

# The Godefrich

DEVOTED COUNTY NEWS AND GENERAL INTELLIGENCE

GODERICH, ONT., FRIDAY, FEBRUARY 25, 1881. (McGILLICUDDY BROS. PUBLISHERS \$1.00 A YEAR IN ADVANCE.)

## NEWS ABOUT HOME.

**CHIEF'S MARRIAGE TAKES NOTES.**  
An' faith he'll treat it."

### TOWN TOPICS.

**ARE YOU INSURED?**  
The town Council meets to-night. The *Eric Belle* arbitration case has been further adjourned.

**Mrs. William Dickson**, wife of the County Gaoler, is visiting relatives at Buffalo.

**WILD GESE.**—The first flock of wild geese passed over to the north on Monday evening last.

The annual meeting under the auspices of Knox church will be held on Thursday evening next.

**TO THE ASYLUM.**—On Saturday last Asylum Bailiff Waddell, removed from the County goal to the London Asylum two lunatics, named respectively T. Joint and W. Scarff.

**BOUGHT A TANNERY.**—An exchange informs us that Mr. W. J. Chapman, of Goderich, has purchased the tannery lately owned by Mr. Mason, in Wingham, and will likely become a citizen of that town. We wish him success.

**NOT INSANE.**—W. B. O'Rourke, committed to goal a couple of weeks ago as being insane, was examined on the 19th inst., by his Honor Judge Squire. On receipt of certificate from the Judge that O'Rourke was apparently perfectly sane, Mr. Langmuir instructed that he should be at once discharged.

**SCHOONER PURCHASED.**—Messrs. Lawson, Acheson and Mogaw have purchased the schooner *Elgin* from parties in Port Colborne for the sum of \$12,000. The *Elgin* is full canal size, and will carry 20,000 bushels. She is to replace the schooner *Two Friends*, lost on Lake Michigan last fall. Captain A. Lawson leaves early next week to fit out the vessel for the spring trade.

**COBBLERS.**—Some time since an item appeared in *THE SIGNAL* which stated that Dr. J. Dickson, son of Mr. William Dickson, Governor of Goderich, had located at Cincinnati, and commenced practicing. We were in error, and the item should have read that the Doctor had been appointed Physician of St. Joseph's Missouri Orphan Asylum, St. Louis.

**BONNA.**—The people of Clinton seem bound to leave no stone unturned to get trade from Goderich. The Town Council has granted a license to assist in purchasing the right of way for a road from Goderich township into Colborne. A committee has been appointed to get aid from Goderich township. Clinton has been displaying unusual business push during the past year, and it is having its reward in an increased trade.

**ADDRESSES TO THE QUEEN.**—A number of Goderich ladies have signed an address to the Queen, which will be presented to Her Majesty at her next birthday. The idea first originated in Montreal, but a copy of the address was sent to this town, and has been largely signed. The sheets will be beautifully bound in a book, and presented to the Queen in the name of the women of Canada. Her Majesty will have a large collection of autographs in that album.

**VIOLENT.** G. T. R. OFFICIAL.—On Friday morning last an unusual scene occurred in one of the waiting rooms of the G. T. Railway station, Stratford. Just before the 7.15 train left, a burly fellow with a big stick entered the waiting room, and walking quickly up to a gentleman who was meditatively smoking a beautiful pipe, struck out with his stick, and knocked the pipe into pieces. Before the waiting passengers could recover from their surprise, he hurried them out, telling them roughly that they had no right to be in the ladies' room. One man, from Michigan, who had failed to connect at Stratford, and was waiting for the next train, had fallen asleep on a bench when the fellow with the big stick aimed a blow at his boots, which, however, resulted in breaking a piece of the club. As all the inmates of the room were strangers, and as the fellow with the stick had given no previous warning, the gentlemen present were highly incensed at his brutal treatment of passengers on the line in whose employ he was. The pipe broken was said to have cost \$10.

