

# The Christian Guardian

AND EVANGELICAL WITNESS.

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## Literary and Religious.

### GOD'S GIFTS.

"The heaven, even the heavens, are the Lord's; but the earth hath given to the children of men."—PSALM CIV. 16.

It is fair in morning light,  
It is beautiful at night;  
It is gay with summer flowers,  
It is white in winter hours;  
It is low, grand mountain glooms,  
It has meadows bright with blooms,  
Amidst the hills and valleys green,  
Such the gift of God to men.  
Do they ever  
Remember the gift again,  
And thank the Giver?  
It is vocal with sweet sounds,  
Music everywhere around;  
Murmurs of happy voices,  
Whisper their mysterious words;  
Wild winds sing low litanies,  
Fountains play sweet symphonies;  
And the waves in monotonous  
Rhythm 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 flowers,  
It has meadows cool and green,  
It has rocks of moss and fern,  
It has many a gushing burn;  
It has open, breathing spaces,  
It has "quiet resting places."  
Bright banks where the violets grow,  
Down glens where the waters flow,  
Such the world that God has given,  
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 be dyed,  
And men's hearts in hate and pride  
Leave to torture one another,  
Seeing not the friend and brother  
Of the Father's family.  
Some are slaves that should be free;  
Some are dark and not light  
And they never  
See God's will and do the right,  
Or bless the Giver.  
Some make discord everywhere,  
When sweet peace should be before;  
With and without words of noise,  
Of loud cursings by harsh voices,  
And with women's heart-wringing sighs,  
And the children's piteous cries,  
So earth's wanderers by wrongs,  
Give to God no thanks or good,  
Take His gifts of joy and good;  
Yet they never  
Let their voices rise above or good,  
Nor thank the Giver.  
So it is! And yet there be  
Multitudes which thankfully  
See His works by sea and shore,  
And the Father's love and care,  
And their voices are not still,  
But from valley and from hill,  
From tall towers in the city street,  
Where'er the people meet,  
Raise the songs God's children sing,  
Telling of His love and care,  
Till the world with praises ring  
Of Him the Giver.

### ADDRESS TO CITY MEN.

Under the auspices of the Young Men's Christian Association, the Rev. 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 remembrance—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 behoves them to look beyond, and understand something of the destiny that awaits them by-and-by. 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 deformed, its voice is still kindly. But for this conscience many of the world's reputable ones would have been criminals; 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 conscience. The emotions may be lawfully reached, but only to hold the mirror up to 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 to the emotions, the poet could master him; if he appealed to the passions, the mob orator could master him; but if he spoke to the

conscience, he had a power which no man could share. The truth he wished to bring into connection with this conscience was the revelation of God in Christ. Is this a reality to us? asked Dr. Punshon. Is it the burden of every service in which we engage? Have we laid hold of it? Christ has called us with a holy calling, and wills us to get the high principle of character and action that will ennoble this present life, and fling its radiance over the life that is beyond. We may walk with God in the midst of business activity. It need not cramp the hands of the diligent, or narrow the operations of the busy. It need not hold any man back from wealth; only it will smooth down the avarice, it will utterly destroy deceptive handbills, "cooked" accounts, and fictitious capital. But this walking with God need not interfere with the operations of life, and in this sense it is gloriously possible to make the best of both worlds. All that the hungry soul needs is to be found in the Lord Jesus Christ. We are passing rapidly beyond this world into the world that abideth, remarked the speaker towards the close of his address. The grooves into which circumstances have flung us can hardly be much altered. Hence there remains for us nothing but manhood, 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 it is not currency in the other world. We are 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 and investigation is probably so little understood. The reason of this, of course, lies in the complex, seemingly contradictory, and multifarious character of the problem. We hear, for instance, the success of poor books and poor plays continually held up as proof of the vulgar aptitudes of the people; but those who cite these instances seem to be ignorant or forgetful of the fact that good books and great plays alone in the long-run maintain their place. No worthless book survives; no really inferior play holds a place upon the boards; no empty poem has more than a fleeting popularity; no man, whether he be statesman, general, poet, novelist, reformer, or philosopher, continues to be accepted as 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 productions in art and literature seem to ascend above worth and merit. They are simply 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 new novel is driven by high-pressure advertising and other artificial aids into circulation, it doesn't follow that the hundred thousand persons, 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 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 up in suspicion and repression, in which condition we would be certain to turn angels away unawares. And, after all, how few and unimportant are our deviations from the right path! Is there to-day any poet, widely and generally honored by the people, who has not also the support of the most critical and cultivated people? Is this not also true of the painters? It certainly is true of men of 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 have recently flooded the country with very cheap issues of popular novels, but, although designed for the multitude, for the mass of undisciplined readers, the lists of these issues show a preference for the very best productions of English imaginative literature. If we survey the field over a sufficiently large area we will find that as a rule the best novels are the most popular novels, the best poems the most popular poems, while the best histories and books of learning have

