

The Christian Guardian

AND EVANGELICAL WITNESS.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLVIII. NO. 48.

TORONTO, WEDNESDAY, NOVEMBER 28, 1877.

WHOLE NO 7582

Literary and Religious.

Constancy.

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor, and himself most true:
Whom neither force nor fawning can
Uplift, or wrench from giving all their due.

Whose honesty is not
So loose or easy, that a ruffling wind
Can blow away, or glittering look to blind:
Who rises his sure and even trot,
While the world now rides by, now lags behind.

Who, when great trials come,
Nor seeks, nor shuns them, but doth calmly stay
Till he the thing and the example weigh:
All being brought into a sum,
What place or person calls for, he doth pay.

Whom none can work or woo,
To use in anything a trick or sleight:
For above all things he abhors deceit:
His words and works and fashion too
All of a piece, and all are clear and straight.

Who never melts or thaws
At close temptations: when the day is done,
His goodness stands fast, but in dark can run:
The sun to others witheth laws;
And his the virtue virtue is his sun.

Who, when he is to treat
With sick folk, women, those whom passions sway,
Allows for that, and keeps his constant way
Whom others' faults do not defeat;
But though men fall him, yet his part doth play.

Whom nothing can procure,
When the wide world runs bias, from his will
To with his limbs, and share, not mend the ill.
This is the markman, safe and sure,
Who still is right, and prays to be so still.

—George Herbert, 1333-1333.

The First Cause as Personal.

BY REV. JOSEPH COOK.

Charles Sumner in a biography, which, if completed as well as it has been begun, will dazzle Trevelyan's Macaulay, is represented as standing one morning on the Alpine verge of Italy. He was passing towards the highest glaciers, and noticed at the edge of the way a column, on one side of which were the words *Regno Lombardi* and on the other *Tyrolensis Austria*. He passed the monument, and suddenly recollecting that he was leaving Italy, rushed backward, and with the enthusiasm which afterwards sent him into the conflict with slavery, he removed his hat, waved it towards Lago Maggiore and Lago di Como, and towards Rome and Naples, Cicero, Sallust, Tacitus and all the rest, and said, "I salute thee, Italy," and so parted from the land of flowers. A German, learned, pragmatic, far-seeing, noticing Sumner's action, walked back to the same barrier, removed his hat and turned his face toward the Fatherland, and said: "E moi, je salue l'Allemagne." "For me, I salute Germany." Thus opposed in sentiment, these travellers went on. I suppose the German learned to love Italy, if he allowed himself to be bathed in it in Sumner's enthusiasm. It is certain that Sumner learned to love Germany, for beyond the eternal, deadly glaciers, he found a land of cathedrals, stately universities, great religious historic memories, and of patriotism so intense that old Rome never conquered the German forests, but was sent back daunted by Hermann. Our fathers never yielded to the Roman empire. Italy, Germany are parts of one world; and they are fragments of men, they are travellers of a narrow range, they are provincial hearts and intellects, who cannot embrace at once both the cathedrals of the Po and the Tiber and those of the Rhine and Elbe.

Conscience is Italy; reason is Germany; and between them Herbert Spencer and Mansel and philosophers of their school in every age have thrown up Alps, obstructing the natural transition of travellers from one to the other. Conscience teaches that God is a person. The organic instincts of the soul all point to a Being possessing personality, and on whom we are dependent, and to whom we owe obligation. But it is said that reason, strictly interrogated, will not permit us to assert that God is a person; that an Infinite Person is a contradiction in terms; that we cannot call God a person without limiting him; and that to limit him is to deny his infinity and absoluteness.

In the present state of the discussions concerning Conscience it therefore becomes of the utmost importance to show that reason as well as Conscience teaches that God is a person. For the purposes of such proof it is highly advisable to separate the whole topic of Theism into three parts, namely the demonstration that the cause of the universe possesses (1) intelligence; (2) unity; and (3) infinity.

While we are considering intelligence as cause I leave out of view entirely the inquiry as to its infinity. Can we demonstrate that there exists in the universe an intelligence not ourselves? After demonstrating that the cause which stands before the present universe has intelligence, we must ask whether it has unity. After having proved the intelligence and the unity we must treat the infinity as a wholly different thing.

The universe exhibits thought. There cannot be thought without a thinker. The cause of the universe, therefore, is a thinker; and a thinker is a person. But the universe exhibits, so far as human observation extends, perfect unity of thought. Gravitation is the same everywhere, and so are light, heat and the other natural forces. The universe, therefore, exhibits one thought—and but one. Its cause, therefore, is

one Thinker; and but One; that is, One Personal intelligence; and but One.