**COMPULSORY ATTENDANCE AT SCHOOL.**—The school law is likely to undergo some further amendments this session, though not of an important character; no new principle being proposed. The chief of these amendments relates to compulsory attendance at school, and provides for the enforcement of the law. School boards may appoint an officer to ascertain and report for their information any parent or other person who has failed to perform the duty required of him, and if the person so failing cannot satisfy the board that his neglect or violation of duty has arisen from any of the grounds on which he would be excused, it becomes the duty of the board through their officer to make complaint to a police magistrate or justice of the peace, who is given authority to exercise all the powers conferred by the 21st section of the Public School Act. Hitherto the compulsory clause of the law has been a nullity, but if this amendment is carried it can only continue so by neglect of duty on the part of school officers. It may be said that the provision is harsh, but it is not fairly open to objection. No system of state education is complete that says "shall" or "must" as to maintenance, and "will" or "may" as to attendance.—[Ex.]

The Holman Opera Co. appeared in Crabb's Hall on Wednesday evening. Owing to poor advertising, the audience was not very large.

**LUNATIC.**—J. W. Cumming, of Colborne, was sent to goal last week, as a dangerous lunatic. The authorities have certified to the fact that he is a fit subject for the asylum, and he will probably be removed thither shortly.

We regret to learn that a daughter of Mr. James Doyle met with a serious accident one day recently by falling through a cellar door. It seems she had been down the cellar to get some apples and neglected to shut the trap after her. Shortly afterward she had occasion to cross the kitchen floor, and the door being open she fell through the hatch.

**THE TOWN CLOCK.** Considerable grumbling is indulged in by many of the citizens about the management of the town clock. No one appears to be responsible for looking after the town clock; and occasionally, from want of proper attendance the time gets incorrect. A number of persons here missed the train during the past week, owing to the fact that the town clock had got rather behind time.

**A CHALLENGE.**—We understand that Sheriff Gibbons has challenged the Clerk of the Crown to a chopping contest for \$25 a side. The sturdy old Sheriff offers to take the butt of the log, and let the more youthful axeman chop further up. The challenge has not yet been finally accepted, but as the Sheriff is an accomplished woodman, we are not surprised that Mr. McDonald, who is young and active, thinks twice before accepting the "stump." If the match does come off, the chips will fly pretty lively.

**HELP YOUR TOWN.**—Says an exchange:—Either run your town with a vim, or just get up and leave it. One or two things should be done; push things; find means or a way to put some go-ahead into the business; run the town for all there is in it; get steam up and keep it up, or else quit the whole thing. Vamoose the ranche; slide out and let nature have her own way. Do you want trade? bid for it. Do you want business men to come to town? Encourage those who do come. Do you want to have people come out town where people can come disposed to make it their home? Then do away with, bury from sight, all local differences, all jealousy, all spite, work no more for a few individuals, but all work together for a common prosperity, and for a mutual benefit. Wake up, rub your eyes, roll up your sleeves and go to work. Don't go to work with fear and trembling, but take it for granted that work will tell. Leave results to themselves, borrow no trouble, but all unite and make the biggest kind of a try.

**A FORTUNE FOR A FACE.**—Mr. Chas. H. Day, the agent of the Foregoagh Show, offers a premium of \$10,000 for the loveliest lady in the land. He says that Adam Foregoagh desires to secure the services for thirty weeks, the coming spring and summer, of the handsomest woman living. To that end he offers a premium of \$10,000, payable in *pro rata* weekly instalments, to the lady contestant who shall be adjudged the most beautiful candidate. All applicants must forward photographs and full address. All communications strictly confidential. The fortunate lady will be required to appear daily in a pageant, and as beauty and not talent is required; good looks alone will secure the prize. No personal application or interviews will be granted. No letters answered. No photographs returned. All photographs must be in hand on March 31. Here's a pleasant chance for one of our Goderich "gentle gazelles."

The annual missionary services of the Pall Mall Methodist Church were held on Sunday. In the morning, the Rev. Dr. Williams, of Goderich, preached an eloquent sermon, taking for his text Isaiah xl, 5—"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the evening, the preacher said a life of piety often began with a great deal of fear and timidity, but as it progressed it grew in strength. God's intention was to ultimately cover the earth with piety men and women, and every conversion made assisted to that end. Religion had wrought powerfully in the world, but there was a time when it was not so manifest as now. He admitted that the Christian was vastly outnumbered by the heathen, but it must be remembered that the time was not long past when Christians could have been counted by very small numbers. He referred to Great Britain and America as nations whose great institutions were permeated by Christianity, and asserted that if these institutions were once separated from their destruction would follow. The reverend gentleman then adduced arguments to prove that the manifestation of the divine glory was a purpose of God. God wrought alone when He created the world, but in the grand scheme of redemption, he had condescended to take us all into communion with Himself. He eloquently spoke of the blessed privilege granted to mankind of bearing Christ's image, which brought about such a wonderful transformation. In closing, he made an urgent appeal on behalf of the missionary cause. The Methodist Missionary Society always had reason to thank God for the assistance it had received, but the same field was still open. He asked his hearers to give for the sake of Him who had given His life for our sake, and thus respond to the invitation to become co-workers.—[London Free Press.]