preference over inferior productions in their departments. What is true of literature is also true of the much-abused stage. French plays and sensational melodramas come, go, and are forgotten; only the great plays or great personations retain their place for any notable length of time. Mr. Booth's *Hamlet* and *Richelieu* have a tenacious hold upon the public; Robertson's pure and delightful comedies recur every season with fresh favor. Mr. Jefferson's *Rip Van Winkle* and Mr. Sothern's *Dundreary* afford just as much delight to the uncultivated as to the fastidious; and *Colonel Sellers* is accepted as a rich, unique, savory personation, clearly successful despite its setting in a worthless play, not because of it. We may rest assured that, while the great public may go after false gods, and make mistakes just as frequently as pretentious classes do, there is a groundwork of discernment and right feeling which invariably brings them in the end to a sound estimate of men and things.—From *Appleton's Journal for March*.

### STAMBOUL AND THE DARDANELLES.

Constantinople is on the great highway which connects the Black Sea with the Mediterranean and separates Europe from Asia. Thus it commands at once two seas and two continents. All the marine trade, both export and import, of the vast territories which are drained by the Danube and the great rivers of Southern Russia, as well as that of the North coast of Asia Minor, and of those rich Eastern lands that lie around the Caspian, must pass under its walls. When the neighboring countries are opened up by railways it will be the centre from which lines will radiate over European Turkey and Asia Minor. With a foot, so to speak, on each continent, the Power that possesses it can transfer troops or merchandise at will from one to the other, and can prevent any one else from doing so. Then considered on both sides it is against attack. It is guarded on both sides by a long and narrow strait—to the N.E. the Bosphorus, and to the S.W. the Dardanelles—each of which can by the erection of batteries, possibly by the laying down of torpedoes, be easily rendered impregnable to a naval force. For the Bosphorus, as is generally known, is fifteen miles long, with bold rocky hills on either side, and a channel which is not only winding but is nowhere over two miles, and in some places scarcely half a mile wide. And it possesses a splendid harbor, land-locked, tideless, and with water deep enough to float the largest vessels. On the land side, it is scarcely less defensible, being covered by an almost continuous line of hills, lakes and marshes, with a comparatively narrow passage through them, which offers great advantages for the erection of fortifications. There is no other such site in the world 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 *Egean* 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 towed up along the shore, which carries off whatever is thrown into the water. So, though it is one of the dirtiest towns in the East, it is one of the most healthy. After showing the impress 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 the Golden Horn and the Sea of Marmora, 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. Secondly, over against *Stamboul*, on the other side of the Golden Horn, is *Galata*—a long, low, dirty district, running along the water's edge, and full of Greek sailors and bad smells. Behind and above *Galata* rising up the steep hill is the quarter called *Pera*, where Europeans of the better sort live, and all the European shops are to be found. The third and last division is in Asia, on the further side of the Bosphorus, opposite *Stamboul* and *Galata*, and 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 900,000, and of these about half, some say rather over half, are Mohammedans. This half lives mostly in *Stamboul* proper, and in *Soubazi*, while *Pera*, *Galata* and *Kadikoni* (Chalcedon) are left to the Christians. Nearly equal in numbers to the Mohammedans are the Turkish Christians, Greeks, Armenians, and Bulgarians. The Armenians seem to be the most numerous (they are said to be 200,000), and many of the wealthy merchants belong to this nationality; the Bulgarians are,

however, according to the report of the American missionaries, who are perhaps the best authorities, really the most teachable and progressive. The Americans have got an excellent college on the Bosphorus, where they receive Christian children belonging to 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 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,"

ere we "put off into the unknown dark"—we may find that we only leave, for a time, the friends of earth to go straight to the embrace 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 our very first dawning sense of that enfranchised existence will be the rapture of reunion with the beloved ones whom we have mourned as lost, but who have been standing near, waiting longingly for our recognition, as a mother may watch beside the bed of a fever-stricken child till reason reillumine its eyes, and with outstretched arms it cries "Mother?"