The universe has light in it; and the laws of light are the same here and at the furthest point visible to the telescope. Light moves in straight lines here and in straight lines there. Gravitation is the same thing here and yonder. The universe exhibits not only a plan, but a uniform plan; it exhibits not only thought, but harmonious thought. It is a thing, but it is a thought; and it is not merely a thought, it is one thought, interiorly self-consistent, and not a faggot of self-contradictions. The thought is one; the Thinker therefore is one. Sometimes when I stand under the dome of that truth I am moved as the constellations never move. The Greek knew art better than we do; compared with him we are uncouth. Compared with the Hebrew in his best estate we are morally imperceptive. But these grandeurs of law which God seems to have revealed to us, the Aryan race; these grandeurs of co-ordination which make us, in our fragmentariness of endowment, sometimes almost content with a mere Cosmic Deity, without much thought of a person—we must unite them all, the modern with the Greek and Hebrew organ pipes! But the music proceeding from them all together, falling, expanding, filling the dome of the universe—that is but a shepherd's pipe compared with the melodies that rise in any full-orbed souls whenever we look aloft into the azure represented by the simple certainty that there cannot be in the universe thought not our own, without a person not ourselves; and that as the thought is one, so that Personality is one. Let us be glad! Let us lift up our hearts! Let us say to the eternal gazer of glory: "Lift up your heads, that the King of Glory may come in."

The Infinite and the Absolute are words which mean nothing unless we understand by them that which is absolute or infinite in some given attribute.

We speak of time as infinite, but we mean only that it is infinite in one respect, duration. In a similar sense, the one Thinker who stands behind the one thought of the universe has been termed infinite in the sense of possessing infinite power, and absolute in the sense of absolute, finished, completed goodness and knowledge. Infinite space is space; infinite time is time; infinite power is power; infinite knowledge is knowledge; and infinite goodness is goodness. Except the element of infinity, any given quality is the same in its infinity as in its finite development. We cannot adequately conceive the quantity, but we may the quality of an infinity. Therefore, what is inconsistent with goodness will be inconsistent with infinite goodness.

Great distinctions exist between the Absolute defined as that which is capable of existing out of relation to anything else, and defined as that which is incapable of existing in relation to anything else. It is in the former sense that scientific Theism calls God absolute. It is in the latter that Herbert Spencer, Mansel and others, who deny that we can prove intellectually that God is a person, call God absolute. This false definition overlooks the distinction between infinite and all, and leads Mansel to Hegel's conclusion, that God's nature embraces everything, evil included. The definition which Mansel and Spencer hold is repudiated by scientific Theism; by Martineau, President Porter, President McCosh, Hodge, Nitch, Rothe, Trendelenburg, Dörner, Urici, Julius Müller and John Stuart Mill. With that repudiation all the alleged difficulties that arise from asserting the personality of God vanish. The intelligence, the unity and in a correct sense the infinity of the Cause of the universe are thus proved in entire harmony with the scientific method on the one hand and Christian Theism on the other.

Our best conclusion is adoring silence before the slowly lifting Gates through which the Eternal, who holds infinities and eternities in his hands as the small dust in the balance, is passing into science, into politics, into the perishing and dangerous populations of the world, into the Norse American as well as into the Puritan American, into literature, into woman's heart, into Conscience, into the future, and into that world into which all men haste. He is there, he is here; and our best speech before him, in the name of science, is silence and action.—Condensed in *Christian Union*.

Prayer and Law.

There can be no real efficacy in prayer to God when it takes the form of a petition which must be either granted or refused; because "law," which reigns throughout the spiritual and material universe, is an insurmountable obstacle to the efficacy of prayer. This objection has been triumphantly proclaimed to be "one of the most remarkable conquests of modern thought, into which no man can enter with an intelligent sympathy without abandoning the fond conceit that God will grant a particular favor to one of his creatures upon being asked to do so." So that while it may have been pardonable in the superstitious and unscientific past for men to pray for rain, for health, for deliverance from pestilence, when these things were supposed to depend upon the caprice of an Omnipotent will; now that we have attained to a higher and nobler idea of the universe, and know that a shower is the result of certain at-

mospheric laws, and that death is the result of certain physiological laws which absolutely determine it, it is absurd to suppose that God will or can interfere; and so we may as well abandon the habit of prayer as a vain and useless superstition.

This is to say that a thing is impossible with the infinite God, which finite men accomplish daily by means of judicious application of the forces at their disposal; as, for instance, though it is a law of nature that water should flow downward, yet men, by the application of hydraulic pressure, can cause it to mount upward. Again, fire when brought in contact with linen will destroy it; yet we are able by the admixture of certain substances with the linen to check the action of this law. Not that the law is annulled in either of these cases, or in others that might be cited, but this particular law is intertwined with other laws, is conditioned in its operations. Now, if God have not the same power to counteract or modify his laws if it seem good to him, then he has created a power greater than himself, and his own supremacy has disappeared. And in this case law must be understood to mean some self-sustained invisible fact of which we can give no account, except that it is here a matter of experience. Now, such a self-sustained force is either self-organizing, or else has escaped from the control of the being from whom it received its impact and now fetters his liberty; and a being so fettered could not be omnipotent, could not be God. Hence such a conception of the laws of nature is in reality a denial of the existence of God. But assuming the existence of God as the first cause, that it is he who has created the universe and given it a system of laws by which all the parts shall work harmoniously together, then in our contact with law we are not dealing with a brutal, unintelligent, unconquerable force, but with the free will of an intelligent, moral artist.—*Standard of the Cross*.

Probable Developments of Modern Evangelism.