**CURLING.**—The game of curling between St. Marys and Goderich, came off here last Friday, and resulted in the defeat of the home team by 11 points. Mr. Dancy's rink were 3 behind, and Mr. Hutchinson's rink 8. The visitors returned home well pleased with their victory.

**GENERAL SESSIONS.**—The adjourned General Sessions met on February 22nd, when Thos. Rolph, against whom an indictment was found and a bench warrant issued, was brought in by the High Constable, and the Crown consenting, he was discharged upon giving his own recognizance to appear at the Assizes on the 11th of April. Prisoner was charged with an assault, upon which the magistrates in his district refused to act. The sessions were then adjourned to Tuesday, March 22nd, at 10 a. m.

**THE ANGLICAN PULPIT.**—Bishop Alford, Commissary of Huron Diocese, preached an interesting and instructive sermon on Sunday evening last, from Revelations xxii, last part of verse 2:—"And the leaves of the tree were for the healing of the nations." His Lordship divided his sermon into two parts:—(1) the universality of sin, and (2) the great remedy for the healing of the nations spiritually through Christ the Saviour. He closed with an urgent appeal to all to accept Jesus, as the only antidote for the sin and misery that naturally obtained through the transgression of our first parents.

**LARCENY OF COUNTY PROPERTY.**—Mr. Hardy, Road Commissioner and Reeve of Exeter, recently notified the County Clerk that two thousand feet of timber had been taken by some person from a bridge on the town-line between Tucker-smith and Hibbert, and asked what course to pursue in the matter. The Clerk telegraphed him to proceed at once to the place, and try to find the timber and arrest the guilty party. Mr. Hardy acted promptly, traced the timber to Egmondville, and had the parties who brought it there arrested. They were employed to do so by a third party, who supposed it was his, as he alleged that he had bought some timber that was taken out for the Township of Tucker-smith from a gentleman in Hay, and supposed this timber to be part of it. Under the circumstances, upon the advice of the magistrate, Mr. Hardy agreed to withdraw the charge upon the payment of the price of the timber and all costs in connection therewith. The price of the timber, \$28.60, and the cost, \$21.40, were paid at once by the party who gave instructions to take the timber. Mr. Hardy deserves credit for so speedily bringing the parties to justice, and it is a matter of very great importance to the County, which has timber scattered over its length and breadth, taken out in the winter for repairing and rebuilding bridges, that it should not be taken away by any person with impunity.

**High School Board Meeting.**  
The Board met on Monday last to appoint a caretaker in place of Mr. Tisdale, who has resigned. Present, the chairman, Rev. Dr. Ure, Dr. McLean, and Mr. Peter Adamson. Applications were received from Messrs. Elliott, Bonnamy, Hopper, Webb and Heale for the position.

Moved by Dr. Ure, seconded by Dr. McLean, that Mr. Heale be appointed caretaker of the High School, at the salary already fixed by the Board for the current year, and that the Secretary furnish him in writing with a list of his duties.

Moved by Dr. Ure, seconded by Dr. McLean, that Mr. Strang having laid before the Board the fact that the numbers attending the mathematical class, together with their various degrees of attainment, rendered it impossible for Mr. Moore to do full justice to the class, and therefore some further help is required. It was agreed that Mr. Strang should be empowered to secure such help with as much regard to economy as is possible in the circumstances.—[Carried.]

Moved by Dr. Ure, seconded by Dr. McLean, that the attention of the Board be called to the proposed Act for further improving the School Law, the Board concluded to place on record its objection to the last clause of said Act. They object decidedly to the continuance of the existing Collegiate Institutes, and would prefer that the law in respect to the establishment of such Institutes should remain as it is if there already in existence are to be continued; and that the Chairman and Secretary memorialize the Legislature to this effect.—[Carried.]

