#  

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WHOLE No. 2724

Ote Chtistian Gurrian GSUEDEVERY WEDNESDA 18.
 sonas of ndture



## 

Thatraith hanamen hion










## helps to a nevival.

 A revirial is the product of divine and humaforces. In the plan of salvation, both hre in
dispensable. God savers no responsille som nouc can be savied without the regenerating nowe can wo saved without the regeneraling
sanctifyng pooer of the Holy Spirit. And
since a revival of religion menas jast this the salvation of men from sin, whether in th
Cluich or ont of it, it is evident that ther can be no genuine revival witlout the prosence
and work of the spirit. "Untiji the Spirit but porred out from on high," the . Church will
not be rovired and sinnerss will not be con frrst help to a revival. Rovival cfrorts som
times fail because of too much reliance a po times fain because of too much reiiance apo
the armi of thesh, upon the activity, skill, an
power of the pastor, or of the evangelist em power or the pastor, or of the evangelist em
ployed. This. false dependence not ooll
neatraizas the offorts of the leader, bu renders such cooperation of he membership
ns his is abo to secore, of none cffect. Their
confaence in his ability and sucess lead them to rally to his support and not to "the
help of the Lorl against the miglty"
 and trunsient. Ani buman elforts, howeve
antiring and united, nre aseless, without
"porror from on high." The bext help to a revival is the certain
asburacee that we may have this porver There is no room for doubt. on this point quadifoation to every one who enrostly
desiries tand aske for it, is the gift of the Hol
Ghoot. He is more willing to Ghott. He is more willing to give the Spiri
to them that ask him than eartbly parents eomes, then, simply to this: If we want the
gpirit wo may have hira: And since the vival, it follows that wo may have a xevival
we wan toie. we want one.
Wherfore, the vital question is, at we
reatly went a revival ? Do wo want the experi necesssary reformation in our own tives? ${ }^{\text {D }}$
we want to do the wora required? Donktless we Fant the Clurch to succeed. No pastor wants
a barren ministry. No membership wiohos to see Eonething done to build up the par
wicular Church with which we are connectec Wo may ovon feol, in view of its languishin
condition, that 4 revival is needed. Bat that does not prove hat we really want a reviv
with all that tho word implise, - that desire a deep and thorongh work of graco in
our hearts. Nor is prayer for r revivalalway
ovideace of sincere desire. Formal and tco oral prayers that God will revive his worl
are being made every day; but they ive no snswered, becasse thhys, nsaally mean only
this: : 0 , Lerd, give ns moro Charch mem borg; but do not make nas bear any crobs, do
not niele us give up ourselves in eny new consecration, but do give us mose people. The only sufficiont proof of an earnest desire
for a ropival is the fact tuad act of doivg oll - onitegsion and renunoiution of sin, and nomitiring erieci to lead monit to olirist.