There are some, alas! to whom it must be very dreadful to think of this 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 ecstasy 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.

### WORLDLINESS 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 accustomed to rest. It becomes unpleasant to hear voices rebuked, and the unhealthy conscience condemned. Men begin to demand, as they did in Isaiah's day, that God's prophets shall not prophesy right things, but rather speak smooth things and prophesy deceit.

So it follows that the religious sentiment must be weakened, and religious principle disregarded, to such an extent that even in the church itself crimes may be perpetrated

that horrify society, and dishonor the gospel in the sight of all men. Thank God, there is yet a vast deal of true and sound piety to build upon. There are men enough yet loyal to the faith to secure a revival of the primitive belief and the primitive practice. There 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 trusts, and honorable dealings in all things, is a delusion. The piety that does not force a man to shrink from dishonor rather than from poverty 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 faithful at every sacrifice. And though to the eye of worldly wisdom the spirit of love may seem a poor substitute for earthly ambition and shrewdness, it will enjoy an approbation greater than that of the world, the approbation of Him who never forsakes the righteous or disappoints their trust in His paternal care.—*Christian Weekly*.

### CONTRIBUTIONS TO THE BRITISH MUSEUM.

Mr. Layard, the British Ambassador at Constantinople, whose name is so closely connected 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 arrived 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 and Asiatic art.

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 that of a bull, while the head is that of a human being, with the torso and arms complete. The head of the figure has the hair plaited and dressed in the conventional style of Assyria, but the face is missing. This at first appears strange; but an examination of the vacant space shows that the face of the figure was that of a human being and was 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 Kouyunjik 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 horns of this animal, as well as the ears and hoofs, 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 Haldi, the chief deity of the Armenian Pantheon. In the reign of the Assyrian king, Shalmaneser III. (b. c. 850), the kingdom of Mannaïr 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 a. c. 715.

The city of Van, from which Mr. Layard obtained these antiquities, is one of very ancient date, having certainly been in existence as early as the tenth century before the Christian era. The close connection between its foundation and Assyria is borne out by the local legend, which attributes its foundation to the Queen Semiramis, from whom it de-

rived an ancient title of Schamiramard. Here the Assyrian Queen was said to have founded a place with luxurious gardens and streams.—*The Academy*.

### 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 alcohol, Dr. Parker said, was not the only effect. The brain lost its tone, and the entire system of the man became tainted. He 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 form of an incurable restlessness. Fifty per 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 had been driven further and further up town 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 400,000,000 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 youth of the better class. From these fashionable resorts to the slums of the lower wards there was a great variety of saloons, 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 overturned, the city would be both prosperous 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. Parker was asked 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 lessened.

Mr. Dodge said that careful estimates showed that over \$600,000,000 was expended annually in the United States for intoxicating liquors.



The Family Treasury.

The Three Bells.

Beneath the low-hung night cloud That raked her splintering mast, The good ship settled slowly, The cruel leak gained fast. 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, "Not ship ahoy!" his cry, "Our stout Three Bells of Glasgow Shall stand till daylight!" Hour after hour crept slowly, Yet on the heaving swell 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 out to cheer and hearten, The Three Bells near rang: 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 above clear: All night from reefing taffrail The Three Bells sent her cheer. And when the dreary watches Of storm and darkness passed, Just as the wreck lurched under, All souls were saved at last. Hail on, Three Bells, forever, In grateful memory still; Hail 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! -W. H. Miller.

The Huguenots' Friend.

In the early part of the last century a nobleman, 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 course of time, however, political complications began to disturb the equanimity of the monarch, and the rumor of conspiracies, in more than one quarter, 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 determined to act without apprising his royal spouse of his intentions. But this was not so easily 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 sometimes termed, 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 reasonable 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 rebellious 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 seditious as they were now termed, 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 information was vouchsafed to her. Nay, more, so urgent were the pleas 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.

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 his wily favorite, anticipating this, was determined that his ear should be plied with all the cunning falsehoods necessary to his own nefarious ends.

In the meantime, the empress obtained such evidence as was calculated to allay the suspicions of his majesty; but determined to withhold it until the midnight moment for action arrived, when the noble was to hasten 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 of the Huguenots, and determined to be present at the interview.

The emperor becoming fatigued, had, however, left the maskers and sought the chamber agreed upon fully half an hour before the appointed time. Here, to his surprise, he was at once joined by the empress, who in-

stantly informed him that she was aware of the cruel and unjust act he was about to 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 unsigned 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 audience 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 footsteps. 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 unpleasantly on the listener's ear, although he could scarcely tell the reason why.