**County Judge's Criminal Court.**  
Before His Honor Judge Squire.

**QUEEN vs. TROTT.**—Larceny of a watch from John Aitchison near Seaforth. After taking evidence prisoner until Wednesday next, for judgment and sentence. The lad Holland, who was an accomplice and who pleaded guilty, will also receive sentence on Wednesday. It is understood that other charges have been laid against both prisoners, and that, we suppose, is the cause of the delay in sentence.

A correspondent at St. Petersburg believes that the new treaty between China and Russia provides for a resident Chinese mission at St. Petersburg.

Mr. Wm. Blatchford, formerly of Stratford and Listowel, has purchased the Queen's Hotel, Wingham, paying therefor the sum of \$8,000.

## "CHINA."

Interesting Lecture by Bishop Alford, Commissary of the Diocese of Huron.

There was a large attendance in the Court Room, on the evening of Monday last, to hear the lecture on "China," delivered by Bishop Alford, Commissary of Huron Diocese, and formerly Bishop of Victoria City, Hong Kong.

The meeting opened with prayer and the singing of the 30th Hymn, "My Soul doth magnify the Lord, after which the chairman, the Ven. Archdeacon Elwood, introduced the lecturer.

Bishop Alford on coming forward said he would trespass a little on their patience by giving a brief description of Hong Kong, preparatory to his remarks on China proper. Hong Kong was on the east thoroughfare of nations between the Great West, and held an important position so far as our colonial possessions were concerned, and a beautiful and commodious harbor afforded excellent commercial advantages to its capital, Victoria, one of the most prosperous of cities, possessed of handsome buildings, wide streets and thriving trade. In Victoria could be seen as diligent people and a scene as bustling as could be observed in any other city in the world. In the harbor were ships from China, Japan and Siam, together with vessels from European ports, which plied their trade to Singapore, to Penang, to Point de Galle, across the Arabian Sea to Aden, up the Red Sea to Suez, along the Mediterranean to the Straits of Gibraltar, and to the home ports of the Atlantic. The Chinese, however, predominated, for out of a population of 100,000, but a scant 10,000 were of foreign element. The native part of the city was called Taiping Shan, and the foreign portion was called Victoria. St. Stephen's was the mission church at Hong Kong, but there were also a number of mission chapels, where the Chinese converts worshipped and had the truths of God's Word unfolded to them in their native tongue. One of the native preachers, Longyuen, was a most devoted and earnest missionary, and had been the means of accomplishing much good in the Gospel work among his countrymen. There were three distinct native languages spoken on the island, and it was pleasing to know that the work of conversion was being prosecuted in all three by the different missions. So much for Hong Kong. Passing on to China, which was larger geographically than the whole of Europe, and was to be divided into eighteen provinces, each as large or larger than England. There were different languages in every section of China, just as well as in the various countries of Europe, but there was this peculiarity that the written language could be understood by all. It was very different from our writing, and consisted of characters which denominated the same idea all over the Chinese Empire, but which were pronounced differently in each of the provinces. There were no moods, no tenses, not even were there genders in the written Chinese language; everything was represented by a special character. The constant change of language in going from one province to another was a serious difficulty the missionaries had to contend with, and militated much against the progress of the good work. Fortunately the Bible had been translated into Chinese character, so that all could read who wished. The speaker then described his first visit to Peking, and the various sensations attendant thereon, and proceeded to lay the vast city of 3,000,000 inhabitants before the mind's eye of the audience. First there was the Chinese city, then the Tartar city, then the Imperial city, and finally the Forbidden city. In the latter the Emperor was supposed to reside, although there were many who had begun to believe that that dignity was a myth, and that the government of the Chinese Empire was administered by an executive body purely. The lecturer had himself seen the Mikado of Japan, but he had not seen the Emperor of China, nor had he come in contact with anyone who had seen that high functionary. The plenipotentiaries from foreign powers all resided in the Imperial city, and the ambassadors' houses were all clustered together to a considerable extent. The great Buddhist Temple of Peking, where the Mongolians worshipped, was one of the features of the city, and the worship conducted in it, with its solemn chanting and earnest ceremonial, was most imposing. The Confucian Temple was also a beautiful edifice, built of white marble in the finest architectural design, and furnished inside with a desk, platform, and seats around the body of the building. It was believed by the natives that on certain occasions the Emperor went to this temple, and kneeling his place at the desk, read and expounded the written teachings of Confucius to the nobles. If our rulers would imitate the Chinese in this respect, and open up the truths of the Scriptures to those over whom they hold authority, our country would be the gainer. It