$\left\{\begin{array}{l}\text { was, thougl it is impossible to say how far } \\ \text { it correrpouded with tha }\end{array}\right.$ headed. Imagine a court.preacher of that
day making the tuneral address. ' There is no cvidonco that the Jows rad at that tiupe
nany service:book or anything to read in thio eynngogue except the Old Testament. So he
must make the faneral service according to glance lightly at the infelicity of the royal
departed which complicated his : domestic
if life by making him the hueband of his niece,
who was also his :living brother's wife, aud in tho room of wis hive ande. There are,
however, happily other and brighter spots on which the memory would love to linger.
He had shown the deepest interest in that great revival preacher who had, as all knew,
stirred the hearts of thousands, He had heard him often, and boen deepty, impressed.
He had even openad his house to him. He gave tho influence of his great name and
authority to him, so that the oourtiers, as they all knew, had been alio attractel and
intorested. Not only that, but the distin-
guished dead had proved the dopth
and sineegrty of his convictions by doing many things recommended.by the eloquient
preacher. How can we, in view of these evidences of pleasaro and prosit from such
ministrations, doubt that this child of an
Idnmean famity has gone to be with Abra. Idamean famiiy has gone to be with Abra.
ham, Isaanc, and Jacob?" Untortanately, however, Herod ived too long, and has hav.
ing a place in history is mainly due to the
circumstances that he ordered the beleading of this "interesting" and eloquent preacher
without the formality, of a trial, and from being a patronizing and interested hearer
beiomes the Baptist't marderer.: now and then, the reality of which is
pleaszat yariety among the shallows a
painted frauds of tho theatre, and ope paintod frauds of tho theathe, and opera,
and even fashionable social life, and it quite another to believe with the heart what
is said. It sis one thing to be ang good terme
with the promineont men in the Church, and so concliate their followers, now and then
to give a subscription, perbaps even forego a dipner-party to preside at a beenevolen
meeting; and it is quite another to submit one's self to God in faith and obedience. It
is one thing to respect devoted men, and
even publicly compliment them as sincers and so forth, and quite another to put lasts
and passions nuder the cootrol of the truth they, teach, and to deny angodiness and
worldf lusts. But ot rich and poor, high and low, this is the divine requirement; and
wo must be sparing of our eulogies over men, as Cluristians, however prominent or public
spirited as citizens, evidence of subjection to the Father
Spirits. Happily we are not the jugge


 stationary, they generally perished, The
primitive Kiugs of communities confned
withan walls, like the ald Athenian and the old Roman Kings, goon dropped out of itght.
orerhaps, as Mr. Grote has auggested, thes hyed too much in full view of their subjecte
tor their humble state to comaxand much
 of communitieg, spread over a wide territory
was constantly moving aboutit; orifle did not ke to periskid, as did the Kings called the
rois fuineants of the Franks. II I were called habits of the ancient King, I should refer to those Irish records of which the value is only
beginning to be discerned; for whaterer may beginning to be discerned; for whatever may
be seaid by. the theorists. Who explain all national characteristics by something in the
race or in the blood, the most moient Irish
laws and institutions are nothing more than
and laws and institations are nothing more than
the most ancient Cermanic laws and instita tions at an earlier stage of brorbarism. Now,
whon Eqglislumen like Edmand Spenser first began to put thoir observations of Ireland
into writing-at the end of the sixteenth cen tury-there wais one Irish practice of which
they spoke with the keenest indignation This was what they called the "contiongs" an "cosherings " of tes Irish chiefs; that is,the
periodical circuits among their tenantry fo the purpose of feasiting with their company
 daily life of the barbarons Cbief or King
whio had no tax. gatierers to collect his dues Who had no tax-gabierers to collect his dues matter of right while he moved at the cost
bin subjects. The theory of tide Irinh la
trimomphant o'er their fears," und of their
ussuranoe of the resurrection and the lifo
everlasting. Wo read in the testimony of the Catiacombs the confersion of faith of the the records of their perseentions, the sym
bols of their matyrlom, and even the very bols of their martyrdom, and even the vory
instruments of torture. For inin these halli of silence and gloom slambers the duot of
many of the martyrs anid contessors, wh during the sancuinary aces of perseection of many of the early bishops and pastors of
the Charch, who ehepherded the flocks of Cbrist amid the dangers of those tronblo
tiwes ; of nany who heard the words nife trom teachers who lived in or near tho apostolic age, perhaps from the lips of the
Apostles themselves. Indeed, it we would accept ancient tradition, we... would even
believe the bodics of st. Peter and st. Pisal true terra sancta, inferior in sacred interes only to that rock-hewn sepalchre consecrated
evermore by the body of our Lord. These reflections will lend to the study of the Cat combs an interest of the lighest and inten

