boy, Edgar Mortara, in Papal Italy stirred all Europe; but here are two children spirited away from their legal guardians, and the matter is reported as a common affair that need trouble no one but those immediately concerned. No one who knows the former history of "the Keith case " can doubt-whatever protestations of innocency may come from the representatives of the Church of Romethat the agents of that Church are at the bottom of this disgraceful affair, as they were in the former case. We hope that the steps taken to discover and punish the guilty parties will be successful. The affair is a disgrace to our Canadian civilization.

A late number of the English Independent says: : -The chief points that concern us and Europe are those which the Czar is anxious to submit to the judgment of other European authorities. There can be no question that : whatever may be the result of the forthcoming Congress or Conference, the liberties of the Christians in Eastern Turkey will be regarded as of peculiar importance. The vast : and populous district or province will be freed from the cursed incubus of tyranny which has oppressed it for centuries past. The agitation which has prevailed in England in favor of those distressed people will be triumphant, for it is not likely that in any pressure that may be brought to bear upon her, when the final settlement takes place, that Russia will be recreant to the duty which she announced as the motive which nrged her to enter upon this terrible and disastrons strife. She will obtain for herself eternal scorn and infamy if she does not persist in her determina-tion that Bulgaria shall be freed from the villanies of Turkish misrule. The arrange-ments for that end may be matters for after discussion by the diplomats, but those . who have studiously and fearlessly, amid much obloquy in England, demanded this freedom must be firm in their resolve to see it carried to the consummation on which they have set their minds.

We take the following from a recent work of Canon Miller of England. His words may encourage some hard-working minister unknown to fame :--- "You will make a grave mistake if you look upon popularity as the measure of usefulness. No doubt the gift of preaching is a great gift, and a well-grounded popularity a cause for thankfulness. But, not to speak of the many other functions of your ministry, the popular preacher is by no means necessarily the most useful preacher. His preaching may be very empty. It may be flashy and frothy. It may tickle "itching ears," and be " but as a pleasant song," or as the playing well on an instrument. There are thousands of faithful, earnest, hard-working ministers, who have no shining or popular gifts, either in or out of the pulpit, of whom I firmly believe that by quiet, persevering labor, and by the eloquent instoric of consistent lives, they are doing a far greater, more thorough and more lasting work, albeit they will nover be known to fame, than some others who are run after as great preachers. With moderate pulpit gifts, diligently used; by faithful, inpretentious, earnest, loving preaching; by vigilant and untiring oversight as pastors; and by holy living, many who are but as the "rank and file" in the army of God's ministers, are doing the great mass of

be submitted to the Plenipotentiaries; and the London Times maintains that it is not in the power of Russia, and not even within the competence of the Congress, to decide whether or not certain clauses of the new treaty fall within the cognizance of the signatories of the old treaty. It is bound to take the instrument into consideration as a whole. In order to avoid laying too much stress upon the formal point, Lord Derby has asked whether the communication of the document to the several Powers-which has been done -is equivalent to the submission of it to the Congress. It is understood that Russla has replied in the negativo; and it is believed that unless England's demand be granted, the Government will refuse to send a representative to the Congress. A recent London despatch says :-- " From all advices received here it is believed in Government circles, that notwithstanding the efforts of Germany to bring about an understanding between the Powers, there is little hope of a Congress assembling. England will probably declino to negotiate further. The situation is regarded as serious." Notwithstanding the threatened aspect of affairs, it is not at all likely that there will be war; it is more than probable that a settlement will yet be reached.

We regret that any shadow should have fallen upon the good name of one so prominently identified with Temperance reformatory work as Mr. D. I. K. Rine. We have no disposition to shield any one who proves himself unworthy of confidence, from the condemnation he deserves; but as Mr. Rine's case is to be dealt with in a court of law, it would be premature for us to express any judgment either exculpatory or condemnatory. The unfortunate affair has given a blow to his influence from which it may never be possible for him to recover. But the readiness of many to sneer at any good cause when its advocates are charged with misconduct, gives us the chance of saying that the cause of Temperance, like that of Religion, does not advocates. Whatever may be said of Mr. Rine, Intemperance is a terrible evil, which urgently demands some remedy; and Mr. Rane certainly rendered good service in combacting this evil in the past. We believe the Gospel Temperance movement is on the right line, and should be vigorously prosecuted till our whole population is leavened with son nd temperance principles. Wo never have been in favor of calling temperance societies by men's names. But there is a class of persons who on such occasions always tell you just how the work should be done, and throw blame fractly on others. Some of this class have no record as temperance workers:

eserted. Quite a number of hymps in their old book have been omitted; and a large number of old and new hymns have been inserted making the new book a rich and varied collection suitable for public and social worship. It is generally received with satisfaction and approval, as the principles carried out in the revision were wise and sensible.

It is not necessary that we should add

much to what we have said in a former

article respecting the desirability of publish-

ing a new hymn-book for the use of our

Church. That it is the duty of the autho-

rities of the Church, in the interest of religion.

to provide the people with the best hymn-

book it is possible to have. The only ob-

jection of any weight that could be urged

against this measure must be based on the

assumption that the men of the last century

knew better what we should sing in these

times than we of to day. We do not hesitate

to say that if we have not among us culture,

judgment and piety enough to select a good

collection of hymns for the service of praise

in our congregations, this would be a discredit

to the religious system under which we have

lived. We do not believe that this is the

case. We have no doubt the new hymn-

book will be in several respects superior to

any hymn-book now in existence. The time

is propitious for the work. The English

Wesleyans and American Methodist Episco-

pal Church have both recently completed

new and improved hymn-books, so that we

have the advantage of their experience. In-

deed, some of our friends think we had better

adopt the English hymn-book than make a

new one. But there are several strong

First, unless the Methodists of Canada are

a very degenerate branch of the great family.

we certainly can judge better as to what is

adapted to our people and our religious life than

even abler men on the other side of the

Atlantic can do. Besides, there is a large

financial profit on the supply of hymn-books

for our whole Connexion, and it is only right

that we should have the advantage of that

But the English Wesleyan hymn-book, while

it is an undoubted improvement on the old

hymn-book has defects that would render it

less suitable for us than a book of our own

compiling. The hymns it contains are divided

into three parts, for reasons that have no ref-

erence to the subjects of which they treat.

The old hymu-book, the Psalms, and the new

supplement are really three distinct hymn-

books bound together, in each of which are

found hymns on the same subjects. This is in

our opinion a faulty and inconvenient arrange-

ment. The purpose of inserting paraphrases

of most of the Psalms, and several versions of

to be sung often, if at all. Indeed, the new

book contains a larger number of hymns that

will rarely if ever be sung than the old book.

profit for our Canadian work.

reasons against it.

THE NEW TEMPERANCE BILL.

The Hon. Mr. Scott's new Temperance Bill, in its main scope and design, gives very general satisfaction. The Government deserve credit for the promptness with which they have prepared a measure, so much in

harmony with what we believe to be the earnest wish of the majority of the people. We cannot here give even an outline of the Bill, any further than to say that its provisions for taking the vote are, as far as we can judge, all that can be desired; and it completely prohibits the sale of intoxicating liquors as a bevorage, in the districts where t shall be in force. The only exceptions being for medical, sacramental and mechanical pur-

in perfecting and passing this important measure.

We suggest a few amendments which we leem important. The word "county" should be more explicitly defined, so that there will be no uncertainty as to what a county embraces. It is said that the brewers have the South, either from lack of ability or inasked that the petition for submitting the adoption of the Act to to the people should and supporting schools for them." Rev. would make the Act practically inoperative. When twenty-five per cent. was agreed- to by the Alliance it was not ciety in the South :- There is a vast body forescen that it would be necessary to known as the Methodist Church. I belong rise and fall with the ups and downs of its prove by evidence at Ottawa, perhaps in to a little body called Congregationalists. spite of opposing parties, that the petition was duly signed by one-fourth of the legal electors not much in Brooklyn! The truth is, we in a city or county. This makes the getting have not yet understood our duty to the up of a legal petition in a city a very serious | South, and I suppose we are giving great affair. In an ordinary election, seldom much sums for the West, not hardly knowing that more than one-half the whole number of votes | the South is conquered and is a part of our is polled; so that one fourth of the whole vo- land. We are in need of all kinds of laborers; ters is nearly half as many as ordinarily vote but if you want any part of the Southern at a political election, on both sides. Toronto population under your management you he will cause a good many others to doubt has from 12,000 to 14,000 electors; yet in the would better secure them soon, for the protracted Dunkin Act campaign, notwith- | Methodist Church is going there fully armed | He boldly asks in the address referred to :--standing the efforts on both sides, only a and equipped. Thank God for the power of little over 7,000 votes were polled. When we Wesleyanism in this country, that is putting say that at 25 per cent. it would require the attested signatures of over 3,000 scrutinized its flaming heart nearer the flaming heart of and fault-finding with others is about all that votes, before the people of Toronto could have the sons of Africa. There are no two more they have ever done. Men should not forget the privilege of voting on the Bill, it will be deeply religious hearts on the planet!

late Pius IX. If he proceed as he has begun, the infallibility of the whole family of Popes. "What reason can there be why the Church

ature and by his close observance for a quarter of a century or more of the chief events in Europe, he has acquired a vast amount of important information concerning the history of the Papacy. Mr. Arthur has also visited the principal strongholds of Roman Catholicism on the Continent, and has had considerable intercourse with some of the principal leaders of the recent Liberal Catholic movement, so that there are, perhaps, few Protestant writers in the world better qualified to deal with this subject, and certainly there are none in connection with Methodism. whether in Europe or America.

The design of the book is to give a history of the movement to make the Pope Governor of the world by a universal reconstruction of inducements will be offered to students dursociety, from the issue of the Syllabus to the close of the Vatican Council. The following, which has been condensed from a long and able review in a recent number of the London Methodist, will give our readers an idea of the value and of the leading features of this work :--It shows the effort of Ultramontanism to acquire power in the family, in the school, in the court of law, in the sphere of press liberty of worship, liberty of the Press, liberty of public meeting, and representative legislatures. It is a demonstration that the modern strife of the Papacy is not to make men and women, as such, godly and peaceable, but to bring kings as kings, and legislatures as legislatures, and nations as nations, into subjection to the Pope. The work is as comprohensive and as interesting a history of the endeavors of Papal aggression towards temporal power during the reign of Pins IX. as D'Aubigne's history is of the Reformation. reader. It is rich in historical reference, especially to modern events on the Continent. As a work of reference on matters of Roman Catholic controversy, dogma, and fact, and on the practical bearing of modern events in Germany, France, Spain and Italy, secured by a comprehensive index. It is a faithful portrait of Ultramontanism; it is pregnant with information highly needed by Englishmen in this age of Papal activity and aggression; it deals with a subject which no other English writer has thoroughly handled, and so supplies a place in English literature.

The recent abduction of Mr. Keith's two boys at Newcastle, both wards of the Court of Chancery, by some emissaries of jesuitism has scarcely excited the attention or called should be so jealous of the marvellous pro- forth the public indignation that it should gress our age has made by its studies and have done in a free country, where the discoveries? Is there in them anything great majority of the people are Protestants. which, looked at from near or from far, can That, in open daylight, two children were which, looked at from hear or from far, can That, in open daylight, two children were paid 16 conts per copy by returning it to the do harm to the ideas of God and of faith, kidnapped and carried off against their will, office of publication.

the work in our teeming towns and in our country villages. Discourage among your people the notion that the sermon is every-

ONTARIO LADIES' COLLEGE .-- We are pleased to

learn that the Ontario Legislature has granted the desired changes in the Act of Incorporation of this college, authorizing the General Conference of our Church to appoint seven of the twenty-one directors, besides providing for several other important interests. The college still maintains its efficiency; the pupils, we understand, are in good health. and are successfully prosecuting their work. The new wing is approaching completion, and will afford suitable accommodation for the anticipated increase of students. Special ing the next term. During the spring of the year, too, the pleasant grounds surround-ing the institution afford excellent advantages for exercise and enjoyment.

We deeply regret to announce the death at Belleville, on Sunday last, of the young and amiable wife of Rev. Coverdale Watson, of Peterboro'. Mrs. Watson was the youngest daughter of the late Daniel McMullen, of Picton, and had been married for only a few months. We understand that she had been seriously ill for a considerable time past. This case is a peculiarly painful one, and we sincerely sympathize with Brother Watson in his sore affliction. The bridal blossoms had scarcely time to wither before the angel of death bore her emancipated spirit away to that land where the flowers never fade, and the tears of separation are wiped away forever.

We regret to hear of the death, on the 20th inst., after a long and painful illness, of the excellent wife of the Rev. J. E. Pearen, B. A., Demorestville. Bro. Pearen has our deepest sympathy in this sad bereavement. Bro. Rupert sends the be stated to have been general debility-coldconsumption. There was no shadow on her spirit; and while many sympathize with the bereaved bro. there is joy, for she has beyond all doubt reached the sweet rest of heaven.

The following resolution was passed by the Toronto Preachers' Meeting on Monday: -"" Resolved,-That having heard that one J. G. Widdows, a professed ex-monk and convert to Protestantism, is representing amongst our people that he holds recommendations of character from Methodist ministers of this city, the Toronto Preachers' Meeting, held this 25th day of March, wish it distinctly understood that they do not in any way hold themselves responsible for his character, and that he sustains no official relation whatever to the Methodist churches of this city."-I. Tovell, Secretary.

The Book Steward wishes ns to say that, as he has more applications for the February number of the Canadian Methodist Magazins than he can supply, persons having that number and not wishing to bind it will be

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THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

NOTES AND GLEANINGS.

A Roman Catholic Disclaimer. The True Witness says :-- If there are Irishmen in Canada who have any sympathy with O'Donovan Rossa's skirmishing idea, then let them and them alone be responsible for their actions. If there are any we believe they must be very few. For our own part, we think the less we are visited by extremists such as O'Donovan Rossa the better for us all. They are not necessary for our welfare. We can get on much better without them than with them. They do far more harm than good. At the same time, if there are societies who choose to bring them on, no one can deny their right to do so, but to them alone will belong the responsibility.

The Liverpool Cocoa Houses.