"With your permission, fair lady, I will remain 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 obeyed, while, with the lamp still raised above her head, she exclaimed:

"The Huguenots are safe! Your infamous and cruel 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 Fullness of Christ.

In Christ there is an abundant fulness which not only exhausts, but exceeds the superlatives of our language. When Christ is spoken of as God's gift to man, he is represented as the "unsearchable" gift. The riches of Christ are "unsearchable" riches. We are to be filled with "unutterable" 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 smile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner, or cheer 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 all-sufficiency, always, in all things! Is Jesus, in this fulness, your portion? Why should any complain of loanness 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 entrance of a third room, the king with extended hand and affable smile on his lips, and in a gray country suit, the queen in a dark green velvet brocade dress. During the whole interview the king did not utter a sentence without looking at the queen, as if to ask her approval, and my friend tells me that the queen, to whom my back was necessarily turned, listened with admiration to her husband's words. "I have noticed you several times," said the king, "during these grand Spanish fetes; but they have not been so fatiguing for you as for those who have constantly had to figure in them. You have witnessed the two greatest events in my life—my accession to the throne and my marriage. As to my marriage, all I now ask for is to remain quiet with my wife; and as to my accession, I have the firm resolve to be a constitutional king; and as long as I remain here—here the king looked at the queen with mingled tenderness and sadness—" as long as I am here no cabinet will be overturned by a palace intrigue, nor, if it please God, by extra parliamentary events, but as far as possible by the workings of parliamentary majorities,

to whose policy I shall loyally conform." When he was at Barcelona a working tailor commenced his harangue with these words: "If a workman may address a king." Alfonso XII. interrupting him, said: "Why not? We are both workmen; you make clothes, and I make order; but do not forget that my work 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 unflinching, 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 who 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 mortal eyes are cast, The mighty minds of old: My never-falling friends are they, With whom I converse day by day."

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

But it is not by books, whether of literature or science, that the self-education of after-life is assisted. When Joan of Arc was examined 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 to be sure of, their sincerity or their kindness. 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 jealousy 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 apron finished for Bobby, and father has the room quiet for a long evening when he wants to read the debates, or to make calculations,

and Jennie finds her rain-soiled 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 racking headache, and the teacher knows who will run up the flounces and sew on buttons 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 attraction 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 Recamier, 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 Awake.

Early Rising.

There is another class of superstitious bornedowns 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 the 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 absurd—that 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-announced 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 nap 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 sane 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 gallantly return to the assault every autumn, 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.

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 His hope with all. -Whittier.

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 is slow, and you know the girl's song by heart, than in a club or tavern, or a pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes, and revolt against what is pure. Your club swaggers, who are sucking the butt of billiard cues all night, call female society insipid. Poetry is uninspiring to a jockey; beauty has no charms for a blind man; music does not please a poor beast who does not know one tune from another; but as a pure epicure is scarcely tired of water-sauces and brown bread and butter, I protest I can sit for a whole night talking with a well-regulated, kindly woman about her girl Fanny or her boy Frank, and like the evening's entertainment. One of the great benefits a man may derive from a woman's society, is that he is bound to be respectful to her. The habit is of great good to your moral men, depend upon it. Our education makes us the most eminently selfish men in the world.

Good Words for the Young.

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!

And happily, 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 those wise words of thine!

The haughty feet of power shall fall Where meekness surely goes; No cunning find the key of heaven, Noughting his gates unclose.

Alone to guilelessness and love Those gates shall open fast; 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 attracted my attention was the venerable shrine of Edward the Confessor, in the chapel of St. Edward, once the glory of the Abbey, but which has been much defaced by persons who were desirous of obtaining a bit of stone from this famous tomb. In this chapel I saw also the old coronation chair, in which all the reigning sovereigns of England, since Edward I., have been crowned. They are queer, old-fashioned chairs, made of wood, and not very comfortable, I imagine. The older of the two chairs was built to inclose the stone (which they call Jacob's pillar) brought from Scotland by Edward, 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 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."