FACTS ABOUT AUTHORS
Cicero's first great speech in defonce of
Roscias was made at the age of twenty-seven. It was made at the same age at which
Denostheues distinguished himselt in the Assembly of the Athenians. Dante published
his Vita Nuora when just to
in Dryden first gave testimony to his poetica genius at the age of twenty-*even. Buood
began to form his inew kystem of philosophy
when about twenty-seven. Barns issued when about twenty.seven. Burus issued
his. first publication in his twenty
seventi year. Washington was but twentr. seven when ho covered the retreat of
the British troops at Braddock's defeat, sui was appointed to the command in chief of the
Virgivia forces. John Quincy Adams was appointed by Washington, in 1794, ministor
resident to the Unitod Netherlands tha resident to the Unitod Netherlands-thus
commencing his pablic life at the age of twenty seven.
Some of the
of Englund have comnanceed to write in oxily life. Some fen, bowever, have produce
their best pieces at oll age. Cowper wa
fin bit fity betore he attained any repatatiou as an
anthor Young never wrote anything that
oould be callei poety till he mas on sity oould be called poetry till he was over sixty
and he was more than eighty when he pub lished his poem ou "Rusiguation." Chauce
wrote his best poetry efter be was sixty Pope wrote at twelve years of age. Cowley
ait fiftsen. Chatterton at eleven. Samuel come a poet by the perusal of Beattio's
"Miustrel," when ouly nine ycurs of Thomas Moore wrote poetry in his fourtcerth
year, which was pablished in the Dublii Mfayacine. Campbell wrote his poom on the
"Pleasares of Hope at twenty-ono-the "Criticisan". Shelley wrote at the age of Ateen; ;at the age of eighteen be produce
his wid, atheistical poom, "Quoen Mab. Keats published his "Endymion" in u
twenty-scocond year. Mrs. Hemans ventared on publication in her fifteentiry year. Mrs,
Norton compossed her "Sorrows of Rosalic" in her soventeenth year. John Mayne in his
sixteonth year pabbisled the germ of his "Siller Gan.". Habannah More poblished her year. Sir Edward Bulwer Lytton wrote Goothe died in 1832 , a year which awe away so many of the greart men of the
European world -among others, Cutier Crabbe, and Sir Walter Scott. Cavier an Napoleon were botn in the sume year,
Burns and Schiller were born in the bame Year, 1759. Mozurt and Kosciasko wero
borm in the same yoar, 1779. Alexander, Hamilton, and Lafayette were born in the
game year, 1757. Hegel, Wordsworth, and
Chalmers were each born in the yeur 1770. Macpherson, Hersobel, and West were all born in the same year, 1738 . Curran, Heber,
David the painter, and Dr. Rush were each born in 1750 .
The Engligh correspondent of the N. Y Herall sings that the first Attempt of the Eing-
lish pross to collect the facts of the Warsaw outrages on the Jows was maile in the Pall
Mall Gazette this week, and hai been followed tematic persecution throughout a large por tion of Rassia. Bothaccounts disclose intoler.
anco anl oten oconivance on the part of the Rogsian anthorities, and are evoking general
English indiganation. The Jews in England Englifh indignation. The Jews in England
aro working energetically in accumuating
intornand information, and are forming, a strong cons
mittoe. They hope to induce the Gorerr.
ment to offer further diplomatic remen. strance, but soine Liberal jounals, rhiito
ondemning Rassian violence, reminal tho Jows that their press, which is nuwerous
and powerfal turoughout Europe, following Besconsfield's lead, unanimonaly defended
the Turks when inflicting far greater oufferiogs on the Cbristians in Bnlgaria und olso-
wheren

THE CHRISTTIAN GUARDIAN

The Hantly $\mathfrak{C r e a s m t y .}$
AN ANSWERED PRAYE















how to beavtify a hose.

 ing the wrectiong given.



 sproutitueresme way. Asvectpotato vilu





If the coltivation is successful an ornamen
pretty enough for
any room will be the result and minich will haveto the nuacequaitted to





 | Ritite hanajing baske |
| :---: |
| Chiliree coun bem |

in seche experiments which will be tonad an
 ad hy barefolu loseservatuon and and experiment sir waiter scott's talk.