It seems to me that the rise or revival in these days of the order of evangelists, of whom Mr. Moody may be regarded as the best type, is a "sign of the times." The order is rapidly increasing. Already there is in London, and possibly in other places, an institution or "school of the prophets," for training young men to go out as evangelists. The young men on a visit here are from the institution referred to. I do not know what the training is, or whether any degrees or ordinations are imparted, but I take it that aptitude in addressing the masses is the main consideration. "Tools to the hand that can use them." To be an evangelist, a man must have a strong, capable body, a powerful voice, religious fervor, and an intimate acquaintance with the fundamental truths of evangelical Christianity. With these qualifications, though his range of ideas may be very limited, and he may have no acquaintance with literature or science, he may do good work as an evangelist. Just as the prophet among the Jews, working outside the established priesthood, roused the lapsed masses and quickened the religious fervor of the nation, and as in the middle ages, the wandering friar, preaching as he went, kindled religious passion and prompted to action, so, now, outside the regular ministry of the churches, there seems to be room for our peripatetic evangelists, to act upon the half-peripatetic masses, who cannot be reached by the ministry of the churches, already too heavily weighted, and also to put fresh life-blood into stagnant Christian communities and kindle them into activity. Mr. Moody has shown what a fervid impassioned evangelist can do. The wave of religious emotion he produced by his visit to Britain will be a memorable event, and has created many indirect results. His mission is but commencing. He "attacks" large cities in America and England and carries all before him. Staid respectable orthodoxy joggling on in a self-satisfied routine opens its eyes in astonishment, and is compelled to assist in the new movement. The laity are with him. He and his band of evangelists "invade" a State, district, or city; willing hands are stretched out to help them; ordinary ministrations are suspended; the congregations are temporarily handed over to the new comers; their "inquiry-meetings" are crowded; they have access to young and old, and direct them in the most sacred of all concerns. Your learned college-bred ministers, for a time at least, have to stand aside, and are content to take a subordinate place. As spiritual assistants, a band of "Christian workers" is organized. The evangelists pass on, but the effects remain. Without stopping to criticize the movement, it seems to me that it would be well for Christian churches to recognize the fact that a new order of things has been initiated, and that it is time to admit the new organization into the recognized machinery of the church, and to turn it to practical account. Should each Church establish a training school for evangelists, organize and utilize the order, and secure its working in connection with the congregations, then we should have regular visits from these preachers, who would be attached to no particular congregation, but whose mission would be to rouse the masses, to impart new stimulus to languishing churches, and to kindle zeal alike among clergy and laity. Whether such an order might become dangerously powerful, and partially supersede the regular ministry, or create a passion for religious

excitement which might have serious drawbacks, I am not prepared to say, but here are the evangelists, as an admitted fact—here is Moodyism put forth its strength—here are scepticism, intolerance, languor, worldliness, dull, respectable orthodoxy. Would it not be wise for the Churches to turn to account the new motor power, which, if left unregulated, may take undesirable developments? Mr. Moody is careful to work, hand in hand, with the existing ministry, and to abstain from interference with existing church organizations; but who can tell what some more ambitious and less scrupulous leader may do? The wants of the age point to such an order of men as that referred to; and the welcome accorded to its existing representatives, is a sure indication of what may be looked for. The democratic spirit of the age is in accord with the new religious departure; and from all churches there are thousands who hail with delight this fresh development which promises such direct and immediate results. Good men and women favor it for the undeniable good it accomplishes. Shall we have a new sect organized as Moodyism? Or shall we see the new machinery working harmoniously with existing organizations? The latter I think is the more desirable consummation.—*St. John's, N. F., Cor. of Globe*.

Undying Influence.

The desire of posthumous fame may be a mean ambition. The fear that one's name will soon be forgotten may be the dying sorrow of the generous but too sensitive mind. Poor Keats, the poet, crushed by the cruel criticisms of the *Edinburgh Review*, died, leaving for his epitaph, "Here lies one whose name was written in water." That was the mistake of a gentle youth who knew too little of the world, and was so cut down by harsh treatment that he could not anticipate the tender fairness with which even the men of his own generation have commemorated his unquestionable genius.

But posthumous influence is far more to be coveted by the good and great than fame. That influence may be indirect, or unconscious; it may assume forms and reach out in lines that were entirely unexpected, and yet it may be no less positive and powerful. The late Dr. William Nevins of Baltimore prayed that above all things "he might be permitted to produce one useful track." For more than forty years, since his death, his premium and other tracts and practical essays have been in constant circulation in many editions. Nothing in our American practical religious literature has excelled in usefulness these wise and fervent and eloquent presentations of Christian truth. "And by them he, being dead, yet speaketh."

When that remarkable man, the late Rev. Norman Macleod, D. D., died, the Queen of England and the royal family laid their tribute of immortalities, woven into beautiful wreaths upon his grave. The Archbishop of Canterbury sent a heartfelt note of condolence to the Moderator of the General Assembly of the Church of Scotland. Her Majesty, Queen Victoria, wrote a long and very touching letter of sympathy to the family of her departed and favorite chaplain. And afterwards she erected two memorial windows of stained glass in the parish church of Crathie, to perpetuate the good name and faithful service of "a man, eminent in the Church, honored in the State, and in many lands greatly beloved." Vest multitudes of many lands thronged the streets and windows and doorways of Glasgow on the route of the procession of over three thousand persons who followed his remains to the grave. Two great churches, his own, "the Barony," and the vast cathedral opposite, were crowded with the thousands who attended the impressive double funerals. The working people and the poor also with common sympathy paid their tributes to their counsellor and friend.