In this town at present there are in full work twenty-nine cocoa rooms. At the meeting of the company which works these establishments a dividend at the rate of 10 per cent. per annum was declared. Last year's receipts were £35,562, showing a net profit of £5,509. Under these circumstances it was determined to open other places, and to increase the capital of the company to £40,000. in £1 shares. Though a wish was expressed at the meeting that the houses should be opened on Sunday, the directors refused to yield on this point, for they rather sought to close public-houses on Sunday. It was mentioned that, notwithstanding the depression in trade, the takings so far this year were at the rate of £47,000 per annum.

The Irish Long-Lived.

It has never been claimed that in their native land the Irish are a long-lived people. but it is a well-established fact that there are more Irish centenarians in America than those of any other nation. The climate and food of the United States appear to agree admirably with her adopted sons from Exin. According to a report of the Board of Health of New York, of the ten persons in that city who died last year at the age of a hundred and over, nine were born in Ireland, and eight of the nine were widows. At that most remarkable gathering ever seen in this or any other country-the old folks' excursion held in Fairmount Park several years ago-the fact was noticed that much the largest proportion of the very aged were of Irish birth.

The Fourth Commandment.

An editorial note in the Bombay Guardian brings the very sad fact that the Government of India has lately displayed a disposition to heathenize itself by abrogating the State's recognition of the Sabbath. It has passed a law which gives validity to contracts in which God is robbed of the day he has reserved for himself. It may be that the members of the Vice-regal Council know little, by personal experience, of the value of a regularly-recurring day of rest, appointed by God, and to be received by weary operatives as from Macmillan's Magazine, entitled "Dulcissi-God's gift, but they take upon themselves a perilous responsibility when they thus parade their indifference in the eyes of the whole nation. We are glad to learn that the Secretary of State for India sees the matter in a different light from our Indian rulers, and we earnestly hope that he may save the country from this retrogressive measure.

to converts or missionaries to persuade Mohammedans to a change of faith. The highest officers of Government declared, again and again, that for a Moslem to change his faith is impossible. And it is true that in no case has a Mohammodan been allowed to his solid discussion of "The Logic of Science" accept and confess the Christian faith without losing his nationality, and becoming what the Turks call a 'vagabond.'"

Tendency of Ritualism.

In 1874 there arose a controversy in the Times newspaper between Canon Liddon and Monsigner Capel, in which the latter stated that a constant stream had been flowing from Ritualism into Romanism, and that men like Dr. Pusey, Dr. Liddon, and Mr. Mac-Konochie were, no doubt unintentionally, pointing out the way to Rome. Of every twenty who enter this Church, he said, seventeen had been prepared for the step by the doctrines they had learned among the Ritualists. In another passage he says that The special feature of the number, however, is the Ritualistic party have prepared thousands for subjection to the Romish Church who could not by any possibility have been reached by the latter. In the correspondence which took place last summer when Lord Nelson's son entered the Church of Rome, Bowden, who received him, said that as long as members of the English Church imitated the Romish services, celebrated mass, in-voked saints, heard confession, such conversions would be the necessary consequence of such a course.

LITERARY NOTICES.

Appletons' Journal for April exhibits in its table of contents a characteristic variety of sub- Rev. James M. Whiton, and the second by Prof. jects. The opening paper is the second of its new series entitled "The American at Work." It is illustrated by Mr. Kelly, and is from the pen of Mr. William H. Rideing. Mrs. Annie Edward's story of "Jet" is continued. There is a short story, by John Esten Cooke, entitled "The Wonderful Family;" a short paper, by R. H. Stoddard, denouncing the publication of Keats's love-letters ; a spirited debate by two the heading "New Books" are notices of the biospeakers under the title of "A Colloquy," on the function and place of poetry; and papers by Olive Logan, M. E. W. S., and others.

In the Atlantic Monthly for April Charles Dudley Warner continues his humorous Adirondack papers. " April Days," some extracts from the Journals of H. D. Thoreau, will be read with great interest; and "Italy Revisited" will be found to be one of the most pleasant of Henry James, Jr.'s sketches of European travel. Mr. T. B. Aldrich contributes a gracefully written paper on "A Persian Poet." In a paper by the late Hon. Gideon Welles is described " Lincoln's Triumph in 1864." Richard Grant White contributes his fourth article on "Americanisms," continuing the series begun in the Galaxy. The rostical department, always an important feature of this magazine, includes poems by E. C. Sted-

man, Edgar Fawcett, and others. In the April number of the National Repository there are two illustrated articles. The first, a description of "Scenes in Norway," is by Rev. J. F. Hurst, D.D., and the second, on " Pottery," by Professor J. H. Worman,-both interesting and instructive. The latter contains a running history of the Ceramic art from the earliest times to the present. There is a tender sketch ma! Dilectissima!" and articles on "Post-Christian, Judaism," by Rev. W. H. Daniels; "Holy Week at Rome," by an Old Traveller; Macaulay as an Essayist," by Rev. J. I. Boswell; and a continuation of Mrs. Dickinson's serial story " Among the Thorns," in which the tragic interest deepens. Several select poems and the "Editorial Miscellany" fill out the

man is included. Whether all force in the universe tends to equilibrium, and the final termination of all activity, and what is meant by "The Dissipation of Energy," is discussed under this title, by Mr. George Iles. Prof. Peirce continues in a fourth paper, devoted to "The Probability of Induction." In the next article Prof. Mayer

describes that "acoustical marvel of the century," "Edison's Talking-Machine." "The Margingen Miracles," "The Source of Muscular Power," "Living Corals." "Poisons of the Intelligence," and a sketch of Prof. Secchi (with a other topics the editor discusses Clairvoyance:

and the departments of book reviews and of Popular Miscellany are especially full and interesting. The New Englander for March, (a notice of which has been delayed) is an excellent number discussing historical, literary, philosophical and biographical questions in al vigorous manner. the discussion of "The Christian Doctrine of Future Punishment." This discussion embraces an article by Prof. George P. Fisher, in which is presented an extended historical sketch. interspersed with critical observations, of the doctrine of Future punishment, as held in the patristic period, in the middlo ages, and by

modern representative theologians of different countries. This is followed by two carefully prepared exegetical articles with regard to " The Teaching of Christ respecting the duration of Future Punishment," written independently of each other, and from different points of view, by two well known Greek scholars; the first by W. S. Tyler, D. D.

Blackwood's Magazine, for March (Leonard Scott Publishing Co., 41 Barclay Stret, New York), which has just reached us, opens with the ninth part of "Mine Is Thine." The second paper is a historical and practical description of the Canadian fisheries, explaining the object and action of the Halifax Commission. Under graphies of Lessing and Charles Bianconi : of two novels; and of a work called "North Italian Folks." The "Influence of Women" forms the text for the paper on "French Home Life." 'Only Jean" is a quiet Scotch story. There is a long retrospective paper on the Storm in the East, and also a shorter one on the relative positions of England and Russia.

St. Nicholas for April is a very entertaining number. The stories of foreign life form a leading feature of the number. There is, first, Sara Keables Hunt's account of "How Kitty was Lost in a Turkish Bazaar," in Egypt, illustrated by a frontispiece; then follows "Old Nicolai," a tale of Russian peasant life, with a picture of a snowstorm on the Steppes; next comes" Puck Parker," by Mrs. Lizzie W. Champney, with two illustrations by J. Wells Champney, a story of a little boy's escape from beleaguered Paris in a balloon with his father and mother; and after these, "The Three Horse-shoes," by David Ker, a tale of how Maurice de Saxe, Marshal of France under Louis XV., found a Dutch Blacksmith as strong as himself. "Easter in Germany," with nine illustrations, deals with German country customs of the Easter time.

Wide Awake for April has a new and interesting feature—a Natural History Supplement of sixteen illustrated pages. The Magazine opens with a fine frontispiece "We Boys," followed by Anna Albitz," a true story of a heroic little girl. There is a valuable English Literature paper by Mrs. Lucy White Lillie, this time relative to Spenser, with a good portrait. There ne poems: the articles and several poems: and three spicy, short, illustrated stories.

evening Mr. Francis Cassidy was called to the chair. The pastor, Rev. Mr. Wilkinson, read extracts from last year's report, and delivered a practical address. The deputation, Rev. Mr. Williams of Berlin, and Rev. Mr. Goodsreed of Metropolitan. Douglas, also delivered effective speeches. The collections amounted in all, we believe, to something over \$30.

FRANKFORD .- A very successful tea-meeting was held in the church here, on Monday evening, 11th inst. The Trenton Courier says :- After a plentiful supply of the good things of this life for the nourishment of the outer mar, Elder portrait), concludes the body articles. Among Hawkins, with his trained band of colored singers, entertained the audience with some sacred songs after their own comical but pleasing manner. The sum of \$101.00 was raised, which is to be applied to general church purposes.

LYNDEN.-The revival meetings recently opened in the Salem Church, are progressing gioriously. Bro. Madden says :-- Over twenty persons have presented themselves at the altar as seekers of salvation, several of whom are heads of families; and still the meeting seems increasing in interest. Rev. Ezra Haskeli is also doing a grand work in Lynden, where he is holding Gospel Temperance Meetings. About 150 persons put their names to the pledge during the first three meetings.

EAST ZORRA. - A very successful tea-meeting was held in the Hebron Church, on this circuit, one Thursday night recently. Notwithstanding the dreadful state of the roads, the amount taken at the door was upwards of fifty dollars. Sixtyfour dollars was afterwards raised by subscription, wiping out the debt remaining on the new shed built a year ago. In addition to the above, about fifteen dollars was realized at a social on

Friday night following. Altogether, over \$130 were raised.

OSHAWA .--- The revival in the church here has accomplished great results. The Vindicator of last Wednesday says : On Friday evening nearly one hundred and forty persons gave in their names as having been converted, and the work is still going on with unabated interest. The body of the church is nightly filled with an attentive congregation, and the altar is surrounded with penitents. The Rev. Mr. Clark has carried on the work with only the holp of the members of the church.

BRUSSELS.-Brother Stafford sends the following :---Since our special service in the town, we have held one in each of the following places, viz., Whitefield's and Ethel. Both meetings have been very successful, resulting in the addition of twenty-five new members at each place. Since Conference we have taken into the church, on trial, one hundred and twenty-two persons. My excellent colleague, Brother Smith, has worked faithfully in these meetings, and God has abundantly blessed his labors.

OTTERVILLE .-- Two special meetings have just been closed on this circuit-one at Bookton, and the other at New Road. Brother Elliott writes : The Lord did graciously favor us with the quickening influences of the Holy Spirit. The two churches were greatly helped into a higher state of grace, and seven others united with our church at Bookton, and eight at the other place. These additions will make eighty-three that have entered as probationers with us this year so far. We are now in the midst of a very gracious work of grace in Otterville.

HAMILTON.-A week ago last Sunday anniversary services were held in the King Street Church, Rev. Dr. Stewart, of the Baptist Church, preached in the morning, and Rev. Dr. Cooper, of the Reformed Episcopal Church, in the evening. The anniversary meeting was held on Monday night, when the church was crowded. The chair was occupied by the pastor, Rev. W S. Griffin. From the report, which was read by Mr. J. Overholt, the Secretary, the school appears to be in a prosperous condition. There has been an increase of sixteen in the number of scholars on the roll, making a total of 360, and an increase in average attendance of twenty-six.

RELIGIOUS INTELLIGENCE.

THE Anglican Bishop of Montreal has announced his intention of resigning his position as

A New Method of observing the Lord's Supper has been adopted by the new South Free Church (Unitarian), Boston, following the practice of Dr. Furness, of Philadelphia. The bread and wine, it is said, are displayed on the communion tablebut that is all. They are not partaken of by the congregation.

MANY persons complain of the high living of missionaries. Here is an example. One writing from China savs : "We are very weary, having walked overy step of the way, over two hundred and forty miles. The sun is very hot, and hot blasts of wind sweep across our faces, and we have had nothing but dry bread and Indian corn for our dish."

An exchange says :--- The work of revising the authorized English version of the Bible is paid for in England by the Syndics of the University press, who have a copyright in the book; the expenses of the American revisers are defrayed by private contributions. No compensation is paid to the revisers for their labor. It is expected that the work will be completed in two years

THE Apostolic Succession is no longer to be monopolized in England by the Anglican Church. The Christian Union says :- The "Free Churchmen," having indulged for some time in a sort of pseudo-Episcopacy, have now captured a real bishop in the person of Dr. Gregg, of the Reformed Episcopal Church, and are deriving from him unquestionable orders. This is said to be exciting the alarm of the convocation of Anglican bishops, who recently discussed the matter in executive session for a whole day.

A GENERAL Conference respecting the present position, labors, and prospects of Protostant Evangelical Missions in foreign countries, will be held in London, Oct. 21-26, of this year. Introductory exercises will take place on the first day ; Africa and the West Indies will be considered on the second day; India, China, and Japan on the third day; Polynesia and the Indians of North and Sonth America on the fourth day; the Mohammedans and the Eastern Church on the fifth dav.

The desertion of the Presbyterian Church by Scotch and Irish communicants settling in England is exciting the alarm of the London Presbytery. An exchange says :- There are fifty congregations in London, whereas but for this falling away it is estimated that there would be at least two hundred and fifty. If the Church enrolled all the Scotch and Irish Prosbyterians in England it would number, upon the same basis of calculation, upwards of 13,000 congregations, instead of 260, as at present. A resolution has been offered in Presbytery calling the attention of the Sootch and Irish Churches to the fact.

THE Register of the Freewill Baptist churches of the United States reports 1,343 churches, 1,188 ordained preachers and 75,826 members. The strength of the denomination lies in New-England. Maine leading off with 280 churches, and New-Hampshire following with 118. An exchange says :--- Their prospects for the future are not very bright, the project of union with the Congregationalists having gained favor very fast within a year. It seems not only possible but probable that in a few years' time the Freewill Baptists will cease to exist as an independent organization.

DR. EDWARD PRESSENSE expresses the opinion that there is "no adequate solution of the difficulties in the French Protestant Church but church, it is said, is now divided into three parCURRENT NEWS.

-The Sultan of Morocco is reported to be dead. -The revolution in Hayti has been suppressed. -President Hayes has approved the Bill in aid. of the Bennett Polar Expedition.

-Farming operations have commenced in Manitoba, and navigation on the Red River is open. -Typhus is reported to be raging in nearly all European Russia.

-The East Indian budget shows a deficit of eleven millions sterling.

-The Pope is preparing to remove from Rome to Castle Gandelfe."

-Admiral DeHorsey's report as to the Pacific Railway Terminus favors the Bute Inlet route with Esquimalt as the terminus.

-All the members of the new Italian Ministry, with the exception of three, are utterly obscure men, even in their own country.