 ment" of language. "MY broalfosist with
Locklaart this morning was exceodingly ploa-
sant. Sir Walter Scott is, in the first place, sant. Sir Walter Scott is, in the first place,
a far more genteel-looking man than Phil
ans which; as I had supposed that to be flatter ling was nuch graters than I had fancied
I...... Sir Walter was very cheerful, told a nambor of good stories on subjects
slweys started by others. They woro more

remarkable for the rich fund he had of tlem | than for anything else. . None of them were |
| :--- |
| brilliant, but all pleasant. For instance, a | Mr. Simpson was talked ot. "Abl how is

Jemny 7 I shall not forget his coming into box and been receivel ly a roind of ap
plause. Jemmy, secing no one on the stage enquirod the canse. "It is a mark of esteemi
nid consideration the public have for you,
Mr. front of his box and made three low borss, to
the infnite amasement of all who knew him. Now that was acrool joke.'. His language is
remartably far from beingy rafined-there is positively a blunt simpticity. in it. "The
French,", we said, "ser certainly in bester
hamor with tho English than formerlywe aro up there." When the increasing
Caitholicism was talked of le ssaid, 'I think it will not go beyond a party, but I trust the
Royal Fanily may not run thoir beads against anyth ing.'" $\%$. And here wee
may remarit that Lyell, with all has liber. may remariz that Lyell, with all his liber.
ality, never seems to hare got rid of the
ideas of propriety peculiar to the midde


The mighty cifice,or rather heap of edifices


 is a very weak and narrow affection of the
brain 1 No generation exists in God's plan,
for nothing. Every geveration of believers
 Antiquaries point to the position of its princi.
pal entrance door on the soath side as connect. pal entrance door on the sooth side as conned
ing it with the pro-Avgustinian church of
Britian, which the mypthical Alttar defended
in vain; to a portion of the crypt as dating
 sixth century; to the still imposing remains
oponitsnorthern side, of erections
undy Cuthber Eaboard,
und by Egelnoth ander Ca
 goos back inviolate tirougha lovgifecrow
with viciossitudes -through changes, $i$ ma
bee, of name, and frame, and creed, and coun
try-so this great monnment, whose propo
tions the eye may barely embrace, Loolds fa tions the eye may barely embrace, loilds fast
through the ages its stapendous identity, and
asy guage of metaphysies, to be "aware of itsel
as past and future."-Harriet $W$. Prestor. - teaching VERSUS TALKing. A vast deal of what is called "Bible-class
tesching" is talking, but not teaching. It
mightrans fors for fourth-rate, or third-rate, or second-rate, or-at the very best and rares