"There goes Norman Macleod," a brawny workman was heard saying as the dark cloud moved past; "if he had said no more than what he did for my soul he would shine as the stars forever!" Since Chalmers died no Scotchman has ever departed this life amid such universal tokens of respect and love, from the Queen in her grief to the peasant in his honest sorrow. What a lesson is this of the blessedness of "the dead who die in the Lord," who "rest from their labors and their works do follow them." Some men have done more by their deaths than by their lives. Happy they whose lives, however quiet and humble, are so ordered that the good which they do lives after them. There is no convertible force in the universe like that of moral and spiritual goodness. It repeats itself in a thousand forms, and augments its power as it is perpetuated. A fact, a principle, a thought, a character, a life, reproduce themselves in many more individual lives, and sometimes put their stamp upon a whole generation of thinkers and workers.

As a rule that posthumous power is the best and greatest which was originally the product of some hearty impulse or of some plan of immediate usefulness, or of prayerful consecration to some single purpose and without any thought of fame as its result. The turning points of life, character and history have generally been of the finest nature and upon very small pivots. It is a noble ambition which looks to results beyond the grave. There was no selfishness in St. Peter's saying to his fellow-Christians, "More-

over, I will endeavor that ye may be able after my decease to have these things always in remembrance." And of all things that last in human hearts and live in human history there is nothing like "the glorious gospel of the blessed God," whether written, printed, or preached, or taught by the witnesses of its power and blessedness.—*W. J. R. Taylor, D. D., in Christian Weekly*.

The Religious Paper as a Means of Grace.

The Rev. Dr. Warren of Boston has some suggestive thoughts on the spiritual influence of religious newspapers in the *Northern Christian Advocate* from which we take the following: When I style the modern religious journal a means of grace, I not only state a reality, but also one of such significance, that if asked to determine its rank among those traditional means of grace enumerated in our Book of Discipline, I should hesitate long before giving it the lowest place. If the devout reading of the Acts of the Apostles is a means of grace, why not also an equally devout perusal of God's word works in our day in the acts of his missionaries? The social meeting is a most important means of grace to such as can enjoy it. But not hall the living Christians of the world are favored with such meetings. When multitudes of mothers, children, infirm or aged people, and those in care of them; what other multitudes scattered in sparsely populated districts absolutely cannot enjoy this means of grace. Who shall say that the wealth of religious experience, the columns of instruction, warning and encouragement, the examples of holy living and triumphant dying, regularly set before these souls and so read, marred and inwardly digested by them, that we find them continually ordering and paying money in advance for a whole year's supply,—who shall say that these ministrations of truth and experience are any less effective in building up Christian character and intensifying Christian communion than the narrower and often cruder utterances of a prayer or class room? The love feast is an occasion dear to every Christian, but what if we can have one every week with tens of thousands in attendance and with testimonies from the ripest, wisest, heavenliest spirits among them all. How fundamental a condition of the *Episcopal* agency on human hearts at all stages of his gracious work—both in first incorporating us into the kingdom and then in building us up together in enlightenment. But what one teacher of God's children reaches so many minds with saving and sanctifying truth as the earnest religious newspaper, visiting—on special invitation—from twenty to thirty thousand homes per week? What so fatal to the growing up of the Church in all things into Christ her living head, as misconceptions of religious truth, misunderstandings of parties and individuals, sectional prejudices, heart burnings and the like. What, on the other hand, so potent to preclude or cure all these as that catholic modern apostle who aims to represent the Church collective, and whose office it is to present a truth and love which compass all, teach all and harmonize all. Before it how surely melt away all cramping local and parochial narrownesses, how rise and rise the ties of universal Christian fellowship until they roll over and submerge even the barriers of nations and of ages!

I go yet farther and affirm, that in my opinion, this rightly named "organ" of Church life sustains a unique and most important relation to that superhuman direction and indefectibility guaranteed by Christ to his Church. We all believe that the Church has been promised for all time a guidance more than human. We believe that by virtue of her vital union with her living head, and by virtue of the indwelling of the Holy Spirit, she shall be kept from permanent and fatal error in teaching, from permanent and absolute extinction of life. The gates of hell shall never prevail against her. Most of us, it is to be hoped, reject the papal notion, that this guarantee is based upon prerogatives conferred upon and resting in the clerical hierarchy alone. Most of us, it is to be hoped, equally reject the vague and jejune notion according to which Christ's repeated promises of perpetual presence and help and guidance and victory in the Church are simply glittering generalities, meaning no more than the heathen utterance "Great is truth and it shall prevail." But if we believe that Christ has given promises to the body of his disciples, as well as to individual believers, and that these promises of perpetuity and power and ultimate victory over the world and Satan are addressed, not to individual believers in atomistic isolation, but to the whole Church in the unity of all its actual orders, sections and branches, then has the term "the communion of saints" a satisfactory meaning. Then it is no longer poetry, an indefinable sentimentalism; it represents a basal fact in revealed religion. It stands for that common heritage of truth and light and love into which, as existing, in the living experience of renewed minds, every new-born soul is introduced and which he helps in turn to transmit to others. It designates something older than the oldest of us all. It is that stream of renovated life which courses through the centuries broadening or deepening with every age. Dowered with Divine promises, it pours onward into a future neither doubtful nor dark.