I now walked on to the north transept, and the first monument I noticed was one erected to Sir Robert Peel, the great orator and statesman. I seated myself on an old stone bench to rest, and looking around, saw a magnificent statue of the great William Pitt, who, you may remember, was also a great statesman, and accomplished more for the glory and prosperity of England than any other statesman who ever lived. In this transept there is a beautiful window, which represents our Saviour, the twelve apostles, and four evangelists. As I was sitting quietly in this secluded spot, looking up at the window, strains of solemn music reached my ear, which sounded as if they came from one of the gloomy vaults around me. I walked on to discover, if possible, whence this music came, and I saw, in the nave of the Abbey, the Dean of Westminster conducting a service, assisted by his choir boys. I seated myself until the ceremonies were over, and I thought it was a very odd place to hold church—among so many graves.

After the Dean and his choir boys had disappeared I commenced my walk again, and saw many fine old monuments. One of these was in memory of Sir Isaac Newton, and I am sure I need not tell you who he

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 Shakespeare, although his bones 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 Shakespeare'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 English 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? The 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 roved 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? Fought desperately, then calmly lie down, and die a hero's death. Not he. Away he flew to the citadel, barking 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 dogs of St. Bernard belong to the mastiff family. They are large-limbed, broad-chested, and generally either red, or brindled with white. Their scent is something extraordinary. A St. Bernard dog can discover a buried traveller, though he may be lying many feet below the surface of the snow. In temper and disposition they resemble the Newfoundland dogs, and they show the same propensity for fetching and carrying. The food, wine, and warm covering, intended for lost travellers, are attached to their bodies and necks. Many lives have been saved by these dogs, but now that roads are better and 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.

An Oriental Judge.

Some curious stories are told about Eastern people, amongst them is the following:

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 deliberation, and recommended them to return in two days. When they again made their appearance the judge said:

"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 horse with them.

He then bade the eldest brother to count the horses.

"There are eighteen in number, O Cadi," he 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 six; while to you, the youngest, belonging the ninth part—namely two. Thus the seven horses are divided among you; you have each more than your share, and I may now take my own steed back again."







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

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

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, 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 recommend the payment of the Fishery award of five and a half millions out of the eight and a half millions of the Geneva 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 Bull 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 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 Russia has replied in the negative; 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 decline 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 commendation 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 eulogatory 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 rise and fall with the ups and downs of its advocates. Whatever may be said of Mr. Rine, Intemperance is a terrible evil, which urgently demands some remedy; and Mr. Rine certainly rendered good service in combating 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 sound temperance principles. We never have been in favor of calling temperance societies by a ren'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 freely on others. Some of this class have no record as temperance workers; and fault-finding with others is about all that they have ever done. Men should not forget

that the severity with which they denounce others is a very poor proof of their own goodness. "Let him who thinketh he standeth take heed lest he fall."

THE NEW HYMN-BOOK.

It is not necessary that we should add much to what we have said in a former article respecting the desirability of publishing a new hymn-book for the use of our Church. That it is the duty of the authorities of the Church, in the interest of religion, to provide the people with the best hymn-book it is possible to have. The only objection 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 Episcopal Church have both recently completed new and improved hymn-books, so that we have the advantage of their experience. Indeed, some of our friends think we had better adopt the English hymn-book than make a new one. But there are several strong reasons against it.

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 able 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 Connection, and it is only right that we should have the advantage of that profit for our Canadian work.

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 reference to the subjects of which they treat. The old hymn-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 arrangement. The purpose of inserting paraphrases of most of the Psalms, and several versions of some of them has helped to swell the book with a good many hymns that are not likely 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.

From the notices we have seen of the new hymn-book of the M. E. Church, we should judge it to be a very great improvement on their former hymn-book. There are a good many restorations of the original words of hymns that had been changed. Hymns that had been broken into fragments have had the fragments brought together again. In a number of instances, stanzas have been left out and new stanzas from the same hymn inserted. Quite a number of hymns 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.

THE NEW TEMPERANCE BILL.

The Hon. Mr. Scott's new Temperance Bill, in its main scope and design, gives very general satisfaction. The Government deserves 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 beverage, in the districts where it shall be in force. The only exceptions being for medical, sacramental and mechanical purposes, under stringent restrictions, and by wholesale, to be taken out of the county where the Act is in force. But, in order to be effective in accomplishing the object for which it is designed, the Bill will require to be amended in several particulars. And we confidently hope that senators and members, on both sides of politics, will cordially unite in perfecting and passing this important measure.