- as first-rate preaching, or ioctuxing; but
never ought to bo called " "teaching.". The teachor talks ; the scholars listen. : Th
teacher is a gainer in hhis maid and leart by
what he says; but not so lis silent scholers. They haur, but do not learn. The "exer. The whole thing is a pocket-edition in poor
type of a pupilleled sorvice, with many of the
issadrantages aud few of the beneafits of the full.page edition. And not a little of tho
ordinary classe teeching in the Sunday-school
is of the same character. The teacher talks of the same character. The teacher talk,
the scholars listen. There is a "taxcher,"
pat no teaching. There are " learners," bot no learuing. It is not a pleasant thing to face
sach a fact as this; but if it is a fact, it ought to be faced by those interested."....
Telling a thing may be an important part
of the process of teaching a thing. The theling process in itself interest or impress even
where it fails to instract. a teacher may
ther teach in othor ways than by his telling
truths that are worthy of his scholarg'
hearing andlearning. - However this may be, it is important that every teacher should
understand, at the first and at the last, that telling a thing is not in itgelf teacling a
thing; and that if he is a teacher at all it
will be through some other agency than will be through some other agency
merely his talling. -S. S. Times.
IMPERFECT RELIGION.
Very much of the religion of the day is
oasy minded religion, without conflict easy minded religion, without condlict a
wresㄱing with self-doniat and $\begin{aligned} & \text { sacrifico } \\ & \text { religion which knows nothing of the pan }\end{aligned}$ of the new birt knows nothing of the pan
nothing of the desperate strugemente and and
nothing of the desporate struggle with the
flesh and with the devil, day by day; mak.
ing us long or resurrection, celiverance, for
the Lord'g retaru. It is a second-rate re igion-a religion in which there is no large
ness, no grandear, no pothory, no noblo
nindedness, no all. constraining lo mindedness, no all-constraining love, It
hollow religion, with a fair exterior, but
with an aching heart, a heart unsatisfied, soul not at rest, a conscience not at peac
with Cod ; a roligion marked it may be b zotivity and excitenment, bot betraging a
the while the conscionsness of a woun
idden and unhoaled withis and able to auimate to bofty doings, or, supply
to so strongth needed for such doings It is $a$ feeble religion, lacking the sinews and bones of harder times, very different from
the indomitable, muuehenduring, storm.
braving religion not merely of apostolic
days, but even of the Reformation. It is an uncertain religion-that is to say, it is not
rooted on certainty; it is not the outpouring of a soul assured of pardon, and rejoic-
ing in the filial relatoonship betweon itself nd God. Hence, thore is no liberty of serIse, for the question of personal acceptance working for pardon. All is thas bondage,
hovinesss, rirssomenesss ; there is a spealsing there is a laboring for God, but it is with
fettered hands ; there is a movement in the Way of his command, bat it is with a heary
drag on our limbs. Hence the inefficient,
ninfluen does not tell on others, for it has not fully told upon ourselves. It falls sloort of its
mark, for the arm that drew the bow is
paralyzed.- - Rev. Horatius Bonar, D.D. fidelity to a godly ancestry It is no dishonor to a young man to believe
in the religion of lis father. It shows no want of independence to be a Christion be-
canus one's father was a Christian. To be
lieve as my father believed, to trust the faith which my mother sang to me, to cling to the
Christian hopes which . irstit bloomed at the ny inherted religios, and follow the esest of my godly parents, is no unmanaly thing.
God forbid that $I$ should glory in breaking loose from such sacred ties ! Said a, olergy.
main of my acquaintance, " I Lasve been young,
nd now am old, and I have the stady of the religions of the world; but I have yet to find a stronger proof of the
trutb of the Soripture than I discovered
forty years ago in the character and life of

dear little alice.


## lowing the bellows

$\qquad$ Ben Jooson, a celebrated poet, who lived
two landred years ago, was in early hifo bricklayer. It is said that he always
carried a boolk in his pocket, and whito waiting for the laborer to bring bim mortar studying his book.
Let our young friends try the experiment, and they, will be surprised to see how mnch sleep to do this. Have a time for ovort thing,
and what y you do, do thoroughty, whether it be sleeping, esting, working. or praying ; for
all these are in their respective places, right. HOW TOMMY TENDED THE BABY. Tomery Teal was just six- years old. It
was his birthday, bat instead of having a
good time to celebrate such a good time to celebrate such a grand event, ho
had to take care of the baby. His mother
went oat to do some errauds und left hina went out to do some errauds and left hina
alone with his little sister. Tommy felt tery
bad about it. Little Nellio cried a good deal. bad about it. Little Nellio cried a gooddeal.
Tommy did not know what to do with her:
He loved her tery mub but did not like to He loved her very much, bat did not like
take care of her when she was cross.
As ho stood at the window, Ned Bro