But before the Divine plan can be consummated, there must be not only community of life essentially supernatural, but also community of truth and conviction and love and aim. Each individual believer must contribute his best thought, and aim to actualize his noblest ideal. Each party and branch of the worldwide fellowship must work out for the benefit of the whole body the ideas and policies providentially entrusted to it. But when all these processes are carried through, may, while the are being carried through, a higher work must be in progress. The thought of the Church must be harmonizing apparently conflicting truths, reconciling discordant impressions and views of the truth, complementing defective ideals, and organizing into working relations all conflicting forces. How! The old theologians thought it must be by a catholic consensus arrived at and formulated in authoritative ecumenical councils. Modern evangelical theology says: It may and must be by inner and spiritual processes of assimilation and growth. If this be so, how lofty and vital the function of that agency in the Church which exists simply to facilitate the interchange of the best thought and knowledge, the best methods and aspirations of the contemporary Church in all its parts and in all its members. It is an Ecumenical Council. In its discussions blend voices from lands the most widely separated, and its decisions are promulgated in the ends of the earth. More than any other instrumentality is the religious journal of to-day unifying the body of Christ. More directly than any other is it working out the fulfilment of Christ's deep promises to his rock-based Church. Of such a means of inner, spiritual, organic edification let no man highly speak.

Neal Dow on the Maine Law.

The policy of prohibition to the liquor traffic is now established in this State as one of our fixed institutions, as unchangeable as that of vote by ballot and that of local self-government. The Maine Law forbids the liquor traffic and the manufacture absolutely and without qualification, under certain pains and penalties, which were supposed to be stringent and severe enough to accomplish its object, to wit: the entire suppression of the trade. So far as the manufacture is concerned this has been perfectly effected, because the penalties—\$1,000 fine and goal in every case—are found to be sufficient. But the grogshops remain, few in number, it is true, and of the vilest character, kept very secretly and only or chiefly by the lowest specimens of our foreign population.

These men and women calculate deliberately the chances of detection, the penalties when convicted, and the probable profits of the trade in the meantime, and so they venture upon it. The law intends to suppress the grogshops absolutely; it was enacted for that purpose; but this has not yet been perfectly accomplished. What was to be done? I was once on a visit to a country town where a new bridge had been thrown over a mountain stream, and the people were quite proud of it; the design had been made and the work done by the people of the neighborhood. An excellent bridge. But when a heavily loaded team was driven over it, there was too much deflection, and the people feared for its stability. I was taken to see it, and my advice was asked as to a remedy. This was a simple matter; the truss must be strengthened; a beam or two here and there will enable it to bear the heaviest load with no sensible deflection.

And precisely that must be done with our law of prohibition; stiffen it up! A newspaper writer against the Maine Law, some years ago, objected that we had already supplemented the original Act by five others; and so he inferred that its purpose was impracticable because the first attempt had not done the work perfectly. I have before me, as I write, a lithographic representation of "The First Steam Railroad Passenger Train in America," and a very absurd affair it was. Through a hundred changes or more our trains have attained their present admirable condition; but even yet they are not perfect. Every year some improvement is introduced into the machinery or method of management, so that we cannot tell but that the railroads and the machinery of 1900 will be as much better than those of our day as these are superior to those of 1835.

It will be very easy to stiffen up the Maine Law so that the purpose shall be perfectly accomplished. State's prisons—a long term—for every conviction will do it, with fines enough to pay all the costs of detection and conviction. A long term in the county jail, in a particular dress, with a shovel and a hoe, working on the highway will do it, with disfranchisement; for "the liquor traffic is the gigantic crime of crimes," a charge against it which has never been denied at any time by anybody. John Wesley said, "The liquor-seller is a poisoner of the people, driving them to hell like sheep; their gain is the blood of the people; neither does their eye pity nor spare." Rev. Dr. Lyman Beecher many years ago said: "I defy any one to show that the liquor seller is not a murderer." No matter what punishment the law may inflict upon him in Maine, there will be no sympathy for him except among the lowest and vilest of the people.—*Portland (Maine) Christian Mirror, September 23, 1877.*

The Family Treasury.

"Molecular Motion."

BY BILLY, IN THE METHODIST RECORDER. "Molecular motion" is all the rage...

The electric telegraph, light, and heat. The beer you drink, and the beef you eat...

The Irony of Life.

But after all, the irony of life is best shown when we consider time with reference to eternity...

"The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"

The Value of Training.

Early in childhood, habits of self-reliance and self-help may be formed. The child should be taught to amuse itself, to wait upon itself, and to perform services...

It is surprising what mere training will do in developing talent in children. There are those who have no aptitude for music, but persistent cultivation of the voice and ear does often make very passable musicians...