-It is understood that Tweed's application for a release will be refused by the Attorney-General of New York State.

-The San Francisco Alta thinks that Californ ia will retain the gold standard notwithstanding the Silver Bill.

-Yellow fever is very prevalent at Rio Janeiro. The daily fatalities among the shipping are about. thirty. and in the city about fifty.

-The Parisian compositors are on strike, and all book-work is suspended. The newspapers, however, still publish their daily issues.

-Eight hundred and fifty laborers and carters have been victimized by an absconding sub-contractor on the Lachine Canal.

-The recent snow-storm has stopped work on the Lachine Canal, throwing hundrods of men out of employment.

-Great excitement is reported to exist among the Mohammedans in India in consequence of the threatening situation in Europe.

-The Kaffir war is believed to be drawing to a close, but a decisive battle with the Gaikas was expected at latest advices from Cape Town.

-The Jesuits are said to be negotiating for the purchase of a palace at Rome, with the intention of removing ther headquarters from Paderborn to the Eternal City.

-The St. John, N.B., City Council has decided. to accept the terms offered by the Dominion Government relative to the placing the harbor of that place under the control of a Commission. -By the Report of the Registrar-General it ap.

pears that there was a total of 25,100 persons married in Ontario last year ; 9,095, or more than one-third of whom, were Methodists.

-The South Yorkshire iron trade is in a state of the utmost stagnation, and a strike of some thir. ty thousand colliers against a reduction of wages is believed to be impending.

-The Quebec Legislature was on Saturday dissolved by proclamation, and writs were to have been issued for the new elections. The nominations will take place on the 24th prox., and the House will meet on the first of June.

-A true bill for murder has been returned against John Munn, the London homicide. The Regan murder case, at the same place, has been postponed until the next Assizes, the prisoners being admitted to bail.

-The revolution in San Domingo has been successfully carried out at the expense of the com. mercial interests of the country and of immense damage to private fortunes. A Provisional Government has been established, and a new President will shortly be elected.

-A violent gale and heavy snow-storm prevailed throughout England on Sunday. During the storm the training-ship Eurydice capsized off the the entire separation of it from the State." This south coast of the Isle of Wight. She had on board at the time some four hundred men and boys, nearly all of whom were lost.

A Safe Rule.

There is need of far less public discussion as what a Christian may and may not do. A true Christian knows what he may and may not do. Such questions as: "May Christians dance?" "May Christians play billiards?" "May Christians attend horse-races?" "May Christians go to the theatro?" and "May Christians smoke ? " are answered in the asking. The very persistency with which they are propounded by Church members who should long ago have dismissed such subjects by taking a positive stand in regard to them, is sufficient proof that all these things are questionable in their tendency, and, thereis a safe course. "When you are in doubt, abstain," says Zoroaster; and a still better the appearance of evil."

Canada at the Paris Exposition. -

The United States section is excellently located, between that of England and her colonies, and those of Sweden and Norway. Our and I met the genial commissioner, Mr. Perquarter. Most of the Canadian contributions 1876. There will be some improvement in native woods will be rather finer; and there are, I believe, more exhibitors than at Philadelphia. The Canadians are displeased because they did not succeed in obtaining more space and have arged the English Commission to make an effort in their behalf. Canada is ambitious of obtaining first honors here, and in some classes of exhibits her rewards will certainly be substantial.—Correspondence of Boston Journal.

Missions in Turkey.

Rev. George F. Herrick, who has been for a score of years as a missionary in Turkey, says: "The espionage exercised by the Government upon the movements of missionaries, and upon any Turks who came to them. was so constant and so minute that Turks have from that day to this been intimidated, and have rarely come either to our houses or places of worship. We knew, for years, that certain of our neighbors were spies of Government upon our track. No concession of any principle was secured by diplomatic pressure in 1864, but simply protection for certain specific cases, regarded as exceptions by the Porte because they had attracted the attention of foreign embassies. . . . The Imperial Government never gave, and never intended to give, permission for a Mohammedan to to the consideration of the highest group in the

number. The Editor's Study on the Life of Jesus" is especially interesting.

The current number of Scribner is one of unusual interest and variety. "Roxy" and "His Inheritance" are continued with increasing interest. Of the eighty cuts in Scribner for April, twenty-three are devoted to the illustration of life and sport " Among the Thousand Islands," a unique summer resort, and one which, it is believed, has never been previously described in the magazines. Mr. George B. Prescott, Electrician of the Western Union Telegraph Company, writes of "The Telephone and the Phonegraph," with explanatory cuts. There are several short stories of interest. In her second paper in advocacy of "Twenty-six Hours a Day," Mary Blake discusses the reason why women should fore, to be avoided by Christians. Abstinence cultivate habits of reading and study, and the difficulties to be overcome. "Topics of the Time " contains discussions by Dr. Holland, onauthority than Zoroaster says: "Avoid even | titled "Acting under Excitement," " Once more the Tramp," and "Falling from High Places." Among the books reviewed are Joseph Cook's 'Transcendentalism " and " Orthodoxy "

Harper's Magazine for April contains an unusual variety of excellent reading matter. It contains overone hundred engravings. In the opening artineighbor Canada is close beside us in Paris, cle, entitled "The American Clyde," the reader is introduced to the great iron ship-yards on the Delrault, who was so popular at Philadelphia, aware; and before his eyes every stage in the hurrying forward the preparations in his building of an iron ship is represented in the vigorous text of the article, and in numerous effecthave arrived, and some of them are already ive illustrations. "The Normal College of New in place. The exhibit will be very similar to York City," by W. H. Rideing, is an important that shown by the Dominion at the fair of educational paper, treated in a very picturesque style, with bright and novel illustrations by Reinthe Agricultural Department; the display of hart, Miss Curtis, and other artists. Immediately associated with art subjects are the poetical contents of the number. Milton's "L'Allegro" is reproduced, with twenty-two illustrations, made by the artist of the London Etching Club some thirty years ago. Of fiction there are the two remarkable novels, by William Black and Thomas Hardy, and a number of excellent short strories. The "Easy Chair" chats of timely subjects-the early days of the pontificate of Pius the Ninth-the Eastern Question-the piety of the Press-the morality of Dancing, etc. The other Editorial Departments are abreast of the

time in their respective fields.

The April number of the Popular Science Monthly closes the twelfth volume of this valuable periodical; and the number is as fresh, instructive, and interesting as any of the previous issues. The high character of this work has been thoroughly sustained, and its dozen volumes furnish the best library of contemporary science now to be obtained. The April number opens with an able and original paper by Herbert Spencer-the third of his series on the "Evolution of Ceremonial Government," and devoted to the subject of "Mutilations." Prof. Lockwood follows with a lively and interesting article on "The Eucalyp. tus in the Future." Then comes the second and concluding part of the elaborate essay of Prof. Marsh, on the "Introduction and Succession of Vertebrate Life in America," and which is devoted

Literary Extracts and Notes for Admission to High Schools. By A. Macallum, M.A., LL.B. Toronto: Adam Miller & Co. The notes in this volume are in the lessons selected from the 4th Book for special examination for admission to the High Schools and Collegiste Institutes in Ontario. The notes presents a thorough an alysis of the extracts on which they are based.

BOOKS RECEIVED.

The Bible Doctrine of the Soul; or Man's Nature and Destiny as revealed. By Charles L. Ives, M.D. Philadelphia: Claxton, Remsen & Haffelfinger.

Concessions of " Liberalists" to Orthodoxy. By Daniel Dorchester, D.D. Boston: D. Lothrop & Co.

Literary Extracts. Selected from Book V. of the Authorized series of Readers for "Examination in English Literature" of Candidates for Third-class Certificates, with Notes, original and selected. By H. W. Davies, D.D. Toronto : Adam Miller & Co.

BRIEF CHURCH ITEMS.

DEUMMONDVILLE.-Rev. M. Swann has been holding a series of revival services for the past two months in Stamford. Many have been converted. The good work is still going on.

PALESTINE, MANITOBA .- The special services conducted by Revs. Messrs. Morrison and Lane in Gladstone, on this mission, have just been closed, and they have resulted in the general quickening of the membership and the addition of twenty-five to church fellowship.

CALEDONIA.-The Lord is graciously reviving his work in this place. Bro. Morton writes:-There are a number seeking the pardon of sin The people of God are obtaining a deeper work of grace. Large numbers are attending the means each night, and some have been able to testify to God's power to save. This is the best dedication of our new church.

CLIFTON.-Revival services have been held in the church in this town during the past six or seven weeks with encouraging success. Rev. W. Kettlewell (pastor) has conducted nearly the whole of the services alone. This is the second series of meetings held in this church this year. Everything seems in a prosperous condition, for which our Clifton friends and the zoalous pastor have reason to be thankful.

MANITOWANING.-A very successful entertainment was held here on the evening of Thursday, February 14th, to add to the funds of the church. After tea, the programme of entertainment was proceeded with, which consisted of speeches. recitations and vocal and instrumental music. On the following evening a social was held in the same place. The proceeds of both amounted to the handsome sum of \$47.50.

FERGUS .- The News-Record of last week says: The educational services held in the Methodist Church, on Sunday and Monday last, are considered to have been quite satisfactory. The change his faith, much less to give permission animal kingdom, the class Mammalia, in which were profitable. At the meeting on Monday which were distributed to all the scholars.

HESPELER.-A correspondent from this place sends the following to the Galt Reformer :- The rovival services held in the Methodist church at is puzzled to know what to do. Zion, about two and one-half miles from here, and conducted by the Rev. Mossrs. McAllister and Stewart, ministers of this circuit, have recently been brought to a close. A blessed result has rewarded the efforts and untiring religious zeal of those rev. gentlemen, who, by divine assistance, have been enabled to bring many to see the error of their ways, and to know the truth as it is in Jesus. Twenty-five (mostly heads of families), who never made any profession of religion before, have been added to the her of church members.

PERTE.-The soirce given by the ladies of the church here on Friday evening, 15th inst., was in every respect a most successful one. The weather was fine, and the attendance large-the Town Hall being wellfilled. The Expositor says : -After a most excellent tes, the intellectual part of the entertainment was commenced by the appointing of Mr. Raine as chairman. Valuable addresses were then delivered by the Rev. W. S. Jamieson, B. A., of Carleton Place, Rev. E. A. Stafford, of Ottawa, and Rev. George McRitchie, of Almonte, in the order in which we have named them. Mr. Jamieson gave a well considered and well delivered address. Mr. Stafford's address was eloquent and impressive. Mr. McRitchie gave sound advice to young men as to their requirements for the journey of life. The speeches were all better than the average of tea-meeting addresses. Over one hundred and twelve dollars, we understand was realized by the meeting.

ALDERVILLE .- On Thursday evening, the 7th nst., the annual Sabbath-school festival took place here. The church was beautifully decorated for the occasion, and a large evergreen tree; well laden with presents for the scholars, was placed upon the platform, on which a good num per of scholars were seated. The proceedings opened with prayer ; after which recitations and singing were proceeded with by the juveniles under the direction of Miss Williams. The next thing on the programme was the presentation of a fancy buffalo-robe and one fashionable buggy cover to the Rev. Mr. and Mrs. Brooking, by the Alderville Band of Indians. In consequence of a severo illnoss. Chief John Sunday was unable to attend to the presentation, and Mr. Ke-we-tah-ghe-zhig, and Mr. Mitchel Chubb were deputed to render the necessary form of presentation, together with an address. Next came the presentation of a parse and one large book, together with other fancy articles, to Miss Mary Ann Crow, the organist of the Alderville Indian church, by Mrs. Brooking and Mrs. Zailor. Next on the programme was the divestsermons on Sunday by Mr. Brock of Guelph, ing of the tree of the articles above mentioned,

ties : (1) The Orthodox, which holds to the decisions of the Synod of 1872 in relation to an exact confession of faith, and would exclude all who do not accept the Synod's rulings; (2) the Left, which declares that Protestantism is not pledged to any confession of faith; (3) the Right Centre, which holds with the orthodox party, but would not coerce the party of the Left. All the parties appeal to the French Government, which

PERSONAL.

-David Plewis, Esq., of Brantford, has been as sisting in the Tilsonburg revival services with much acceptance.

-Rev Albert S. Hunt, D. D., of the Methodist Episcopal Church of the United States, has been elected Secretary of the American Bible Society. -Hon. Robert Boak has been appointed President of the Legislative Council of Nova Scotia, in the place of the late Hon. John Creighton. -An admirable lecture entitled "Homeland"

was delivered on the 19th inst., in Bright Church on the Plattsville Circuit, by Rev. John V. Smith of Galt, to a select and approciative andience. -We regret to hear that in consequence of failing health Bro. J. B. Frimble, has been compelled to retire from the active work for the present. We hope his health may shortly be restored.

-Rev. Dr. Sanderson recently delivered an ad mirable lecture to an overflowing audience in the New Brighton Methodist Church, Lynden, on " Methodism : Its Rise and Progress." The lecture was spoken of in complimentary terms by the local press.

-Rev. Clark Braden, ex-President of Abingdon College, Illinois, and author of an able work on Evolution entitled "The Problem of Problems." which was favorably reviewed in these columns a few months ago, delivered a forcible and convincing lecture on " The World's Debt to Christianity " in Shaftesbury Hall last Sunday afternoon.

-General Sir W. O'Grady Haly, Commander-in-Chief of the British forces in North America, died at Halifax, N. S., a week ago last night. He had rendered distinguished service to the Crown. The funeral took place on Friday. An exchange says :--Sir William Haly served in the Eastern campaign of 1854-5, including the battles of Alma (where he had a charger killed under him) and Inkerman. In the latter engagement he received four bayonet wounds while defending himself from the attack of some Russian soldiers. He was saved by a private, who received the Victoria Cross for merit. Si William was also present at the capture of Balaklava, the siege and fall of Sebastopol, and the sortie made on the 26th October, 1855. For his services he was created a K. C. B., was decorated with a medal with four clasps, made an officer of the Legion of Honour, and obtained the third-class order of the Medjidie and the Turkish medal. Sir William Haly also served as Colonel of the 106th Regiment in India. nected with the case and which bore his name. He was appointed to his late command in May, was a trustworthy man. The case was taken. 1873. He was 67 years old at his death.

-The ironworkers in the north of England have rejected the compromise jointly urged by the r own delegates and the masters. The original demand of the masters was for 10 to 17 per cent. reduction, but it is now likely that the matter will be submitted to arbitration.