We suggest a few amendments which we deem 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 asked that the petition for submitting the adoption of the Act to the people should be signed by one-half of the voters. This would make the Act practically inoperative. When twenty-five per cent. was agreed-to by the Alliance it was not foreseen that it would be necessary to prove by evidence at Ottawa, perhaps in spite of opposing parties, that the petition was duly signed by one-fourth of the legal electors in a city or county. This makes the getting up of a legal petition in a city a very serious affair. In an ordinary election, seldom more than one-half the whole number of votes is polled; so that one-fourth of the whole voters is nearly half as many as ordinarily vote at a political election, on both sides. Toronto has from 12,000 to 14,000 electors; yet in the protracted Dunkin Act campaign, notwithstanding the efforts on both sides, only a little over 7,000 votes were polled. When we say that at 25 per cent. it would require the attested signatures of over 3,000 scrutinized votes, before the people of Toronto could have the privilege of voting on the Bill, it will be

apparent that the preparation 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 clause, (section 95, sub-sec. 5), authorizing "any merchant or trader"—it does not even say having a wholesale liquor licence—to 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 vendor'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 it 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, liquor-sellers 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 enquiries 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 passed.

THE FREEDMEN'S AID SOCIETY.

We have just received the tenth annual report of the Freedmen's Aid Society of the Methodist Episcopal Church of the United States. The report, which contains a vast amount of information in reference to the important work of the society, states that the past year has been a successful one; but not equal to the claim of the work upon the 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, Claflin University, Clark University, New Orleans University, Rust Normal Institute and Cookman Institute. There is also an account of the anniversary meeting 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 institutions with full collegiate powers, four Theological Schools, one Medical College, and twelve institutions not chartered. In these twenty-two institutions the number of pupils taught are classified as follows:—Biblical, 89; Law, 10; Medical, 82; Collegiate, 64; Academic, 285; Normal, 1,065; Intermediate, 541; Primary, 780; making a total of 3,170. Thus, it will be seen, this society is performing an extensive educational work among those unfortunate people who have just been released from slavery. The present condition of the 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 evangelical Churches in the South, either from lack of ability or interest, have as yet done nothing in establishing and supporting schools for them." Rev. Joseph Cook, in an eloquent address before the American Missionary Association, uttered the following tribute to the work of this society in the South:—"There is a vast body known as the Methodist Church. I belong to a little body called Congregationalists. We are something in Massachusetts, but not much in Brooklyn! The truth is, we have not yet understood our duty to the South, and I suppose we are giving great sums for the West, not hardly knowing that the South is conquered and is a part of our land. We are in need of all kinds of laborers; but if you want any part of the Southern population under your management you would better secure them soon, for the Methodist Church is going there fully armed and equipped. Thank God for the power of Wesleyanism in this country, that is putting its great arms around the South, and bringing its flaming heart nearer the flaming heart of the sons of Africa. There are no two more deeply religious hearts on the planet!

UNFAIR AND UNFRIENDLY.

We have been frequently surprised to see how a feeling of jealousy or hostility to Britain 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 tyrannical acts measured by centuries." This seems to us more distinguished by antipathy to Britain than by fairness and sound reasoning. Whatever 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 slaveholders, who had held slaves in bondage in a former century? During the recent civil war, when Southerners escaped to Canada, 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 escaped 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 confere are offensive to every loyal Briton. The Advocate ought to know that the religious animosity of the Irish Catholics against the commanding Protestantism of England is at the bottom of all this bitter 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 tyranny, but popery and whiskey are the real curse of Ireland.

THE NEW POPE.

The new Pope Leo XIII. has made a favorable impression by his first official acts. Every one is struck with his remarkable departure from the course pursued by his predecessor 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 too 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 reaction against everything liberal. Yet even 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 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 late Pius IX. If he proceed as he has begun, he will cause a good many others to doubt the infallibility of the whole family of Popes. He boldly asks in the address referred to—"What reason can there be why the Church should be so jealous of the marvellous progress our age has made by its studies and discoveries? Is there in them anything which, looked at from near or from far, can do harm to the ideas of God and of faith,

whereof the Church is the guardian and infallible mistress?" This does not sound like the Syllabus. But it is hard for Rome to reform.

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 evidence 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 spiritualistic 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 Braebridge. 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 thoughts 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 influence of the Spiritualist delusion; though it is scarcely fair to blame his mental aberration 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 be thought of a delusion, calling itself a religion, which justifies and commends self-murder?