Special trainings are of great value. A lawyer of several years' standing at the bar in New York in a recent conversation remarked: "I studied law in a lawyer's office. My brother here, several years younger than myself, went through the law-school, and he has so much the advantage of me in consequence of that training...

stances prevents them from doing so. There was never an hour in their youth when Henry Wilson and Horace Greeley would not gladly have availed themselves of all the facilities offered by academies and colleges...

Skilled labor is wanted everywhere; in the composing room, in the editorial room, in the shop, at the piano, at the forge, in the kitchen. Skilled labor commands good wages, even in these hard times...

School Temptations.

Do mothers realize how much responsibility they assume in sending their children to school? A new world is open to them, and temptations come as they will nowhere else.

Oh, mothers, are our sons and daughters liable to become familiar with rude and slang phrases, profane expressions, and obscene words and acts, and are we helpless?

"Already even science herself begins to perceive the outlines of a personal God; for beyond its deepest research there springs up a power which it can neither weigh nor in any manner estimate. It cannot deny immortality, for being unable to construct this world without a God, it must leave with that God the fact and quality of another."

ation, especially in view of the marriages of "convenience" then customary in France, which usually made little or no account of the age of the husband. It was not, however, a marriage of love, on the part of the bride at least.

He was a Protestant, and was willing to concede Mademoiselle Necker's demand that she should never be separated from her parents. He was a favorite at the court of Versailles, especially with Marie Antoinette, and could probably promote the interests of Necker there.

Modern Christian Tendencies.

"I must leave with that God the fact and quality of another. All that this new form of thought can well achieve is the overthrow of many minor dogmas of the hitherto theology. Trained in this new atmosphere the Church will attach a new importance to the spiritual things of the temple."

About Boys.

If we may believe testimony, there was formerly a race of boys who worked; who got up at an incredible hour in the morning to light the kitchen fire and do the chores; who hoed corn contentedly for three weeks for the chance of going fishing on a rainy day...

A Word About Words.

At me! these terrible tongues of ours! Are we half aware of their mighty powers? Do we ever trouble our heads as to where the best man strikes or the blindest may fall?

Courtship and Marriage of Madame De Stael.

Attractive by rare endowments of mind and heart, with personal charms greater than those of beauty, and withal, one of the richest heiresses of France, Mademoiselle Necker could not fail of suitors.

There are plenty of uses for a boy in a house. Chairs get shaky for lack of glue; hinges loosen and need only the tightening of a screw; the normal condition of door fastenings is to be out of order, but a lock with two knobs is as simple a piece of mechanism as can be made, and any boy ought to be able to take one off and put it in order.

ing mill, or the odds and ends of finished lumber, bits of moulding, shingles, etc., to be obtained for a trifle from house-builders, or a load of boxes from a grocery, will make a boy as rich as a millionaire, and give him hours of healthful enjoyment.

The rat-traps which scare the rats from their neighborhood, the bird-houses in which the birds judiciously decline to build, the rabbit-pens which precisely suit the rabbits, whatever maledictions they may provoke from the gardener, the ships and windmills and blow-guns and cross-bows, may not be eminently successful from a mechanical standpoint, but they are invaluable as educators, and as furnishing substantial recreation—a thing far above amusement.

The Angry Father.

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy.

"What aileth thee? Why is thy countenance troubled?" Theon answered: "In some places the Scriptures speak of the wrath of God, and in others he is called love. This appears to me strange and inconsistent."

A True Bear Story.

Far, far away in the forests bordering upon Lake Huron, there once lived a mother bear and her two little ones; they were all as black as bears could be, and as nimble as the wildest squirrel, besides having long noses that helped them to sniff the ground in search of some dinner, or root under the dead leaves for berries.

Individual Work.

I cannot help thinking that if there was a little more individual work, a little more moral courage in the world to save men, the world would not be so much of a wreck as it is to-day. If you saw that a friend, a brother, was taking a wrong course, what would you do?

Do Not fret.

The Examiner and Chronicle says of fretful people some truthful things, to wit:—"Look into the house of a fretful man or woman, and mark the discomfort, the unhappiness, the positive misery they often contain within their sacred enclosure. Notice a fretful man in his business relations—how disagreeable he makes himself to others, and how much he detracts from his own power to act coolly and wisely."

For the Young Folk.

The "Coming Man."

A pair of very chubby legs, Encased in scarlet hose; A pair of little stubby boots, With rather doubtful toes;

His eyes perchance will read the stars, And a such their unknown ways; Perchance the human heart and soul Will open to their gaze;

That sober where might thoughts will dwell In solemn secret state, Where fierce ambition's restless strength Shall war with future fate;

These hands, these little busy hands— So sticky, small and brown; These hands, whose only mission seems To tear all order from the world;

What ails thee? Why is thy countenance troubled? The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

Notes About Whales.

As our voyage wore on, the lack of reading matter began to be felt; we had all exhausted our supply during the long detention at Panama before getting on shipboard, and there was nothing to be exchanged, for each one had the same thing.

Boy's Composition.

The Boston Courier prints the following "boy's composition":—"Hens is curious animals. They don't have no nose, nor no teeth, nor no ears. They swallow their wittles whole and chew it up in their crops inside of 'em."

The Faithful Dog.

A shepherd had driven part of his flock to a neighboring fair, leaving his dog to watch the remainder during that day and the next night. But while he was at the fair the shepherd forgot all about the dog and the sheep, and did not return till the third day.