-The volunteer officers of Manitoba are about to send a petition to the Minister of Militia, repreresenting the hopelessness of expecting aid from the municipalities in so young a Province, and specifying the requirements, in the way of drillsheds, targets, etc., for the maintenance of the efficiency of the force in the Province.

-Capt, Boyton reached Lisbon last month, after a very long voyage on the Tagus. Between Toledo and the capital he shot thirty-one cascades on the navigable part of the river. The current. carried him at times more than thirty miles an hour. He arrived in good health and very little bruised.

-In the London torture case true bills for cruelty and torture were returned against the prisoner Hargraves last Thursday. As the latter was being removed he was mobbed by a furious crowd, and threats of lynching him were freely made. His trial has been postponed until next Assizes. owing to the absence of his partner, Jarvis.

-The Lancashire cotton operatives held a mass meeting at Blackburn on Saturday, when it was decided to present an ultimatum, expressing their willingness to accept a rate of wages equal to that in towns where a reduction has recently been accepted, but declaring that they will resist to the last any other reduction unless accompanied by a proportionate reduction of working hours.

-The proposal of the Government to exempt sertain cities and towns in Ireland from the operation of the Sunday Closing Bill has drawn forth expressions of disapproval from all of the places interested. In the case of Cork and Limerick the feeling in favor of entire closing has been expressed in an unmistakable way.

-Several changes have recently been proposed in the United States tariff, the result of which, as they will affect foreign trade relations, is foreshadowed by a statement of the Swiss representative at Washington, who asserts that should the changes carry, a retaliatory policy would be adopted by the Swiss Government, with the effect of annihilating the trade between the two-Republics.

-The case on the Oka troubles in which the Indians ask for a new trial on the church property dispute, came up in Ste. Scholastique on Saturday, Mr. J. J. Maclaren, Esq., appearing for the Indians, and Wilfred Prevost, Esq., ex-M.P.P., for the Seminary. The Montreal Witness says:-The chief point at dispute was whether the signature to certain papers necessary in the first case in which the "snap" judgment was obtained was a forger or not. Evidence was given to show that Mr. Lebarge until recently Deputy Prothonotary of the district, and who swore he did not sign to certain necessary documents conen delibere by Judge Belanger.

SERMON. BY REV. T. DEWITT TALMAGE. DELIVERED IN THE BROOKLYN TABEBNACLE.

REFORTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

THE GREAT DOCTOR.

They that be whole need not a physician, but they that are sick.-St. Matthew ix. 12.

No Scotchman would have called for Dr. Abernethy unless there had been illness in the house. No New Yorker would have called for Dr. Hosack, no Philadelphian for Dr. Rush, if there had not been physical disease. People go to a doctor when they are ill or their families are ill. "The whole need not a physician but they that are sick." Yet, my friends, that is not the meaning of my text. Sarcasm is a sharp knife, and like every other sharp knife it may be used for good or ill; it may destroy life or it may save Christ wielded this knife of sarcasm very skilfully in the text. He was seated with the publicans, who had a bad name for over-reaching and extortion, and decent people in those times did not want to be seen with these publicans; but Christ was seated with them at ^{the} table. The arrogant Pharisees, who considered themselves far above the common people, looked in through the window and saw Christ with these publicans, and began to jeer at them, and to caricature the whole scene, as much as to say: "If you want fine company why don't you come out among us Pharisees ?" We would give you a more elegant reception, and you would have more educated and refined society; why do you sit down there with those poor, miserable publicans?" And Christ out with the sarcasm of my text, as much as to say : "I know I am scated among these publicans, Bay: "I know I am scatted among these publicans, and they are bad people, and they mightily want my grace and my help; of course they do, and of course you don't; you Pharisecs, you pious people, you high-toned people, you educated people of course you don't The whole need not a physician but they that are sick."

My text presents sin as a disease. It sometimes acts as a dropsy, showing itself in great swellings of pride; sometimes as a consumption, while it gives a flush of health to the cheek, eating away the vitals of the immortal spirit; sometimes as moral paralysis, and the foct cannot walk as they ought, and the hands cannot move as they ought, and the brain cannot think as it ought; sometimes as an ague, now hot, now cold, flashes of excitement followed by yawnings and great prostrations. If you find ten thousand people they will have the disease of sin in ten thousand shapes, but, after all it is the same disease. You are aware of the fact that most of the diseases come from an impurity of the blood, and if the heart throws out the wrong kind of blood, and that blocd settles on the lungs, it produces inflammation or congestion; or on the muscles it produces rheu-matism; or on the skin it produces erysipelas. Wherever that bad blood settles there is disease and the trouble all comes from the heart. And so it is with this disease-of sin; it all starts in the heart, and it circulates through the entire moral nature, and wherever it settles there is suffering and there is death. I propose to-night to spoak of this sin sickness of the soul, and n to offer an infallible cure to all the people. In the first place, I remark in regard to this sin-sickness, it is a delirious sickness. You have known people seized with some dangerous malady who thought themselves perfectly well. You could hardly get them to lie on the pillow. They rose up in the bed and said : "I don't see why you sent for the doctor. I am perfectly well; there is nothing the matter with me." And perhaps in the night, when the nurse had ep, they went out slyly and walked on fallen asle the roof of the house, or along a precipice. They were delirious. Well, that is just the character of this disease with which we have all been afflioted-this disease of sin-it is a delirious sickness. A man feels he is all right. He says, "I have need of nothing," when the fact is that he is poor, and wretched, and miserable, and blind, and naked. That he is delivious I prove from the fact that he walks on the verge of a dangerous precipice, and that he sits down to a banquet where there are swords suspended overhead, and that he drinks out of fountains where the nightshade drops its leaves, and into which the adder spits its venom. I prove that he is delirious from the fact that he stops his ears to the rap-tures of harps scraphic, and he blinds his eyes to a beguty which energy its a list he blinds here yes to a beauty which opens into wider landscape, and sweeter joy, and mightier triumphs, and strong-or hallolujahs, and loftier thrones. By the aw-- ful risks he runs, and by the glorious opportunicould make \$50,000 without any possible risk, and make it so plainly, there could not be any possible doubt about it, and I should refuse to go into the enterprise, you would simply say, "He is crazy." Or if there was a bridge over a dan-gerous chasm, and some of its supports were washed away by a freshet, and a board on each side of the bridge that said "Dangerous-let no one attempt to pass this bridge," and with all that warning and all that peril, I should pass on and attempt to go over that bridge, you would say, "That man is not in his right senses; he is crazy." If I should go out to-night on the track as the express train is coming along, and I should wait until the train came within a hundred yards, and still kept my position mid-track, and until the train came on within ten yards, somebody shouting all the time for me to get off, and I should continue to stand until the last moment, what would you say in regard to me? Why, you would say, " That man has lost his reason." if I can show you that there are dangerous bridges you are trying to cross, or that you are standing amid perils that threaten to destroy you, and that you run the risk day after day, and month after month, and year after year, I must come to the conclusion of my subject that sin is a delirious sickness. Again: I remark in regard to this disease of sin that it is endemical-that is produced by the surroundings. You know how up from a marsh or pond the malaria will ascend, and going along that place at night yon breathe the air, you get The fever, you come down on the sick-bed. And I have to tell you that our surroundings in this world somehow give us this disease of sin. We breathe it in the air. We take it with our food. We get it from all the circumstances among which we mingle. The fact is the earth is only a great quagmire of iniquity, and no pond ever sent up such a deathful malaria as this whole earth, in a spiritual sense, now sends up until all the nations sweat, and fester, and groan with this awful mal-I go farther, and remark in regard to this sinsickness with which we are all afflicted, that it is catching. You know how very contagious the encient plague was. In 263, in the city of Rome, 5,000 people died daily under the plague. Under King James 30,000 perished in the plague; un-der Edward I. 35,000 people perished in the plague, and it went on from neighborhood to all the world was aglast; but that was not a contagious disease as compared with sin, the disease with which our soul is afflicted. In the course of your life you have caught it from ten thousan 1, and you will give it to ten thousand. It is so contagious a disease, that if the whole race were purified and healed save just one man in all the earth, he would give it to the neighborhood, and the neighborhood to the next neighborhood, until the continent and the two hemispheres would feel it. I will go further and say get into heaven, all the nations of the redcemed cries among the thrones and among the palacesyes, one great and universal ery, "A plague!" a plague!" Yes, it is a contagious sickness. I go a step farther, and say that it is a disease beyond all human medicament. Plato wrote a prescription, and the world took it; the prescription Zeno wrote a prescription; the world took it ; the prescription failed. Socrates wrote a prescription ; the world took it ; the prescription failed. For six thousand years there has began to go away. The crisis hal passed. And never been anything but failure on the part of in all the bouseholds of my congregation I supmen who have tried by their own power to cure pose there has been some such crisis. this disease. No catholicon; no anodyne, no balm. no help. Away, then, with all human quackery then, in a spiritual sense, with all earthly Away. materia medica. It will affect nothing at all in this matter of the soul's sickness. But to-night lieve as I stand here before you and before God,

nced not a physician." If there are people here who feel, themselves all right, if they are pleased with themselves, if in looking back upon their life they cannot see any great mistakes, and making an inspection of their entire nature they are perfectly satisfied, then I will do noth-ing with them save to cut them with the sarcasm of Christ in the text : " The whole need not a physician." But if there are people here —and I believe this comprises the whole audience -if there are people here who feel they are not all right,--if there are men and women here who want to be made better,-dissatisfied with their past life and want to begin again,-if there are thousands of people here who are willing to admit that they are sick with sin, then I am ready to come out and commend the best doctor the world has ever seen. "The whole need not a physician, but they that are sick."

willing to cure the whole race. "The whole

My first remark in regard to this physician is that he has treated millions of cases that were as sick as you are. He cured the demoniac, the paralytic, the leper. He took the most chronic and complicated diseases, and they could not stand before his flat. To one he said, " Be thou clean;" to another he said, "Take up thy bed and walk;" to another he said, "Damsel, arise;" and all these were not only cured as to the body, but cured as to the soul. A pastor went into a house where there was a young Christian dying in great triumph. He entered the room to congratulate her as she was about to enter heaven, and as he went into the room and began to talk cheerfully about the joys that were immediately before her, the sister left the room. A few weeks after the pastor was called to the same house, and this sister who had left the room was about to take her departure into the eternal world, but she was not ready. She ssid to the pastor. "You don't remember me, do you?" "Oh, yes," ho replied, "I remember do you ?" "Do you remember when " She said: you.' you were talking to my sister about heaven. I left the room?" "Yes,"he said. "I remem-ber that." She said, "Do you know why I left?" "No," he said, "I don't." "Well," she said, "I didn't want to hear anything about my soul, or about heaven, and now I am dying. Oh, sir, it is a dreadful thing to die." Now, what was the difference between these two sisters? The one was cured of the disease of sin; the

other was not. I go farther and remark in relation to this divine physician, that he is an almighty doctor. At midnight a sudden disease comes upon your little child. You hasten for a physician, or you call for a telegraph boy to get the doctor there as soon as you can, and hour after hour there is a contest between science and the King of Terrors. And yet you stand there and you watch and you see the disease is conquering fortress of strength after fortress of strength, until after a while you stand over the lifeless form and have to confess that there is a limit keyond which human medicament cannot go. But I hail to-night an almighty doctor. He never lost a patient. Wby, a leper came out with a ban-dage over his mouth and utterly loathsome, so they showed him out from all society, and when he came out the people sll ran, and Christ ran, but Christ ran in a different direction from the people. They all ran away from the poor man. Christ ran all ran away from the poor man. Christ ran towards him. And then a second leper came out with a bandage over his mouth, and a third. and a fourth, and so on until there were ten lepers, and I see Christ standing among them. It is a dangerous experiment, you say. Why, if you caught the breath of one such man as that, it would be certain death. There Christ stood among the ten lopers, and he cured the first, and the second, and the tenth. Going along by a graveyard one day, two maniacs came out. fre in the eye, foam on the lip, cuting them-selves with knives until the blood spurted from the face to the limbs; and Christ spake and the devils were exorcised, and the men were clothed and in their right mind. When Christ went through the streets, he could hardly find a place to put his foot down for the cots and the nattrasses that were laid in his way. I see him going through the streets of Jerusalem, and he has to pick his way, stepping over the cots of the suffering and the distressed. He touches a blind eye, and into it pours the beauty of mountain and lawn and lake and sea. He touches a deaf ear, and into it pours the sound of the bird's song, and the waterfall's dash, and the insect's hum, and the boy's hall.o. He touches the palsied and limp arm that hangs down useless by the man's side, and no sooner does Christ touch it than the blood begins to circulate, and the muscles to work, and the arms to thrill, until that arm which hung just before powerless at the man's side is stretched out in ties he refuses, I come to the conclusion he is in a strong and healthy congratulation. Oh! he is dolirium. If you could come to me and I were a mighty doctor. He cured not only bodies, a business man, and you could show me how I but he cured souls. When I see at Christ's touch Fraud dropping its dishonest gains, and Burglary throwing away its false keys, and Arson extinguishing its torch, and Murder sheathing its dagger, and Pollution washing itself clean, and the wretchedness and the misery and the abandonment of the world turn-ing into brightness and purity and joy, I say, Hail! Hail! this is an almighty doctor! I have again to remark that this physician spoken of in my toxt is a sympathetic doctor. There are some men in the medical profession who have not learnt the first art of gentleness. They have a way of slamming the door when they come in cr go out, and they tramp across see the headlight of the locomotive, and I should the floor until all your nerves quiver ; and I do not care how many medicines they bring in, they make you worse. They do not know how to doctor you. They have a rough way of taking off a bandage, and a hard way of pressing a sore. They like to cut; it puts them in a perfect glee when they can cut. But your family physician comes in, and he is so cheerful and hopeful. The dawn of his face in the room cools the fever and quiets the nerves, and he talks with you a few moments, and you really think, after all, you do not need any medicine. He is so kind. His looks and his manner are worth more than the medicines. But I greet the Loru Jesus Christ to-night, as a sympathetic physician. Sometimes indeed he has to cut : he nust cut; but he never likes to cut. He does not afflict willingly the children of men. He has ocen afflicted in all our afflictions, and oh ! how it soothes us, how it comforts us, how it solaces us, how it strikes us through and through with an infinite contentment as he breathes on us these words: "Come unto me, all ye who are weary and heavy laden, and I will give you rest." He has been wounded himself. Ho had pains in the head, pains in the hand, pains in the heart, pains in the feet. He knows all about it. Bone of our bone. Flesh of our flesh. Sorrow of our sorrow. Heart of our heart. Groan of our groan. He wept. He bled. He agonized. He died: He cannot help being sympathetic. Oh I you sin-sick soul, unbandage he awful wound and let him look at it. Do not shrink back when he tries to touch you. He will not hart you. Tell. him all your spiritual symptoms. Trust this sympathetic, this ex-perienced, this omnipotent doctor. -But you know that there are chronic diseases and when they have gone on for a long time, for neighborhood, and from nation to nation, until five, ten, fifteen, twenty years, you say. "Oh ! there is no use." The physician comes in and says: "Oh, I can't help you; it is chronic." And so it is with sin; with many people it is chronic; we have had it a great while; it has been going on with us through the months and years of our past life. Oh I how long we have had it. There are people here who have had it forty years, fifty years, sixty years, seventy years. It is chronic. I have to tell you also that there is such a thing as a crisis in a disease. You all know that. Some doctors will tell you it is on the that if a soul uncured of the leprosy of sin should get into heaven, all the nations of the redcemed would catch the contagion, and there would be time it is in the household when the crisis has come in the sick room. All how I remember walking up and down the floor all one Sabhath day, for the crisis had come. I stood at the top of the stairs and watched. I feared some one would come up and make a disturbance. If that child could sleep one hour longer, we thought he would get well. And how anxious I was to keep everything quiet. The crisis had come. After a while the perspiration came out, and the fever Well, now, in your spiritual disease there is a crisis. It may be the seventh day, or the fourteenth day, or the twenty-first day in the history of your