"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 Ultramontane questions, we have no doubt that it is a work of great interest and value. By his prolonged study of Roman Catholic literature 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 society, 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 literature, in the Government; and to suppress 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 comprehensive and as interesting a history of the endeavors of Papal aggression towards temporal power during the reign of Pius IX. as D'Aubigne's history is of the Reformation. Its style is scholarly, yet such as to be thoroughly easy and enjoyable to an ordinary 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, it is of high value, and facility of reference is 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 forth the public indignation that it should have done in a free country, where the great majority of the people are Protestants. That, in open daylight, two children were kidnapped and carried off against their will,

in order that their father might be prevented from bringing them up in the Protestant faith, is an outrage that should call forth the 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 Rome—that 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 these 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 recalcitrant to the duty which she assumed as the motive which urged her to enter upon this terrible and disastrous strife. She will obtain for herself eternal scorn and infamy if she does not persist in her determination that Bulgaria shall be freed from the villainies of Turkish misrule. The arrangements for that end may be matters for after discussion by the diplomats, but those who have studiously and fearlessly examined obloquy in England, demanded this freedom must be firm in their resolve to see 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 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 historic of consistent lives, they are doing a far greater, more thorough and more lasting work, albeit they will never be known to fame, than some others who are run after as great preachers. With moderate pulpit gifts, diligently used; by faithful, unpretentious, earnest, loving preaching; by vigilant and untiring oversight as pastors; and by holy living, many who are not as the "rank and file" in the army of God's ministers, are doing the great mass of the work in our teeming towns and in our country villages. Discourage among your people the notion that the sermon is everything."

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 inducements will be offered to students during the next year. During the spring of the year, too, the pleasant grounds surrounding 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 sad 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 26th 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 following:—"The physical cause of her death may be stated to have been general debility—cold—consumption. There was no shadow on her spirit; and while many sympathize with the bereaved by their joy, for she has been beyond all doubt reached the sweetest 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 us to say that, as he has more applications for the February number of the Canadian Methodist Magazine than he can supply, persons having that number and not wishing to bind it will be paid 16 cents per copy by returning it to the office of publication.



MARCH 27, 1878.]

NOTES AND GLEANINGS.

**A Roman Catholic Dislaimer.**  
The *True Witness* says:—If there are Irishmen in Canada who have any sympathy with O'Donovan Rossa's skinning 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 £25,563, 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 Erin. 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 hearken itself by arrogating 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 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.

**A Safe Rule.**  
There is need of far less public discussion as to 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 theatre?" 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 therefore, to be avoided by Christians. Abstinence is a safe course. "When you are in doubt, abstain," says Zoroaster; and a still better authority than Zoroaster says: "Avoid even 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 neighbor Canada is close beside us in Paris, and I met the genial commissioner, Mr. Perault, who was so popular at Philadelphia, hurrying forward the preparations in his quarter. Most of the Canadian contributions have arrived, and some of them are already in place. The exhibit will be very similar to that shown by the Dominion at the fair of 1876. There will be some improvement in the Agricultural Department; the display of 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 urged 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 change his faith, much less to give permission

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 Mohammedan been allowed to 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 Monsignor 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. MacKintosh were, no doubt unintentionally, pointing out the way to Rome. Of twenty-seven 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 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, invoked saints, heard confession, such conversions would be the necessary consequence of such a course.

**LITERARY NOTICES.**  
*Appleton's Journal* for April exhibits in its table of contents a characteristic variety of subjects. 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 Edwards' 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 speakers 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 "Americanism," continuing the series begun in the *Galaxy*. The poetical department, always an important feature of this magazine, includes poems by E. C. Steadman, 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 from *Macmillan's Magazine*, entitled "Dulcissima! 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 number. The Editor's Study on the "Early 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 Phonograph," with explanatory notes. 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 cultivate habits of reading and study, and the difficulties to be overcome. "Topics of the Time" contains discussions by Dr. Holland, on "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 over one hundred engravings. In the opening article, entitled "The American Clyde," the reader is introduced to the great iron ship-yards on the Delaware; and before his eyes every stage in the building of an iron ship is represented in the vigorous text of the article, and in numerous effective illustrations. "The Normal College of New York City," by W. H. Rideing, is an important educational paper, treated in a very picturesque style, with bright and novel illustrations by Reinhart, 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 two remarkable novels, by William Black and Thomas Hardy, and a number of excellent short stories. 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 "Mutualisms." Prof. Lockwood follows with a lively and interesting article on "The Encyclopaedia 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 to the consideration of the highest group in the animal kingdom, the class Mammalia, in which

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 his solid discussion of "The Logic of Science" 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 Marginal Miracles," "The Source of Muscular Power," "Living Corals," "Poisons of the Intelligence," and a sketch of Prof. Scocchi (with a portrait), concludes the body articles. Among 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 a vigorous manner. The special feature of the number, however, is the discussion of "The Christian Doctrine of Future Punishment." This discussion embraces an article by Prof. George F. 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 middle 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 Rev. James M. Whiton, and the second by Prof. W. S. Tyler, D. D.