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Slow and Sure Wins.

We are often more hasty than sure in our affairs. We accept undertakings which when fairly realized and begun are beyond our strength, and land us in discomfiture and misfortune.

Haste in making one's plans is less valuable than slowness and sureness in the consideration, and all due speed and promptitude in carrying them out. Hasty impressions of things are as certain to be wrong as hasty impressions of people; and that half knowledge that results from a superficial scamp through places is almost worse than no knowledge at all.

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Our Sabbath School Work.

Sabbath, December 9th, 1877. (FOURTH QUARTER.) INTERNATIONAL BIBLE LESSON. — No. 10. PAUL IN MELITA.—Acts xviii. 1-10. GOLDEN TEXT: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise."—Rom. i. 14. TOPIC:—Unlooked-for Blessings. HOME READINGS. 3.—Acts xviii. 1-10. Unlooked for blessings. 7.—Matt. vi. 25-34. God's gracious care. 17.—Luke x. 17-21. The promise of power. 27.—Mark xvi. 9-20. The promise renewed. 28.—Acts xxi. 1-13. Diseases cured. 28.—Jan. 7. 13.20. The prayer of faith.

OUTLINE. This lesson, which follows immediately upon the last, gives some of Paul's experiences in the island of Melita, after his shipwreck. Although now thickly inhabited, Melita was then a thinly-peopled place. Paul was kindly received by the inhabitants of the island, who, although called "barbarians" in the lesson, were not necessarily uncivilized, and were evidently hospitable. The term "barbarian" properly denotes a foreigner, or one who spoke neither the Greek nor Latin language. Paul sets to work at once with characteristic industry to help his fellows in, whatever way seemed open to him, and whilst performing his service, an evil befell him, which resulted in a blessing, and, doubtless, helped to prepare the minds of the people for receiving the truths which he was constantly preaching. During his stay in the island, Paul healed many diseases, and planted the germs of the Christian religion, which, it is said, has ever since had a footing in that place.

NOTES. (1) Melita. This island is situated near the southern point of Sicily. We escaped; "Had been saved." Knew: Became aware. (2) Barbarous people: The natives of the island. Greeks and Romans called all save themselves Barbarians. No little: Very much, uncommon. (3) Gathered ethics: Paul here, as Bengel remarks, did the office of a prisoner subserviently, helping others also thereby. Viper: An exceedingly venomous serpent. This serpent must have been deadly, or the people would not have expected to see him die. Out of the heat: Revived by the heat from a torpid state. Fastened: "Attached itself" by its fangs. (4) Beast: Reptile. No doubt this man is a wanderer: These people appear to have had some notions of natural religion, which, as Anot remarks, were in the main sound, although in practice wrongly applied. Vengeance: Literally, "justice." (5) Felt no harm: Paul experienced no harm from the viper, but it is impossible to tell whether this was owing to natural or supernatural causes. (6) Hoveit: However. They looked when: They expected. Swollen: Swelling is a usual effect of the bite of a serpent. (7) Same quarters: Same part of the island. Possessions: Lands, estates. Chief man: The prince of the island; an honorary title. Lodged: Entertained. Us: Paul and his immediate associates. (8) Bloody flux: The disease now called dysentery; which is the Greek term here used by Luke. Laid his hands on him: Jacobus says:—"In this providential opening, Paul was every way bearing witness to the religion of Christ, and acting according to his commission as a missionary to the heathen." (9) When this was done: Because of this. (10) Many honors: Much attention and courtesy. Laid: Supplied. Necessary: For comfort and convenience.

Reaping in Due Season.

A Sabbath-school teacher was earnestly anxious for the conversion of her class. And for one of them in particular she was burdened in heart; but the more she labored and prayed for this one, the more careless she appeared to be. After being more than usually tried by her, the teacher prepared herself with prayer, and sought a private interview. She was coolly received, her kind entreaties appeared to awake no feeling, and her manifestation of interest for the girl's salvation was almost rudely repulsed. The girl was so indifferent and rude in her treatment of the teacher, that the latter went to her home with a heavy heart. She was sure that no further personal entreaties would prevail, and that she had exhausted her resources in direct address by teaching and persuasion.

The teacher went to her room for comfort from God's word and in prayer; and the Saviour's words concerning two agreeing in prayer for anything they should desire, came to her mind. She at once asked another to join her. This other person from an adjoining room could hear the low murmur of the teacher's voice as she prayed; and the last thing when sleep came, in the middle of the night, the first thing in the morning. Probably the teacher spent the whole night in prayer for that rebellious-hearted girl. And in prayer so agonizing, so importunate, so full of faith, the promise was taken hold of, and faith rested in peace, believing that "In His own time" her pupil would become a Christian.

It was not one week before the self-willed girl came to her teacher confessing her sins, and in distress of spirit asking God to save her soul. She was now as earnest for her own salvation as she had before appeared unconcerned. She asked her teacher's pardon, and together they sought pardon from God. After a severe struggle she obtained peace through Jesus Christ. She is now, and has been for several years, a teacher herself in that same school.