immortal crisis. You know that there is such a thing as heroic treatment. The physician has given milder medicines ; they have not effected anything. "Now the case is in such a shape," he says, "that the patient can't get well anyhow without medicine, and perhaps if I give it it may be fatal; but there is a possibility that it may be a cure, and so I must risk it." That prescription is given. It kills or it cures. That is what is called in all departments of medicine "heroic treatment." And I have to tell you that the Gospel is heroic treatment. It is the saver of life unto life, or death unto death. kills or it cures. It is an omnipotent Gospel. It will raise for you a throne, or dig for you a dungeon. It will mould for you a crown, or it will forge for you a chain. It will set your feet on the path where angels walk and the redeemed of God move in procession, or it will set you down on a barren beach to which there comes the surf-beating of a sea whose moaning is the cry of the self-destroyed, Omnipotent Gospel ! praise God to-night that so many have taken this medicine and invited in the divine physician. and they are getting well just as fast as possible. Sometimes, indeed, they have a return of the old complaint, but they are getting better, and better, and just as sure as you sit there and I stand here, God is going to take them to a place where their perfect recovery shall be proclaimed. It is not a great way off; either, to some of us. You know the place of which I speak. Oh, how many have entered upon it and got well of all their diseases And there are those herespiritually diseased who will get cured in that blessed country. Across the harsh discords of this world there comes floating down the voice of a great rapture, dropping from golden harps and swept off from fiery se and rumbling down under eternal arches, and rolling through aisles of amethyst, and between mountains of frankincense, and through gates of pearl, and between walls of jasper and chrysoprassus, while there mingles together the warble of seraphs and the trill of minstrels, and the fire song of the martyrs, and the chanting of tem-ples, and the shout of great armies, and the chorus of ransomed empires, and the eternal and triumphal march of myriads come to glory. Oh! my friends, I see some of those who are on crutches coming up to that bright gate, and they move in and instantly their step is elastic. I see others coming up to that gate borne on cou-ches of pain, and the Lord lifts thom out of the field ambulance, and instantly all their wounds are healed. I see them coming up to that gate in total physical blindness, and they are feeling their way up towards it; but no sooner do they touch the gate than it opens, and there flashes upon them immortal vision. And who are these bright and beautiful ones-who are they? Oh ! they are the sick children that the Lord lifted out of the mother's arms, or out of the cradle, and there they are now-they have got over all their sickness, and there they stand in heaven, drinking at the fountain of eternal health, and they say to one another, "What shall we bring as a gift to the Physician?" And one shall bring a palm, and another will bring a leaf of amaranth, and another will bring a gem from the depths of the river of life, and another will bring a crystal glass, a glass flashing bright with the waters from the eternal rock-water bright as its own glorified spirit; while there will be others there who will fand in astonishment, and they will bring neither leaf, nor palm, nor gem, nor crystal, but stand in transfized silence, looking upon the inscription writ the infolds of light all over the architectural glory at the entrance : "The inhabitant shall never say, 'I am sick,' and God shall wipe away all tears from their eyes." I invite you all to that place. There is no monopoly. If any man wants to be saved, or any woman wants to be saved, you may be saved. I know what I am talking about. I know something of what this religion is. I have felt its comfort in my heart, its peace that pass eth all understanding, and I have a right to com mend to you what has been so much of a comfort to me. I commend it to all the people. Young man, you want Christ. I wanted him when I was just your age. Men and women in mid-life, you want Christ. You wanted Him yesterday. You want Him to-night. You will need Him to-morrow. Old men and old women, you want Christ. The day has almost passed with you. Get Him to-night. It will be a very great mistake, I tell you, if being persoaded as you all are, that you have this disease of sin on you, and the Lord Jesus Christ knocks at your door, offering to doctor you free of charge, if any of you refuse to let Him como in. Have you over seen a person allow this disease of sin to go on until it was too late? They called for the doctor. The doctor did not come. I bent over the couch of one who had come to her last moment, living in the sunlight of Gospel invitation, but rejecting all, and I said to

I shall introduce to you a doctor who is able and to whom I must answer for this night's service, vince. In short, from the Atlantic to the Pacific that this is the crisis of the spiritual disease of a the Divine Hand has bestowed upon Canadians great multitude here. Which way will the matthe richest gifts ever granted any nation. It is for ter turn ? God only knows. It is a crisis—an immortal crisis. You know that there is such a our command, to build up a Dominion of which our children, down to the latest generation, shall be proud. Mr. Lucas is constantly travelling and lecturing,

and all Canadians who can should hear his lecture on the resources of British Columbia, as also his lecture on the Indian tribes of that region .- Ottawa Citizen.

Correspondence.

" WHAT BECOMES OF OUR NEW MEM-BERS ?

MR. EDITOR,-In the last issue of the GUAR-DIAN, a correspondent very properly asks the im-portant question "What becomes of our new members ?" He alludes to two instances of large ingatherings reported about a year ago, one, the conversion of some six hundred souls in a fron-tier town, and the other the conversion of nearly five hundred in one of our back villages, I pre some the writer refers to the revival at Belleville and the glorious outpouring of God's spirit, which occurred on the Norwood Circuit, under the Rev Richard Clarke. Let the frontier town, now an ambitious city, where the increase reported at Conference did not at all correspond with the number reported in the papers, answer for itself. I seize this golden opportunity of answering on be-half of this backwoods village. Of the hundreds who gave their hearts to the Lord here last winter, with very few exceptions all are in our Church communion to-day. The work here was pre-cminently the work of God. Veterars who had seen glorious manifestations of God's power to save souls, in other places, declared they never witnessed anything equal to it, either in this or the Old Country. It was no excitement worked up by minister and people, but the result of three years of honest faithful presentation of God's truth and in answer to the earnest, mighty, im-portunate supplications of God's people. There was an entire absence of that undue urging, and that pow to pew solicitation, which characterize so many revival meetings. The people were ear-nestly, lovingly entreated to reason together with God on the matter of saving their scals, and they voluntarily responded to the invitation. One memorable Sabbath evening no less than seventy persons, following the example of one of our noblest young men, stepped out from their pewsand surrounded the altar, before the pastor had concluded reading the first hymn, and before one word of invitation had been uttered. No wonder that there are so few backsliders, after a work as that. And the best of all is. Mr. Editor. that the revival is still going on. Many since then have been constrained to give their hearts to the Lord. Only last Sabbath the head of a large family in the village, in one of our classes, dedicated himself to the Lord, and acknowledged, what many of us suspected, that he had been led to this step by the consistent Christian conduct of his two little boys who last winter joined the Church, and in spite of many strong temptations are faithful still. Our congregations are large and attentive, our prayer-meetings are well at tended, our class-meetings are full, and are sea sons of great spiritual profit, and the great bulk of the members are growing in grace. At the South Dummer appointment on this circuit, a most gracious revival of God's work has been for several weeks going on. Many souls have been converted, and very much good is being done. Not unto us, not unto us, Oh Lord," &c. &c. S. P. FORD, M. D.

THE OKA INDIANS-REMARKABLE EX. EMPLIFICATIONS OF CHRISTIANITY IN FACTS AND TESTIMONIES.

Mr. EDITOR,-TO see certain propositions made by the Government and the Seminary to the Indians of Oka, and to report their nature to those committees of friends who have taken such an active part in their defence for some time past, I went to Oka on Monday last. The proposition by the Government is unobjectionable -nay, I should say, very good, so far as it goes, and there is little doubt but that what may be considered lacking in it would be very readily made up when the points of deficiency were plainly set out. But as the proposition of the Seminary is so far below what should come from that quarter, there is strong reason for supposing that the whole plan-even as former ones, will fall to the ground. The cupidity, greed, and heartlessness of the "gentlemen of the Seminary," are always sure to come to the sur-face when pelf or property are " to the fore," so that there is little satisfaction to be hoped for ving any dealings with them. Suff it to say, however, that light on the relative positions and claims of the Indians and the Seminary is shining with greater clearness and fulness than heretofore; therefore, greater confidence is felt, and that in increasing numbers of persons, in pressing the cause of the Indians before the courts of law, which should long ago have been called upon to decide this question. But as "all things work together for good to those who love God," so are things and events working for the good of these God-loving Indians of the Lake of Two Mountains, for among other things, the research which the long-tried friend of these Indians, Dr. Beers, is giving to the titles and collateral testimonies, which point unmistakably to the validity of the Indians' claims, and which he is publishing in The Spectator, promise a revolution in judgment and action on the part of the thinking public, which must tell most surely to the advantage of the Indians in their coming cases. Such facts as these show that it would be unwise-exceedingly so-to advise the Indians to accept a settlement in which the advantage would be all on the side of the Seminary, and for which object the Indians should be compelled to go from the homes and graves of their people to an unknown and untried region far away in the West. But facts were learnt by me in my recent visit which should be given to the public; and that to be widely known. On the Monday evening, the first of a series of special religious services was commenced in the school-house. Some time before the time of meeting a number had gathered in the school-house, and were engaged in singing hymns. Soon the house filled up to its utmost capacity, and a prayer and fellowship meeting was kept up, and with growing interest, until about nine o'clock. A spirit, not of awakening, only, but of converting power, is on this people, and old and young are bending under it. Such singing, such praying, and such speaking are seldom met with in any revival meetings anywhere. Old and young, male and female, spoke, sang and prayed with readiness and unction, so that not a moment was lost-and, indeed, seldom or ever in their meetings,-up to the last and closing moment. The meeting might have been held on until the midnight, had it been deemed advisable; and I am persuaded the interest would have been maintained to the last moment. Mr. Parent purposes (and wisely) to hold meetings in different localities from night to night, so that the greater number of persons may e accommodated. Another fact I will here mention, as remark able as any yet known of this people. It is of the fourteen that were incarcerated in the St. Scholastique Gaol, for the assumed offence of setting fire to the Seminary's church-eight were converted, and the remaining six were not. Yes, they went to gaol, these six unconverted, but they came 'out of it converted to God, and happy in his love. Some of these recently-converted ones spoke and prayed in the meeting on Monday night, and although I could not understand what they said, I could fully read and understand their spirit and the unction with which they spoke; so that I did not for a moment doubt the genuineness of the work of grace they professed to have experienced. Nor was the testimony of the reality of their conversion obvious to us only, but to those who, until recently, were among their bitterest encmies. Even the Judge of the place, whose con-duct towards the Indians of Oka we have had so much reason to complain, volunteered a testimony in their favor singularly striking and ef-fective. He said :---" They never have had such prisoners in their gaol before." Then it was observed, "These are good men, are they not?" 'Yes," he said, " they are good men !" " But do you think these men burnt the church, as they are charged?" "No," he replied, with emphasis, "they did not burn the church!"

Another fact. The witnesses brought by the Seminary to St. Scholastique went on the Sunday evening to the house where our Indians were staying, with the design of getting them to sing songs for them, and play cards with them. But no; our Indians would take no part in such amusements. They could sing hymns and pray; but they would not sing songs nor play cards, especially upon the Sabbath day. A deep impression was made in the gaol on the Sabbath evening; for while the French and Roman Catholic portion of the jury were carousing with drink, singing and card-playing, all were arrested by a different kind of singing—the sound of which proceeded from the gaol. It was from

the prisoners, who were engaged in their evening service of praise and prayer. The effect upon one of the English jurors was such that he wept as he thought of such good men made to suffer as they were, and especially as he contrasted their spirit and conduct with that of the people who persecuted and wronged them.

`The testimony of the religion of these Indians is spreading far and wide, and is of the most telling character for Christ and his truth; insomuch so, that I could not but remark to the Government agent at Oka (who, by the way, is a most kind and obliging man, and quite open to the evidence of facts), that a weighty responsibility rested apon those who took a part in moving these Indians from a country where, not-withstanding their sufferings and persecutions, they were nevertheless, doing so much by their spirit and character to enlighten as to the true nature of the truth and righteousness of the gospel. This responsibility, I further observed, I so fully realized, that unless I saw the cloud moving unmistakably before me and them, I would not dare to counsel or to take part in their removal from Oka. J. BORLAND.

CONSCIENCE.

What is conscience? Is it the result of the forces of the mental faculties? Is it a distinct faculty of the soul? Is it the exercise of reason, or the moral sense, on the subject of religion and morality, according to our light and favoring circumstances by which we are able to arrive at certain conclusions in reference to our conduct, and are thus capable of certain affections in reference to the moral equality of our actions?

Some say that conscience is the secret judgment of the soul, under diving influence and guidance, which approves things that appear to be right, and which we believe to be good, and disapproves and condemns actions that wo believe to be sinful and contrary to correct principle.

Conscience must carefully and impartially compare human conduct with some acknow ledged and generally admitted and respected rule, and then draw its own conclusions, pronounce its own judgment upon what is good or bad, and thus condemn, or approve. The only correct rule is the Word of God.