fish that fly.
An old sailor said there was nothing on ac cucumbers and carrots, and many other
vegetables that look very moch like those whose names they bear. Some of the
fish even have namios like those of land ani. mals. These are hog tish, sea-horses, toad-
fishes, and sea-cows. One very lovely fish
is the angel. fish. But the nost curious of all is the fling.fish, which has broid fins like
wings. This fish is shaped and colored and its under parts are white. When it flies wave to the top of another. The flying
squirrel can fly, in this way, from \& high
 moy find a dead fish on the deck.
It had seen the lights that the veasel carries fy night, and fown toward them. It could
fly high enough to reach the vessel's deck, struck a boom or sail and fallen dead have
the blow. Atter this they grow more numer ous, and you will see them in the day time.
They will fly out of the water in frontof the
hip, in little groups, looking like flocks of hip, in little groups, looking like flocks of
swallows. Their white sides will gloam like
ance in the son. They can not fy far, perIVor in the son. They can not fly far, per-
haps a hundred yards. After wetting their
incs, or fins, they then wings, or fins, they then can fly farther on.
They look as if they enjoyed their life in the The dolphin, a very fierce and fast swimming
ash, hunts them in the water. When tho noorflying.fish tries to escape birn, the greant
sea-birds, the guls and pelicans, seize there
as they fy out. They are very good to eat. them in dip-nets and fry them. WORD TO THE BOYS
Abhamed of work, boys, good, bard, bonest
ork ? Then I am ashamed of you-asham. pen Jour old Roman history now and read.
of cincinnatus. On the day when they wanted to make himi dictator, where did they
fnd lim? In the field plowing. Whit ube nnd him? In the field plowing. What ubout
Marcus Curius, who drove Pyrrhas out of
taly? Liook him out; you will find him busy on his little farr.. The great Cato; ;
you have surely heara of him-how he rose to all the hoinors of thie lioman stiate-yot he
was often seon at worls in his feld with the slaves, Scipio-Africanus, who conquered Han.
nibal and won Carthage for Rome, $\begin{aligned} & \text { Wras } \\ & \text { ashamed to worls on his ferra. Lioretia, one }\end{aligned}$
as been seen wany a day spinnign among he
midens. Better even than the exanple noble Romans vhe advice of the wise man:
Whatever thy hand findeth to do, to it "itatever might.". Better than this, ove
Fith the beautiful Néw Testament word
are then "Not slothful in business, fervent in spirit,
serving the Lord."

He who laughs at cruelty sets his heel ox It is moro honorable to ackno fanlts than to boozst of our merits.

STUDIES INTHE GOSPEL ACCORDING

## Sunary, Jan. 20, 1882

 Lesson 5.(First Quakter,
the Phirisees answered.-Mark i. 18.28, and iii. 1.5. " Remember the $S$
holy."-Erod. xx. 8 , The Sabbath was midery.

## Home Readinas



Verses, 18 Summer and antubably follow close after Matthew's ferst (the last lesson), in the
autumn. The rest of the lesson to day fol-
lows after the call of Matthew (chep laws atter the call of Matthew (chap. ii. 14),
and took place in the early summer durin the harvest. Parallel Passages. -Verses 18.22 , with
Matt. ix. 14.17, and Luke 23.28, and ii. 1-5, with Matt. xii. 1-14, and Helps Over HakD PLAOEs.-(Verse 18) "Used to fast "-The Pharisees used to fast ligious ceremony. (Verse 19) "Children of
the bridechamber "-The attendants on the bridegroom. "Fast"-It would be vels inappropriate to fast in the midst of the joy
of the wedding. "Bridegroom"-A type of Christ, showing his texder iove and care of
his Church, their joy, defence, and friend. The days will come," etc.-Referring to (Verse 21) The unfiness of fasting, while parables. "New" cloth" -Unfulled, that would sarink when sewed on, and tear ont
the tender old cloth. (Verse 22) "New -Made of the skin of animals; they grew pressure of the gases formed in the process of fermentation: "Verse 23) " Went through
the cornfields "-Fields of grain (not Indian corn; the ficlds are unfenced, and the path was allowable by law: The Pharisees com.
plained only beeaase it "was on the Sab. heir Sabbsth traditions, because they said hat it was a kind of reaping, and therefore Samt. xxi. 1.6)-He was their hero and
(Vample. (Verse 27) \% The Sabbath was made for man "-For a man's body, mind,
and soll, -the whote man, and for all men. erse 1) "Entered again"-Probably th y accident or disease, and incurable. (Ver. 2) ent. " Might accuse him" - To the tribun Breaking the Sabbath was a capital offence see. (Verse 5). "Anger "-Indignation at Grieved"-Showing that his anger was wot assionate, but with pity anda a desire to save he dia

## Find in this lesson- 1. What Christ is like:

2. Three things that should be done
3. The true law of keeping the Sabbath. 4. The difference between Christ and th

## . REYIEK-EXERCISE

Ohn? Ans. About fasting
Howing thesas answer them? Ans. By the natural expression of the religions spirit What rule of the Pharisees did Jesus
disciples break? Ans. They plucked and ate grain on the Sabbath.
How did Jesas defend them? Ans. By showing that their great hero and Jesus lay down? Ans. (Repeat ver. 27.) What example of Sabbath-keeping did he
Anv. He attended church; and did good to the needy.