*Blackwood's Magazine*, for March (Leonard Scott Publishing Co., 41 Barclay Street, 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 the heading "New Books" are notices of the biographies 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 snow-storm 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 are also many other articles and several poems; and three spicy, short, illustrated stories.

*Literary Extracts and Notes for Admission to High Schools.* By A. Macaulum, 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 Collegiate Institutes in Ontario. The notes presents a thorough analysis 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 & Haffeldinger.  
*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.**  
DUNSMONVILLE.—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."  
CHIPPY.—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 zealous pastor have reason to be thankful.

MANITOWANING.—A very successful entertainment was held here on the evening of Thursday, February 14th, to aid 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.

FARGUS.—The *New-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 sermons on Sunday by Mr. Brock of Guelph, were profitable. At the meeting on Monday 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. Goodspeed of 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 man, Elder 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 \$101.60 was raised, which is to be applied to general church purposes."  
LYNDEN.—The revival meetings recently opened in the Salem Church, are progressing gloriously. 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 Haskell 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 ZONBA.—A very successful tea-meeting was held in the Hebrew 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. Sixty-four dollars was afterwards raised by subscription, wiping out the debt remaining on the new shed built year ago. In addition to the above, about fifteen dollars was realized at a social on Friday night following. Altogether, over \$130 were raised.

OSHWAGA.—The revival in the church here has accomplished great results. The *Indicator* 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 help of the members of the church."  
DUNSMONVILLE.—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."  
OTTERTVILLE.—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.

HESPELER.—A correspondent from this place sends the following to the *Galt Reformer*:—"The revival services held in the Methodist church at Zion, about two and one-half miles from here, and conducted by the Rev. Messrs. 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 these reverend 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 list of church members."

PERTE.—The soiree given by the ladies of the church here on Friday evening, 16th inst., was in every respect a most successful one. The weather was fine, and the attendance large—the Town Hall being well filled. The *Expositor* says: "After a most excellent tea, 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."  
ALDENVILLE.—On Thursday evening, the 7th inst., 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 number 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 severe illness, Chief John Sunday was unable to attend to the presentation, and Mr. Ke-we-tah-ghe-zig, and Mr. Mitchell Chubb were deputed to render the necessary form of presentation, together with an address. Next came the presentation of a purse 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 divesting of the tree of the articles above mentioned, which were distributed to all the scholars.

RELIGIOUS INTELLIGENCE.

The Anglican Bishop of Montreal has announced his intention of resigning his position as Metropolitan.  
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 table—but 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 says: "We are very weary, having walked every 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 diet."

An exchange says:—"The work of revising the authorized English version of the Bible is paid for in England by the Synods 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 Protestant 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 South America on the fourth day; the Mohammedans and the Eastern Church on the fifth day.  
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PERSONAL.

—David Plewis, Esq., of Brantford, has been assisting 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 Crofton.  
—An admirable lecture entitled "Homeland" was delivered on the 19th inst., in Bright Church, on the Plattville Circuit, by Rev. John V. Smith of Galt, to a select and appreciative audience.  
—We regret to hear that in consequence of failing health Bro. J. B. Trimble, 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 admirable 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 Shafesbury Hall last Sunday afternoon.  
—General Sir V. 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. Sir 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. He was appointed to his late command in May, 1873. He was 67 years old at his death."

CURRENT 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 Casto Gandolfo.  
—Admiral DeHorse's report as to the Pacific Railway Termina favors the Bute Inlet route with Esquimaux 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 *Delta* thinks that California 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 composers 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 hundreds 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 Kafir war is believed to be drawing to a close, but a decisive battle with the Gaiikas 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 their 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 appears 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 thirty 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 Mann, 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 commercial 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 *Burgide* capsized off the 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.  
—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, representing the hopelessness of expecting aid from the municipalities in so young a Province, and specifying the requirements, in the way of drill-sheds, targets, etc., for the maintenance of the efficiency of the force in the Province.  
—Capt. Doyton reached Lisbon last month, after a very long voyage on the Tagns. 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 Hargreaves 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 certain 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 St. Scholastica 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 'snag' judgment was obtained was a forgery 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 connected with the case and which bore his name, was a trustworthy man. The case was taken on *delibere* by Judge Belanger."