Conscience reproves when we depart from the admitted standard of human conduct, and acquits of all intentional sin, when we act in accordance with the rule laid down. Hence some men have a good conscience, when they sincerely walk in accordance with the light of nature-the light of reason-and the light of divine truth, especially when influenced by the Spirit of God.

The mind is thus greatly relieved from all intentional censure and blame, when we are exposed to the slanderous attacks of wicked or mistaken men, and the unfeeling and unmerited reflections of false friends, and affords much support and consolation when we are placed in do what we would, but if we have done what we could under the circumstances, we are relieved from the internal charge of intentional wrong-doing. Happy is the man who can say I have lived in all good conscience before God until this day. But a pure conscience is only optained through the blood of Christ. This pure conscience is the very opposite of an evil conscience. And an evil conscience is condemned by its own reproaches and self-condemned wounds, and aggravated with regrets.

If we have sincerely obeyed the voice of conscience, and have carefully and successfully resisted temptations to violate the sacred rule of human conduct, and have warded off every impulse at variance with conscience, then we will be conscious of our innocence, and possess and enjoy a good conscience. But if we have disobeyed the commands of conscience, and have violated the rule laid down for the direction of human conduct, our conscience will become polluted and defiled, and by continuing in such course of conduct, we become hardened in sin, and adepts in iniquity. Conscience has supreme authority among the faculties of the human mind. This supremeav i long shelves divided in the middle make four a course of conduct. we become hardened in sin. and adepts in iniquity.

ulties of the human

speak, and to reprove, and to condemn; and if ve feel that we have erred, and have injured any one-in his person, character, property or family,-we should make restitution at once, for there is no pardon without restitution and sincere repentance. Let conscience speak! Let memory speak! Let reason and the Word of God speak! There is a conscience! There is a good rule of human conduct; and there is a God, and a just and jealous God. CLERICUS.

A TRIP TO PARRY SOUND.

III.-THE CAMP.

A waggon-and-pair was in waiting to convey the excursionists to the Camp, returning to the wharf again and again for a fresh load till all were picked off, and dropped down at the common destination. . The road which lay between, described a semi-circle of half a mile. On one side, at the start, was a long row of piled lumber, and on the otheralong row of houses. In a few min-utes we left the town behind, and followed the windings of the unmacadamized road, which brought us through a bush, and, issuing from it, terminated in the chosen ground where all would camp for several days. As we drove through the leasant shade an Indian was busily enployed in clearing out a spring for the public use which had got choked.

Some who were light of foot despised the gratuitous isunt, and hastened to the rendezvous over high and rocky ground terminating in a agged precipice which overlooked the Camp. It is no easy task to picture with a pen this theatre of strangely commingled life, made weird by the odd and incongruous jumble of all that go in to make it up, and on which play all the lighter and the most profound emotions of the human soul in joyous laughter, social converse, song and prayer, The facile pen of the great novelist, who has but The facile pen of the great novelist, who has but recently gone to his account, would find in this a subject more than commensurate with its skill, Mine can but daub where that would cause to glow:

Standing where the road merges into the Camp one can see everything. The form of the ground is neither of the circle nor the square, but rather a struggle between the two. It is more a circle than a square, however, having a diameter say of sixty yards. It gently slopes down the whole way to the other extreme. Long seats occupy about half the space, while a carpet of the whi-test shavings of the finest planing, like those which housekeepers on the eastern side of the Atlantic adorn their fireplaces with in summer months, is spread unsparingly beneath. What with a retreating and gradually ascending gallery of seats, a commanding platform, and circumscribing natural wall, one can see at a glance that here is a splendid auditory. Tents are all around. On the right and near at hand the Chuirman of the Collingwood District, under whose ecclesias. tical chieftaincy we all instinctively ranged ourselves, pitched his tent; or, to speak more correctly, took possession of a tent that had been pitched the summer before, as a shop for the sale of such things as are most needed on a camp ground. It differs from all the rest only in size, being much bigger than any. The material is rough boards. There is an open doorway to front and rear; and a cutting of two feet square in each side answering for windows. A screen divides the habitation into two apartments which serve as a parlor and dormitory. Two unplaned boards balanced on two pairs of rustic cross-legs make a table, and a callous-faced form as long as the table constitute the bulk of the furniture; and he that would not be merry under such a roof in such a place at such a time deserves no lot in this life. Indian tents stand in a line with this. They are the merest shelters, better fitted for keeping off the sun than keeping out a shower, should one tall. Four stakes are driven into the ground, to which are nailed a few rude boards, while the roof is "shingled" carelessly with the bark of trees. The floor within is car-peted with the tonder branches of the cedar, which make a wholesome bed and emit a pleasant fragrance. Indian tents and tents of white-folkalternate. At the farthest end is the Preachers': Tent and Stand, commanding the whole Camp. The Stand is a rough and readily constructed canopied platform, on which one sees reposing the good old Book which holds our creed, and that smaller book of inspiration which never seems at rest or in its place except when lying near the greater. Behind this rostrum and right up against it is the Preachers' Tent or Prophet's Chamber, wanting the table, stool, and candlestick. It is innocent of the ordinary convenien-ces of the rudest shanty. But then what excursionist would care to go camping if he could not have the sweet delight of "roughing it?" This nuique booth is an asylum for an indefinite com-

her, "Flora, is it all well with you for eternity ?" She could not speak. I was not certain whether she understood what I said, and I said again, "Flors, is it all well with you for eternity?" and she shook hor head. So she died. She had the disease of sin, and she refused to have the disease medicated.

BRITISH COLUMBIA.

REV. D. V. LUCAS ON THE PACIFIC PROVINCE.

Rev. D. V. Lucas, M.A., delivered this mornng (15th) in the Railway Committee Room of the House of Commons, a very interesting lecture on the resources of British Columbia. Mr. Trow, chairman of the immigration committee, presided. The locturer, on being introduced, proceeded to point out the advantages which our Pacific Province presents to the settler and capitalist. In addition to the almost unlimited resources of wealth in the mines, the forest and the waters. the lecturer showed that as a grazing and stockraising country, British Columbia is vastly su-perior to California, being freer from those long continued droughts which characterize the latter country, as also many of the U. S. Western Terri-torics. The amount of gold taken from the B. C. mines since 1862 is \$40,000,000, and of late silver and gold mining has taken a new start, rich quartz of vory considerable extent having been discovered. The yield in 1875 was very nearly two millions and one-half. In 1876, a little over one million and seven hundred and fifty thousand. The coal of B. C. has been proved by actual experiment, frequently applied, to be vastly superior to any coal so far discovered in any of the Pacific States or Territories. The yield of coal has greatly in-

creased during the past three or four years. In 1874 the yield was 81,000 tons; in 1875, 113, 000 tons; and in 1876, 140,000 tons. The Douglas pit at Nanaimo, which has been the most productive, was explored throughout by the 'Rev. Dr. Lachlin Taylor and the lecturer a few years ago. The timber resources may be said to be inexhaustible. The pine cannot be surpassed for excellence of quality. Well adapted for ship building, for maste and spars, from its size, straightness and When the lecturer was in Quebec a tenacity. few months ago, he was invited to dine on beard a large English merchantman, which had for its immense mainmast a British Columbia pine, which could defy any tempest. The ship might come to grief in other ways, but with such a spar she could not be dismasted. The exports of timber and lumber for the last six months of 1876 amounted to \$165,000. The waters everywhere abound with fish, some of which are inferior, but most of which are superior, to the fish along the Atlantic Provinces. The principal fish are trout, white nish, carp, sturgeon, salmon, cod, halibut, colahan and whale. The sturgeon on the Pacific attains to an enormous size, a single fish weighing sometimes 500, and in some instances 700 There were taken during the past year, 3,234,576 salmon, and the total yield of the fisheries, including fur seals, amounts to \$380,000. The oolahan, which is about the size of our herring, contains a large amount of nutritive oil, which bids fair to supersede the famous cod liver oil as an article of commerce, especially since it has been proved to be not only as nutritive, but much more palatable. The fur bearing animals are the bear (brown, black and grizzly), beaver, fox (silver, cross and red), fishers, martens, mink, lynx, otter, panthers, racoon and wolf (of all kinds). The total exports of furs for 1969 amounted to \$264,000.

Mr. Lucas closed his lecture by showing the very great importance of British Columbia in its geographical relationship to the other provinces of the Dominion, being our open door to the great Pacific Ocean, across which (he predicts) an im-mense trade will be carried on between Britain, Canada and the 450 millions of Asiatics in China and Japan. There can be no finer harbors anywhere than are found in our most western Pro-

This supr of conscience is absolutely necessary to the bappiness of man and the safety and welfare of human society. It is conscience that enables us to do what is right, and to avoid what is wrong. And it becomes a fruitful source of pleasure when we have done what is right, and of severe pain when we have done wrong.

Conscience is improved by reflecting on the moral character of our actions, when they are in accordance with the admitted rule, and in accordance with the actions of good men; and on the other hand, greatly injured by frequently meditating upon vicious character and bad actions; and by associating with those men who are reckless of the claims of conscience. Hence our reading should be select and pure, and our society moral and spiritual. The impulsive power of conscience is improved by honoring its demands upon us in regard to our conduct; injured by repeated violations of its re-quirements. Hence it becomes important to nquire how we should conduct ourselves be fore God and before our fellow men, in order that our conscience may become a source of pleasure and not a source of pain and regret. Fiety to-wards God must be maintained. All motives, thoughts and desires are known to him; and he judges, not according to the appearance, but he judges righteous judgment. We must love God supremely and serve him acceptably, with reverence and godly fear. And if we neglect the duties of religious homage and worship, whatever may be the nature of our moral character, conscience will speak and must reprove and condemn, and become a source of pain to us.

But let us view the subject in connection with the duties of life : these duties are plain and ob-viously recorded for our guidance. And in regard to our conduct towards our fellow men, we should do to others as we would that men should do unto us. We should injure no man in his property or in his person, or in his character, but do good unto all men, especially unto those who are of the household of faich. And before we have made up our minds upon a certain action, or a certain course of action, we should cultivate the habit of deciding in our own mind upon the moral character of the action and its possible consequences. We should ask the question: Is it right? Will it do good or harm? Will it pro-mote the glory of God and the good of our fellow We should ask the question: Is men? And if the action be a mixed one, or doubtful (some good and some evil in it), the benefit of the doubt should be given in favor of the claims of conscience, the glory of God, and the good of man.

Conscience may become imperfect through the abuse of it, and there will sometimes be a doubt in our minds in reference to our duty then we should go to the fountain of light and truth, and remove doubt from the mind. It is dangerous to disobey the commands of con-science and to violate its just and reasonable requirements, for thereby we attain strength and power to resist the claims of the monitor within; and these claims are urged with much less force and power with every repeated vio-lation of them. The very appearance of evil should be avoided, lest we become familiar with sin, and thus look upon it with allowance, and then be incapable of resisting its influence.

We should guard against secret sins and an assumed character, and be careful that there be a correct correspondence between our profession and our assumed character. We should frequently reflect upon our past actions, and weigh the motives by which we are influenced, and then view the principle embodied in our action. Have we performed a good action? Would we have acted thus in view of death and the final judg. ment? Are we prepared to meet our actions and partially, and if conscience convict, allow it to and the other half is made up of English, Irish

spaces ; and each space accommodates two persons, and so, the law of numbers says, that twice two are four, and twice four are eight, which is the total number who are to refresh themselves for to-morrow's services by lying on the shelves to-night. One could not holp recalling, while

scrutinizing this arrangement, Mr. Wesley's re-ply to the good lady who, in the morning, expressed her concern that he should have slept com-fortably, "Madam, your bed reminded me of a good Englishman." "A good Englishman!" How is that, Mr. Wesley?" "Why, it never flinched." And since a whole company of us have proved bese shelves salubrious quarters we shall think in better terms hereafter of beds that do not flinch," To add to our comfort the careful builders left quarter-inch openings all around between the boards, so that the wakeful eye at dead of night might view the landscape o'er, and in a Canadian midsummer night be thankful for an abundance of fresh air.

One brother brought a whole camping equipment from his distant circuit, a single exception to the general rule. As if by magic, out of a comparatively small box, ran up a tall pole, that had een quickly driven into the ground, fold after fold of thick white canvas, while below it spread itself out into an ample crinoline within which a whole family might dwell in safety. From the same mysterious chest leaped into view kitchen apparatuses both great and small, from a veritable stove and chimney to the timest pan. Sets of suspension beds made of twine also formed a part of the parapharnalia of this singular and charming cottage in the woods. The last thing to be noticed in the shape of a house is the Prayer Tent. Its name expresses its use. Within is a platform and desk and two rows of scats. There s no window or door, but instead one end is left entirely open. It stands here on my left and since I set out with a notice of the Chairman's tent on my right I have performed the circuit of the Camp. Behind me, and sweeping around to the right, is a dense forest with impenetrable naderwood. Between it and the tents on this hand slopes away down to the water bare rock, on which are lying a half score or so of bark ca-noes, and nestling among the trees and bush I see others. Some of thom are brand new as if made in honor of the Camp. The cance is the Indian's joy-his life upon the water and his shelter upon land Trees hem in the far end of the ground and intercept a broad view of the bay. But as a compensation the eye can run down a lovely pathway through the thicket which ter-nunates at the water's edge. And this opening reveals a long strip of blue and a distant island erowned in green. Down the picturesque path-way skip nimble feet of careless children, and at the extremity others are playing with the water, while bigger people who but very recently were childron only are sportively bearing pitchers to draw from the infinite supply a little for tent use. On the left towers and frowns an overhanging rock, higher than the tops of the trees. This stupendous and rugged wall shelters one whole side of the Camp Ground. Here and there within the circle are tall trees which cast their grateful shadows everywhere. Five stands, six feet high, now empty, will at night support piles of ourning wood which will serve, as well as scores. of lamps, to illuminate the entire encampment.

This is now the elect temple of God. A magnificent one it is, not made with hands. Here the Most High will dwell with his people while they tabernacle in the woods. He will fill the place with the glory of his presence, and the voice of the multitude will fill the place with the sound of his praise. The company of worship-pers by their marked diversities captivates one's attention. This being the first day it is devoted to the task of setting the house in order. Here are people scattered all about. Let us scan them. About one-half are Indians of the Ojebway tribe.