## KNOWLEDGE AND STUDY

Knowledge is the result of study. "There
never was an eminent who was not an indus.
knew an individuat gain any considerable
ledge without unweariod industry," is the
of observing the whowd large opportunitie Who sought to bo instructors of others. No many books; it ss the exercise of $f$ serion hought on what is read, thereby making
jour own. $-D_{r}$. Stecl

Gratitade is the fairest blossom that knoweth none more fragrant.
Hope softens sorrowe, brightens
People seldom inprove much when the
have do better model than themselves to copy after.

New and /mportant English and
American Books and New American Books and Ne
Editions Just Received.

## Toward the

 Sunrise.SKETCHES OF TRAVEL IN• EUROPE



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HON. JOHN BRIGHT





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$\qquad$


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Whedon's Commentary


Monday Club Sermons.

Piectorial Commentary on the Gospel Acoording to Mark.




THE APPEMDIX NOTES OF THE AMERICANREVISERS, PRINTED


RUNNING HEADLINES, OR HEADINGS, as in the Bagster sid other Bil cs,

The second half of the book will consist of the following carefully-prepared
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| er pubications, or tior Bitoks, d, Rer. WILLAAM BRLLEGS, munications intended tor insers the Christian Guardian shoun. RIT D.D. Tormito. | of an auprofitable affiliction... We do not won der that the Metbolists of that day considered 4 nccessary to maintain their college, at their <br>  fact thatt since that time (thirty years ago) no less than five new denominational colleges have boen chartered, and three of them are rio in the face of the Provincial University |  |  | caried by votio of g23 to i15. Tirire orders <br>  rejected. At the instance of tho. Prossian Ministry; Biamareck has. resolvad not to sab. mit the Emuperor's reseript to the Reichstag. <br>  <br>  the Crown Prince Frederick William was only appried of the Emperor's rescript by its apparance in the oficial Gazete:: <br> It is reperpted that there is an unasual dis. |  |
|  | Unifersity obn sisume to meet the wants of ali the Ghurehes and people of Canada ít mast | the fature men and women ore will be prepared to carry on, with increased encryy, the work began by their fathers. We have learned the value of this agency, | dred persons in need of relief, many of them suffering severely from hack of wearing apponel and bedding and some even appreel and beddiag, |  | memory and of prise to the hoavenly Master who made him what he was. |
|  |  | We have learned the value of this egency, and by means of it have considerably in. and by means of it have considerably in- | lack of food. Besidese assistance to eupply thior immediante neesesitises aid will ke re. |  |  |
|  | Meantime we mast aldress ourselves to the work which Providence has plaocd in our | cressed our iccome. Experienco has shown | quired to furnish seed in the spring, imple- | that the time is at land, long predicted in their traditions; : when the power of the |  |
|  |  |  | meuts, and building material. A sum of ten thoneand dollars, it is thought, will be neces |  |  |
|  | tion of any unnecessary burdens upon the Chorch, tho work will demand the wisost |  | sary. Thas far the Central Committee have received from mnnicipalities and indiridanls | Sultan of Tarkey is to be overthrown, and the leader of the faithful Moslems is to |  |
|  |  |  |  | appear, who shall rule the world till the |  |
|  |  |  |  | geco judge the world. It monld not be sirange if | rrible as to to arrest general attontion |
|  |  |  |  | violent outbreaks should result from this fanatical belief. Already the Tarkish papers |  |
|  |  |  | lating to Japan and the Far East. This periodical is nnder the control of the Protestant |  |  |
|  |  |  |  | begin to denonnce England, and call on the Mohainmedans of Ivol throw of ber |  |
| tanily soincteded with the Charel. Many of |  |  |  | Yoke. Reniembering what grave conse. | Broolly remark. |
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|  |  |  |  |  | the following :- <br> Of all the oalamities which have ever'in mod |