The first-mentioned teacher's class were all gathered into the fold "in due season;" since then she has had another, and some of those are converted, and she labors in confident hope that they will all become Christians. Her success has depended on thorough study, earnest teaching, personal effort and much prayer. —American Messenger.

Books at the Methodist Book-Room.

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

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LITERARY NOTICES.

The Political History of Canada between 1840 and 1868. By the Hon. Sir Francis Hincks, C.B., etc. This is a lecture delivered recently by Sir Francis Hincks in Montreal. It chiefly reviews events in which he himself was a prominent actor. It is a valuable contribution to Canadian history, though it contains some curious omissions not less important than events recorded. He maintains the opinion that Sir Charles Metcalfe was sent out by Lord Stanley on purpose to oppose and prevent the adoption of Responsible Government in Canada. The lecture is published by Dawson Brothers, Montreal.

Thomas Bracket, by Froude the historian—"William and Mary Howitt," from the Leisure Hour—Lord Chancellors and Chief Justices since Lord Campbell, from the Neo Quarterly—"The Color Sense," by Right Hon. W. E. Gladstone, from the Nineteenth Century—"The Trial of Jesus Christ," from Contemporary Review, with some of the best stories and poems from English magazines. This valuable periodical of sixty-four pages is issued weekly at \$3.00 a year. We will furnish it to any subscriber to the GUARDIAN, (old or new) for \$7.00 a year.

Rev. S. Shibly, of Roblin, says—The Lord is reviving his work here. The church is being quickened, backsliders reclaimed and some converted. The work continues. A handsome time-piece has been placed in the new church, Sutton, P. Q., by Rev. D. C. Sanderson, of Richmond, who entered the ministry from that mission. The Guelph Norfolk St. Methodist Church, which was held last Thursday night was a pleasing entertainment, and well patronized by a large and appreciative audience.

By a small change there will be but four appointments, with four nice brick churches and a nice brick parsonage. Rev. J. W. Smith writes:—We have just held our Missionary Anniversary in Galt, Brock, of Guelph, and Chalmers, of St. George, advocated the claims of Methodist missions "wisely and well." T. Morris, Esq., filled the chair with marked ability, treating us to a characteristic address on "Fire-proof Methodists." Galt doesn't believe in a fifty thousand dollar debt, but has great faith in an untrammelled exchequer. Hence we mean to emphasize our creed by making our returns show an advance of nearly fifty per cent. on previous years.

Revival services have been closed on the Mountain Mission, Goderich District, which were continued for five weeks. Our correspondent says:—Through the roads were in a very bad state, numbers turned out, and at the close of the meeting on the 6th of Nov., Rev. C. Lovell preached at half-past two, and after preaching twenty-eight persons, young and old, were baptized, after which some twenty-three were received on trial, nearly all of whom are heads of families. Some thirty and over professed to experience religion, and others are expected to unite.

RELIGIOUS INTELLIGENCE. Unitarianism and Universalism have no organized existence in Virginia. There are 137 Lutheran churches, 90 ministers, and 12,100 members in the State of Virginia. On the 3rd inst., in the steamer Tokio, fourteen Presbyterian missionaries sailed from San Francisco for Asia.

MAGAZINES OF THE MONTH.

The Popular Science Monthly opens with the second of Prof. R. H. Thurston's valuable papers on the growth of the steam engine. This article, like the first, is splendidly illustrated, and traces with rare clearness the development of the steam engine during the eighteenth century. Under the title "Siar, or Star-Mist," Mr. R. A. Proctor writes concerning the fate of the new star in the constellation of the Swan. In "Language and the English Civil Service," Prof. Alexander Bair, of the University of Aberdeen, attacks the study of language from a new standpoint, showing that it is really of very little value as a means of intellectual training. Dr. Draper's address on the "Origin, Progress, and Consequences of Evolution," delivered recently before an association of Unitarian ministers at Springfield, Mass., is published in this number in full. "Our Six-footed Rivals" is an interesting account of the perfection of social organization that has been arrived at by the ant.

BRIEF CHURCH ITEMS.

Rev. S. Shibly, of Roblin, says—The Lord is reviving his work here. The church is being quickened, backsliders reclaimed and some converted. The work continues. A handsome time-piece has been placed in the new church, Sutton, P. Q., by Rev. D. C. Sanderson, of Richmond, who entered the ministry from that mission.

MISSIONARY SOCIETY—ENCOURAGING PROSPECTS.

Words of cheer are still reaching the Treasurer. Rev. John Philip, St. Mary's, writes:—Our missionary anniversaries have been eminently successful. The probabilities are we will be largely in advance of last year." Rev. C. R. Morrow, Harley Circuit, writes:—Will you be so good as to increase the number of our members to a total of fully forty per cent. P. R. Carling, West-Mount, (Rev. A. R. Ross), reports to last week's anniversary. It is worthy of remark that, as a rule, those circuits where the meetings are held early in the season report the largest advance.

PERSONAL.

Mr. Jacob Bright is in very impaired health, and will pass the winter at Menton. Robert Browning has declined the candidacy for the Lord Rectorship of St. Andrew's University.

CURRENT NEWS.

Japan's population totals up 35,625,673. Last session's Hansard is ready for distribution. The Pope has sent his first Envoy-Extraordinary to Peru.

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