MARCH 27, 1878.)

and Scotch. Of the latter nothing need be said beyond this that they have brought with them to this far-distant land all their distinctive national peculiarities and prejudices, though now some-what toned down by the harmonizing feeling that they represent the three great component elements of a young, vigorous and highly am-bilious nation. They have come hither for bodily recreation, mental refreshment, and the de-lights of the services of the sanctuary made of earth and sky and rock and leafy shade where Ojebway and white blend their voices in the praises of their common father and God. These Indians and squaws and papooses are, forgive me, a queer looking lot. All are dressed in English costume. The mon are thin and undersize, with long, lank, raven hair, and none upon the face, which is clothed with a skin of the color of a cheap candle dip, relieved and alorned by eyes of the deepest darkness, like precious bits of blackest ebony polished till they shone. The squaws are cumbrously fat, and have done nothing all day long but squat and chatter among themselves and play with the paposes. They are very shy of all men but their own husbands. Among these children of the forest nature has reversed her order, in this respect that the men are much better looking than the women. The papooses are to be pilled. As I fixed my eyes upon one of these Canadian wonders I instantly thought of John Chinaman's crippled foot. The tender innocent is wound and wound and tightened up in bandages till the bundle looks as stiff and as round as a rolling-pin, with naught but the wee fat face above the bandage. Passing strange, the little swaddler never murmurs. Here is a large had so often read in the old land in days gone by. But I looked in vain for the noble specimen of manhood which the books of early days taught me slept. to expect to find. It is not among these. In physique they are much inferior to the whites by whom they are surrounded, and their general expression proclaims the inactivity of the mind through many generations, save in that one di-rection which has called into the liveliest use the ear and oye. Down the long lane which leads from the Camp to the town I see a cluster of Indian boys playing at hop-step-and-jump. 0, touch of nature! Are they not boys, the sons of men? And is not man a unit? Very few of these inhabitants of the wilds can make any use of the English tongue. Most of them have embraced Christianity; but there are some among them who still purposely remain in pagan blindness, and will not have this new thing. But even the pagan has his creed and performs his devotions. When of age he bows down to the earth and waits in awe for an impression, as to what shall be his God. He receives the impression, or thinks he does, and announces to all around its nature. He will say, perhaps, "Henceforth I am to adoro the dog." The dog to that youth is from that mo-ment invested with a potent sanctity—potent for him. He takes his knife and carves an image of a dog, and taking the living god between his -hands, he plunges the steel into his deity and shods its blood before the graven image set up. O, this wide-world demand for sacrificial blood i There are two or three chiefs present who are magistrates in the eyes of British law, being invested with definite magistorial powers which are exercised commonly among the tribe and sometimes between the tribe and the government. Some are cooking at open-air fires behind their tents. Here are a few reclining near the bush in social chat. There, a bevy of young women are taking the benefit of an ample shade, and look as joyous as May queens. Yonder two Indians are fixing up a tent. Some are hurrying to this side and others to that; while one and another are peering through their tent windows in mute and meditative wonderment at the diversified and mentative wonderment at the dressing and novel scene. Perhaps this is the first Indian camp mooting these pensive gazers have looked upon. Over the right hand tents and rocks which lie beyond and which incline to the bay, I see far out upon the deep blue deep small c mpanies of Indians paddling their own canoes, which glide along the tranguil water as if instinct with very life, and gracefully as swans deport themselves upon their native element, making for the shore. The Jesuits wandered through these forests in the early part of the seventeenth century, and exercised a religious sovereignty over the ancestors of the very people I new look upon; but war breaking out between the Ojeb-way and another tribe, the former had to flee

conched the tapering summits of the trees with a white lustre, offering but a feeble opposition to a white towering strength of the artificial light from below. The camp fires kept her pale silver light far up the heights. We had arrived only in collections and part of our weekly contributions, time for the application of the sermion. When the preacher had concluded he descended from the platform to begin a "revival" prayer-meetthe platform to begin a "revival" prayer-meet-ing, and was instantly joined by some five or six other preachers, all of whom took up a position fronting the congregation as if they meant to "shake the trembling gates of hell." The faces of all the people were fully revealed to us by the mild yet effulgent light. A hymn was given out, and all the people arose and lifted up their voice. The music filled the balmy air, "While every leaflet seemed a tongue." After the singing came an exhortation. We heard it all, notwithstanding that we were so far removed and the voice but ill-adapted for an open-air appeal. With great earnestness the preacher besought the unsaved to onter the ark of safety which was then floating by upon the troubled waters of the sea of this-life as very soon the means of escape would be for ever out of reach. And in this connection he made use of the story of the lost "London," or rather that very affecting incident connected with it of the young lady refusing, when being requested, to leap into the life-boat; but quickly repenting, besought the carsmen who had pulled their boat a little distance from the sinking wreck, to give her but once more the hare chance of escaping with her life, offering in the same breath the futile and paltry bribe of "A thousand guineas for a place in her." All in all it was a weird and awe-inspiring scene-it was as if strange spirits had come up to mimic worship while men

" HE DESCENDED INTO HELL."

MR. EDITOR,-Is not this a very objectionable expression? I have thought so for a good while, because I have known it to be misunderstood by some, who have either willingly or unwillingly stumbled at it. Why should our excellent catechism contain such a sentence ? Why not have the word "grave" inserted in place of "hell?" We are, of course, decided as to what is meant, then why not have the wording of our "articles of belief" plain and simple? Catechian No. 1 is not meant for classical scholars, nor even for ordinary adults, but "for children of tender Nor we cannot reasonably expect such years.' as these to understand the real meaning of the word "hell" in this connection, and no excuse can be given, so far as I can see, for making them learn and then unlearn the passage referred to. Indeed, some never do unlearn it, and they never know to the day of their death what they believe about Christ descending into hell. I don't see why the compilers of our almost faultless catechisms should have been so scrupulous in following the exact words of the "Book of Common Prayer" when they have taken the liberty of adding a couple of words to the Lord's Prayer, taken from the Book of St. Matthew.

The foregoing remarks have been in my mind and heart for some time, and I now beg permission to lay them before the Editor and readers of the GUARDIAN ON account of a passage in the ser-mon of Dr. Talmage, published in the issue of January 30th last. I have been looking for a word of correction from some one more capable of giving it, but as all are silent, I think best to refer to it.

It is not a little astonishing how foolish and unscriptural some great men talk sometimes. Who would have thought that the great T. De Witt Talmage, D. D. would give uttorance to such nonsensical and consequently unscrip-tural sentiments as contained in that sermon ? After manfally and scripturally defending the doctrine of the existence of such a place as hell, and also of its endless duration, what a pity that he should spoil his able sermon by the following :-- " The Lord Jesus Christ not only told us there was a hell; but he went into it ! He put his bare foot on the hottest coal of the fiery furnace. He explored the darkest den of eternal midnight," &c. Now there can be no mistaking Mr. Talmage's meaning here. He is not discour-sing on the grave but on hell, the final abode of the lost. And he actually tells us " the Lord Jesus Christ went into it !" No wonder he assumes his own word sufficient authority for his way and another true, the former mut to here with their lives, and the priests along with them. In the flight some things were left behind that were over-burdensome, which have been found, and now serve to substantiate this tradition of tribal war. My friend of whom honorable mou-tion has been made showed me a bell-shaped to have been found. The flight some the same in the block of the lost sinner. We know they were the high know they mean the same in the same in third nor in duration.

lighted canvas tent. The Qeeen of Night arose and most crushed us. We have lifted, practised economy, and lived on a very small salary, yet there that horrible debt stands. It has cast a have all gone to pay interest. The church was built in prosperous times, but commercial depres-sion came, the factories were closed, salaries were reduced and some of the merchants failed in business. And yet all the time, this awful deb has lived and prospered. O! when shall we content ourselves with less expensive churches or if we must have debt, have it in such a com pass that it can be managel. Yours truly, DEBT WEARY.

A VALUABLE PRIZE.

DEAR BRO. DEWART,-Through the kindness of the Book Steward I have just received Chamkers Encycloperdia in ten volumes, as a premium for thirty additional subscribers to what we had on the circuit last year. I am gratified with this present, because of the good which I expect the GUARDIAN will accomplish in those thirty families during the year, and because of the opportunity the canvass afforded me to converse with our people on the importance of religious literature to the rising generation ; and I also prize this beautiful premium because of the great benefit I hope to derive from so important an addition to my library. When I commenced the canvass, I expected it would be uphill work in this I was mistaken, it was comparatively casy. And I did not suppose it possible to increase our list more than eight or ten. In this I have been grandly surprised. Success to our canvassers, and success to the GUARDIAN AND WITNESS. I do not know of any who would like to part with it. GEO. RICHARDSON.

When the Rev. L. N. Beandry of the Montreal Conference lectured to us recently in Essex Centre many bought copies of his work entitled "Spiritual Struggles of a Roman Catholic." The plan of the book is ingenious. It gives an internal view of the errors and dangers of Romanism in the form of a familiar conversation. It is fresh and fascinating in its style. Sabbath-schools enlarging their libraries should not fail to pre-W. HENDERSON. serve it.

ACKNOWLEDGMENTS.

Rev. Louis N. Beaudry acknowledges the re-ceipt of the following contributions and subscripions for the erection of a French Methodis Church in Montreal:---

London, Ont.	\$1550 75
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John Macdonald, M.P., Toronto	. 300 00
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Rev. Geo. Robinson, Deltz.	
Previously acknowledged	
Total	\$3750 \$2

The Righteous Dead.

MARGARET AMELIA WRIGHT,

Fourth daughter of the late Mr. Charles Wright. Binbrook, Ont., died of typhoid fever, Feb. 4th, 1878, aged 20 years, at the residence of her brother-in-law, Mr. Zalman Hall, Bracebridge, where she had resided since last May. Herearly life was spent under religious instruction and guidance, and when 12 years of age, at special services held at Hall's corners, on the Glanford Circuit, she was led into a conscious possession of sal-ration, and united with the Methodist Church. To a naturally happy disposition there was add-ed a joyons Christian experience which led her to delight in the class meeting and other services, and caused others to share in her joy. In her private devotions she was very regular, up to the last day of consciousness her Bible was kept by her side, and when her sight was so affected that it was difficult for her to read, one of large print was procured for her use. On the last day of the old year-just a few days before her illness-she entered anew into converse with God, to which

serene and tranquil. He leaves to mourn his loss his partner referred to above, who is still walk-ing in the fear of God and in the comforts of the Holy Ghost, two sons and four daughters, some of whom had given themselves to God and his Church before his death, and since that time other members of the family have declared that his God shall be their God. A most feeling and impressive sermon was preached by his pastor, Rev. G. H. Cornish, on the occasion of his death. several ministers attending from a distance. The several ministers attending from a distance. The large concourse that attended his remains to their last resting place, evinced the respect in which he was held by all. His remains rest in the "Old Fifty" burying ground, close to the Bowslaughs, the Willsons, the Lewis' and the Clines, all mon of Methodistic fame. A MEMBER OF RIS CLASS.

DAVID EDE. The subject of this short narrative was born in Leskard, Cornwall, February 1st, 1706, and died at his home in Ingersoll, August 20th, 1877. He was married in England, April 27th, 1824, and the twas marined in rangiand, Kprit 27(1), 1624, and seven years afterward came to Canada, settling in the township of Hamilton. He gave his heart to God, sometime before coming to this country, and while in Hamilton township, was raised to the position of local preacher, which position he commind for this training reases In 1814, he, with his family of nine sous and

three daughters, moved to the township of Clarke, where he occupied the position of Sabhath school superintendent. The writer remembers with pleasure the many kind admonitions and useful essons received from him, as his first superintendent. It is pleasing also to note the many children of his school who have been raised to occupy respectable and responsible positions in the church and the world. Twenty-one years ago this spring he moved to East Oxford, where some of his family now reside, and are walking in his footsteps. As age crapt on he retired from the farm, where he had spent most of his life, and settled n Woodstock, where he parted with the companion of his youth six years ago. He enjoyed his usual vigor of body and mind, till a day or two be-fore his death. The messenger was not unexpect-ed nor the message unwelcome. With over sixty. years' service for Christ, he found Christ with him in the hour of dissolution. Rev. John Kay improved the occasion of his burial by a discourse, very appropriately rendered, from Job xiv. 10. His remains were deposited in the old Methodist burying ground Woodstock. The man "Absent from the body, present with the Lord,"

THOS. W. JACKSON.

JAMES LIVINGSTON, (Kleinburg Circuit.) James Livingston was born in Argyleshire Scotland, August 16th, 1827, came to Canada and settled with his parents in Vaughan township in 1835, was converted to God in 1841, and died in sure and certain hope of a glorious re-surrection, on the 14th of February, 1878. He was from earliest recollection taught by

good Presbyterian parents to fear God. But it was not till about fourteen years of age he was brought to the point of decision to serve him. Father Long, an itinorant evangelist of those days, was the means of leading him to Jesus and inducing him to join the Methodist Church. He never swerved from his allegiance to God and

his Church till the day of his death. While still a young man he was appointed steward and developed such admirable qualifi-cations for that office that he held it as long as he lived and so great is his loss in that capacity felt to be by his brethren in Kleinburg that some of them forebode the necessary declension of the Goause. "There is no question," people say, "that God is able to raise up another to fill his place, just as he is able to work a miracle, but we ex-

pect to see the one as soon as the other". About twelve years ago he gave up farming and opened a general store in Kleinburg. His business integrity, alfability of temper and geni-ality of disposition speedily caused him to win his way into the hear's and confidence of the people, and the blessing of God evidently rested upon him in his business, causing it to prosper. It was simply the old story "give and it shall be given to you again, good measurc, pressed down and shaken together and running over." He was liberal hearted and open handed. His house was always open to entertain the people of God by the score at a time. He had ever a smile and a pleasant word, for all the memory of which caused all who followed him to the grave to mourn over him with a great lamentation. His last illness was typhoid fever. He had assisted successfully to nurse two of his sons and that malic at disease, wh upon himself. After a few days he became delirions, and continued in that condition during the ten days which preceded his death. Before delirium set in, however, the writer apprehending an unfavorable termination, suggested the idea of death, and inquired as to his confidence in Christ. With a smile of ineffable sweetness he replied, "I never felt more of the full assur-ance of faith in a lovofeast." Frequently during his delirium I asked him the question, " Should God be about to remove you from among us, do you think he would take you to himself?" to which he would invariably reply, "I haven't the least doubt about it." But his was not a case requiring us to rest our hopes on last words. His whole life was a testimony for God, a beautiful sermon or poem on the power of godliness. Trily inscrutable are God's judgments, and his ways past finding out. Bo it curs to bow in reverence and submission, and while we woulder, let us still adore. He leaves a widow and four sons to mourn : loss which they feel to be irreparable. Nay, the whole village is in mourning. But his mourning, thank God, "is all at an end." The most callous and indifferent to the interests of their own souls earnest desire in the hearts of all his sorrowing neighbors and children to follow in his tootsteps. Brethren who read this, pray for us. We all greatly need your prayers, for we are sorely bereaved. J. SMILEY.

a present help, a vory present help in trouble Her views of religion were clear, correct and evangelical, and as a result, her course was peaceful, regular and exemplary. Amid the trials in-cident to her position she maintained the spirit,

conversation and conduct of a Christian. Some twenty years ago she removed to Bort Stanley and resided with her son, Mr. John Davison; but for the last ten years she resided with her son-in-law, George Suffell, Esq., Vienna. Here, beloved by all, she calmly pursued her course, manifesting the same unshaken confidence in the merits of Jesus. The Bible and her hymn-book were her constant companions Towards the last of her career her sufferings at times were very keen, and the physical pros-tration most exhausting, yet she was mercifully sustained, and her spirit kept in a trustful hope ful frame. Slowly the silver cord was loosened, the tie that kinds to earth, to children, friends

and acquaintances, began to yield to the yearnings of the heart for the better country, the shadow of death was seen to creep over the countenance, and with the blessed assurance of the abundant entrance into the everlast-ing kingdom, she passed away; in the pre-sence of those she had loved so well,—her children, and grandchildren-"to be at home with the Lord," on the 23rd of January, 1878, in the eighty-ninth year of her age, and in the seventy first year of her connection with the Methodist Church.