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|  |  |  | to Japanse scholars; and in addition to |  |  |
|  |  | poses of the school. This is raising money nnder false pretencer, and is utterly inez-cusable. Others annonnce that of the cusable. Others annonnce that of the |  |  |  |
| - iveristur . |  |  | popular and cosmopolitan interest. Japan is a subject of interest to tho whole worid, and | ermment openiong tormat diplomatic 1e. |  |
|  | litiol | weekly contributions a portion will bo de- <br> rotal to misions, and the balance to the |  |  | spirit of relogiona exoiteninent, to pay its devotulangat the closing celebration of the ImfnaclateConception. Every seat was full. Nothing that |
|  | for her luty wo all must dosire the most |  |  | Church. Thexe may be no good gronnd for the report, as certainly there ought not to the; |  |
|  |  |  | z, our Book Stoward, has been appointed |  |  |
|  |  | jection. "The heathen are made to carry the hoinc intorests. 'The manty and honest |  | yet it is jost possible that Bismarck may the seeking English co-operation in his present |  <br>  |
|  |  |  |  |  |  |
|  |  | course is this-take your conection for mis-sions and hold it sacred, and then, if you must, take the otters for the home school. | , | when the Pope has no elaim to the shadow of political power, England should pander to |  <br>  |
|  | Mashovaror?", |  |  |  |  |
|  | The Gsneral Misssonary Committee of the |  |  | Roman prejudice in a way she never did |  |
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|  | point of samaral application, worthy of | We are pleawed to learr trom the adrous | Canada in Britain by his entluasiastio words re.pecting tho fertility of the North-Wost |  |  |
|  |  | in the receipts of the Sopiety diring the past year: The total income was $\$ 625,009$, being | Sany will regret that the Princess is not re trining with him, there is notie strong prob- |  |  |
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|  |  |  |  | laid in ashes than again subjected to Papul domination. |  |
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|  |  |  |  |  | they conld not be far wrong. Mr. Temble; |
|  |  | soon be abreast with the most liberally sny. ported oi the rarions Missionary Societics | Princess accompanied tae. Marquis on boart.and took an affectionate farewell. She re tornd to the shore at three aclock. The | - eition of The Quareerly haid to be printod to |  |
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|  |  | Va ThE METIODIS | Passeggers. At Athe Marcheon gien by the | trasslation, leaving that for an article in the next issue, but deals solely with criticisms of |  |
|  | to |  |  | the Greek text adopted by the revieers. TheWriter displays a thorough faniliarity withthe | are in fall syinpathy with the opposition, |
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|  |  |  | giaed in England,in the <br> hope that her health might be perfectly restored, but he trasted that she would be able to join him in the espring. |  | du not oven a goard hat been paced at Lue ohapel door to preserve order. Unhappily aiv outrage does not stand plone The |
|  |  | that if Methodism had remained within the Cintrch of England, withont an independert |  | corrupt or depraved Greek text, which, athough known from a very early time, was never beforo endorsed by the Church. It is |  |
|  |  |  |  | nerex betaro endorsed br bye Charch. It issid that they were lea into this error thy |  |
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|  |  | wimistors, a great inany Anglicans fancy | held on a recent Mouday in Exeter Hail. moining, afternoon, and evening, the gath- |  | attempt made to assansinate him. The perpes trator of the asault was released after arrest. it the time two men appeared at the front ass |
|  |  |  |  | bo gratifying to many to learn that in passespont where the change or matilution has been mont |  |
|  |  | with their "orders," and longing for theaathority whioh only bishops can bestow. |  |  |  |
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| bamising are of Eoglish origin．＂The British |  |  |  | TEMSRD Booss． |  |
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