As we laid her to rest on one of the quiet knolls overlocking the village of Vienna, and thought of all the way the Lord had led her, we felt that the world had not been to her a waste, nor life a burden. We looked into the grave that was to hide from our sight one whom we had known for over forty years, without a sigh for we neither distructed providence, nor doubted of immortality. Faith and love whispered "we JOEN WILLIAMS. shall meet again."

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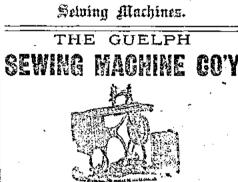
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2501-2459-Jy. (Opposite St. James' Cathedral.)



THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS

mortar which had been found but recently in the neighborhood of Parry Sound, weighing about forty pounds. It is an elegant cast, and has suf-fered but very slightly by its long contention with time. It bears the following inscription,— Faict Lan, 1030. It is supposed that this vessel was consecrated to the preparation of the wafer. Now it serves as a loud witness to the missionary zeal of the Roman Catholic Church two hundred and forty-seven years ago. At the Camp Ground there was a happy alter-

nation of light pleasure and devotional exercises And these were not at variance, for those whose minds were habituated to see God in everything. Rowing and exploring were recreations to which some took with a gusto. In company with a few friends I set out, one afternoon, in a small boat for a neighboring island to discover its secrets. Our craft was flat-bottomcd, and almost as un-manageable as a floating tub. After a very crooked passage we struck land and disembarked, making our good for nothing boat fast. The island contained about three acres, and was overgrown pretty much with trees and various shrubs. And this land-surrounded-by-water, supposing it not to be already claimed, any one might call his own, and transmit to his posterity in fee simple while grass grows and water flows, if he would but nail up a shanty and pay a nominal sum to the Government land agent. We found no living thing; but in a certain place we saw the dead embers of a once vigorous fire, and knew we were not the first of our kind to land upon the desolate isle. And to perpetuate this evidence of intelli-gent life we too made a great fire-so great that everything stood in jcopardy "From the centre all round to the sea." Near by the blaze we picniced, after which we resumed our "tub," "The shades of night were falling fast;" and in Canada, even in mid-summer, the laxury of a long-lingering twilight is unknown. The wind had got up before starting on our return trip, and had somewhat discomposed the waters, so that our ungovernable flat-bottom made still worse way than before. It was almost dark night when we came ashore. We made our way in haste to the Camp, over the high ground which lay between. Great stones and fallen trees lay all about, obliging us to contrive a zigzag, up and down course. As we approached the jagged precipice which overlooked the camp-tents, we saw the halo from the fires below, and faintly caught the praises of the assembled worshippers caught the praises of the assembled worshippers. selves; but some of you-even Ministers-go The glory brightened and the singing heightened fighting with their wives, and then afterwards as we drew near. And now our feet began, to decline towards the overhanging rock which kept sentry over the camp and all its doings. A little more contention with stones and bramble and prostrate trees, and we stood above the glorified temple of God. "And we stood," for the scene which abruptly broke upon us would not suffer Recovering ourselves, we descended us to move. some thirty feet, and reached the edge of the precipice, where we sat down, struck damb by all that filled our eyes. I broke the silence ex-claiming, "I cannot speak!" Seated upon our serene and commanding height, we gazed and gazed, without sense of satiety, for a full hour upon the illuminated panorama that stood before us and lay beneath us. No part of the camp was hidden from this vantage ground. Trees, tents, fires, lamps, peeple—all made one picture. It was the time of evening service, and nearly all the tenants of the tents were gathered together. Two or three knots of men stood at cold distances from the place of the congregation, as if they feared to come within the circuit of the holy influence which seemed to govern there. Yet was their bearing reverent. Two or more faces looked out of sashless windows upon the worshipping crowd. The great fires blazed and crackled furicusly, sending millions of living sparks halfway up the trees, filling the entire encampment with a goldon light, and flooding the far-reaching foliage with a changeful splen-dor as ever and ano; the flames would wax and were there have barging more there wane. Here and there, hanging upon trees, were lamps, which looked like so many fallen

It is to be hoped that none of the readers of Mr. Talmage's excellent sormons will be misled by his recent very grave theological blunder, which I trust our Editor will call attention to either by an editorial or the insertion of this has tily written letter. JAS. LAWSON.

OUR FRENCH WORK-WITH ILLUSTRA-TIONS OF ITS DIFFICULTIES AND DISCOURAGEMENTS.

MR. EDITOR,-The following letter from Bro A. Geoffrey, furnishes very striking illustrations of difficulties and discouragements peculiar to the French Mission work, and which show how large a claim these brethren have upon the prayerful sympathy of the Church at large. Our bro. writes: "I have nothing very particular to communicate save a repetition of the cld routine work in which I am engaged—of preach-ing withing and color an engaged.

ing, visiting, and seeking occasions for conversation with the people. "At T____, many of our people have recently emigrated to the States, which has made our congregation there very small, yot the place is not without interest, nevertheless. In those remaining there is a growing desire for more of faith and love to God. I have visited the Protestant and Roman Catholic families throughout the place, and have reason for believing that my visits have not been in vain. The Roman Catholics, although at first they received me with much caution, soon got over their feeling of reserve, and became quite free, and even glad to converse with me on the subject of religion. "T. B. and K. I have also visited from house to

house. I have a preaching appointment here. Among the English speaking inhabitants are some belonging to our Church. I have large and interesting meetings in this place. The old and abandoned appointment at K____, I have taken up, and have a good attendance.

"I cannot but think that there are very peculiar difficulties in our French work here beyond any I have experienced in other places, even in the midst of an entirely Roman Catholic population. This arises in a great measure from the evil and inconsistent lives of many Protestants. Because of this I am sometimes met with the remark by Romanists, 'Oh, you ** are like common people, and some of you even worse than we are, because we don't' (husbands and wives) ' fight among ourgo preaching and the people hear them." A coloring to these remarks; and is made use of against our evangelistic labors very freely."

There are two things our brother points to which are often found to be a sore discourage-ment in our French work: the inconsistent lives of many Protestants, and the restlessness of the French Canadians, generally. It frequently occurs that after much of patient and persever-ing toil a number of families have so far yielded to the influence of gospel truth as to come over from the Church of Rome, and, otherwise, to give promise of real conversion to God. But all at once,-and many times because of this very result of the truth upon their minds,--they resolve to leave Canada for the States. Thus the hope of the missionary is dashed to the ground, and a work anew is to be begun, and that, too, with the painful apprehension of a like result to the one already experienced. It is beyond a question, that in a number of cases the reception of the truth as it is in Jesus, is a strongly moving reason to one who desires to live in peace, to seek to escape from this popish province of Quebec, to a country where the will of his holiness the Pope is less potent and con-J. BOBLAND.

A WAIL FROM THE PULPIT.

VERY DEAR BRETHREN, -- If any of you wish me to come to your church, I want to ask, " Have you a heavy debt?" If so, then I do not want to come, for I am weary, O, so weary of Church stars; and directly beneath us, looking like to come, for I am weary, O, so weary of Church another lamp of huge dimensions ready to be debt. Nearly three years ago, I was appointed stars; and directly beneath us, looking like to come, for I am weary, O, so weary of Church faithful in all the duties of that office. As an at-another lamp of huge dimensions ready to be debt. Nearly three years ago, I was appointed tendant on all the other means of grace, equally many years of her widowed life her faith in hoisted upon some neighboring branch, was the to a church with a debt so great that it has al. so. His death was the duplicate of his life, God never faltered. She found him to be a help,

a large circle of friends to remember the admonitory lesson given on the occasion. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." G. M. B.

THOMAS AND MARY LANGFORD,

Son and daughter of the late Mr. Isaac Langford Bracebridge, were among the victims of typhoid fever in this vicinity last fall: Thomas died Nov. 10th and Mary the 14th of the same month, aged 24 and 21 years respectively. They were both converted at special religious services held here five years since, when they joined the Methodist Church, and continued in its membership to the time of their death. They met in the same class, worked very efficiently together in the Sabbathschool, and were members of the church choir, of which Thomas was leader. He was active and useful both in the Church and community, willing to assist in every laudable and benevolent enterprise; but especially as an excellent and enthusiastic singer, was he ready to do his part in making service or meeting pleasant and joyous. She, in day-school, where she was employed as teacher, as well as in Sabbath-school, with unaf-fected manner, and the utmost care and diligence, hearts of the children, the lessons useful for life of Jesus. O that my Lord Jesus would beget an and eternity. During their illness their suffer inga were great, but the end peaceful and tri-umphant. Expressions of their sure trust and joyons hope were left to console and encourage their brothers and sisters, six of whom have been prostrated with the same disease, but have been restored to health, and to give comfort to the widowed mother and bereaved young wife in their great affliction. G. M. B.

MR. JOHN PETTIT.

"A man on earth devoted to the skies," was Mr. John Pettit, the subject of this sketch, and late of the Grimsby Circuit. Born June 30th, 1808, on the homestead farm at the "Fifty," from which he took his triumphant flight on Sabbath evening, November 11th, 1877, in the full assurance of faith. For forty years he lived in communion with the Episcopalian Church, leading a quiet and peaceful life; and yet for this long period a stranger to experi-mental piety. The means that God was pleased to use to bring him to himself was affliction (not personal), but of one he loved even more than himself—a devoted wife. In the spring of 1852 the Lord was pleased to bring her near to the gates of death; and after medical aid failing, in an agony of grief and despair he cried to her to pray: "Do pray, Elizal You can pray." She did so, and the prayer of faith wrought a *double* cure—although he never said so; yot it is sur-mised that, in gratitude for so great a mercy to him, he immediately commenced, the daily reading of the Word: its entrance gave light, and he saw his great need of a Saviour; he practised private prayer; his misery still in-creasing, till at length it culminated in a three weeks' struggle such as few endure. When one day he retired to a quiet place to pray, and con-tinued for about thirty minutes on his knees exclaiming, "In vain thou strugglest to get free," when loi in a moment the dungeon flamed with light—he came out of the struggle a new creature in Christ Jesus.

This happy event took place in November of above. In three or four years after his concuit, gave to the doctrine of entire sanctifi-cation in his sermons) he saw the blessing was time he was unanimously chosen leader, which office he held till death. As a leader, he was faithful in all the duties of that office. As an atMRS. ANN DAVISON, (Vienna.)

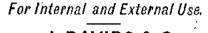
Memorials of departed excellence are of priceless value ; they for a time preserve the memory of the just from oblivion, promote the improve ment of the living and glorify him by whese grace such excellence was originated, and by whose providence it has been employed and honore

Mrs. Ann Davison, whose maiden name was Headlam, was born at Glazedale, Yorkshire, Eng-land, March 13th, 1789. From references made to some members of the family in the Methodist Magazine, from 1816 to 1820, it is concluded that they were connected with the first societies that were formed in the " Dale country," and that the subject of this notice was trained from childhood under Methodistic influence and grew up under its enlightened and evangelic agency. In 1807 a Its enlightened and evangelic agency. In 1807 a very gracious revival of religion spread through the "Dales," during which she set out to serve God, united with the society, and commenced that religious course which led her to heaven. For the period of seventy-one years she continued to walk with God in the fellowship of the people of her real religion. For reminimeness of this of her early choice. Her reminiscences of this period of her religious life, to which in our younger days we listened to with great delight and profit, showed the influence of Methodism in the Dales and how important a factor it was in shaping the social life of the people. In 1818 she married Mr. James Davison, to whom she proved an invaluable help. As a wife, and as a mother, she knew her duties and discharged them, ever throwing light and sunshine over her household.

In 1832 the family immigrated to Canada, and settled in Prescott, where within two short years her husband sickened and died, leaving three children to her care. Yet her faith rea the same year (1851). He immediately united with the W. M. Church, and continued to adorn the doctrine of God his Saviour therein until he hood that God would help her. Her changed outward circumstances, and the uncertainties, incident to this life of dependence, produced no version (chiefly to the prominence that the distrust in that Paternal Providence which Rev. T. S. Keough, then stationed on his cir-hitherto had been so mindful of her. Resignation and tranquillity were strongly marked in her religious life under this bereavement and she for him; he sought that blessing also, and re-joiced in a full salvation, of which he never lost in the society in Prescott, with which she had united. It was shortly after this heavy sorrow and the society in the society in the society is the s the writer became acquainted with her, and can bear testimony to the intelligent surrender of herself and children to the gnardianship of

IODOMONIA.

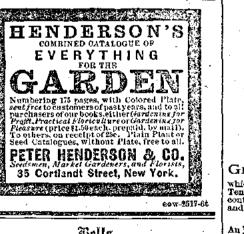
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[MARCH 27, 1878.