would be well if Christians were as devoted to the teachings of the Bible as the Chinese were to the writings of Confucius. Even the little boys on entering the school made obeisance, not to master, not to tutor, but to the memory of Confucius. We should take a lesson from the Chinese in this particular, and train up our children in the fear and admonition of the Lord. Examination Hall was another place of interest in the city of Peking. Here, during his examination, the student had to go into a cell for a whole week, and his food and questions had to be passed in to him through a hole in the door. Very often at the end of the week's solitary confinement, a corpse was found where a student had entered. Another class of the Chinese was the beggar element. Beggars could always be found at the "Beggars' Bridge," and they levied tribute on all. If one of them asked alms in a shop and was refused or did not receive what he thought sufficient, he told his fellows, and in a short time twenty or thirty lusty vagabonds would congregate in front of the shop and deter customers from going in to purchase, thus greatly embarrassing the shopkeeper in his trade. They "Boycotted" the place, to use a recently coined expression. It had been the privilege of the lecturer to preach before the British plenipotentiary on several occasions, and at times he had delivered sermons to a native congregation by the aid of an interpreter. At Foochow good mission work was being done, and among the converts was the native Chief of Police, who had gone to the mission chapel to see that order was maintained. This man professed Christianity, was baptised and confirmed, and was when last heard of a devout follower of the Lord Jesus. There was great unity in the Christian work between the different religious bodies employed in its prosecution, and each denomination generally strenuously aided the work of the others. It had the pleasure of being present at a meeting of the representatives of the various Christian mission agencies, and had on that occasion enjoyed a most pleasing and profitable treat. At the time when he was in Hong Kong, the Church Mission Society had 199 ordained native missionaries in their employ in the East, of whom the Chinese, however, predominated, for out of a population of 100,000, but a scant 10,000 were of foreign element. The native part of the city was called Taiping Shan, and the foreign portion was called Victoria. St. Stephen's was the mission church at Hong Kong, but there were also a number of mission chapels, where the Chinese converts worshipped and had the truths of God's Word unfolded to them in their native tongue. One of the native preachers, Longyuen, was a most devoted and earnest missionary, and had been the means of accomplishing much good in the Gospel work among his countrymen. There were three distinct native languages spoken on the island, and it was pleasing to know that the work of conversion was being prosecuted in all three by the different missions. So much for Hong Kong. Passing on to China, which was larger geographically than the whole of Europe, and was to be divided into eighteen provinces, each as large or larger than England. There were different languages in every section of China, just as well as in the various countries of Europe, but there was this peculiarity that the written language could be understood by all. It was very different from our writing, and consisted of characters which denominated the same idea all over the Chinese Empire, but which were pronounced differently in each of the provinces. There were no moods, no tenses, not even were there genders in the written Chinese language; everything was represented by a special character. The constant change of language in going from one province to another was a serious difficulty the missionaries had to contend with, and militated much against the progress of the good work. Fortunately the Bible had been translated into Chinese character, so that all could read who wished. The speaker then described his first visit to Peking, and the various sensations attendant thereon, and proceeded to lay the vast city of 3,000,000 inhabitants before the mind's eye of the audience. First there was the Chinese city, then the Tartar city, then the Imperial city, and finally the Forbidden city. In the latter the Emperor was supposed to reside, although there were many who had begun to believe that that dignity was a myth, and that the government of the Chinese Empire was administered by an executive body purely. The lecturer had himself seen the Mikado of Japan, but he had not seen the Emperor of China, nor had he come in contact with anyone who had seen that high functionary. The plenipotentiaries from foreign powers all resided in the Imperial city, and the ambassadors' houses were all clustered together to a considerable extent. The great Buddhist Temple of Peking, where the Mongolians worshipped, was one of the features of the city, and the worship conducted in it, with its solemn chanting and earnest ceremonial, was most imposing. The Confucian Temple was also a beautiful edifice, built of white marble in the finest architectural design, and furnished inside with a desk, platform, and seats around the body of the building. It was believed by the natives that on certain occasions the Emperor went to this temple, and kneeling his place at the desk, read and expounded the written teachings of Confucius to the nobles. If our rulers would imitate the Chinese in this respect, and open up the truths of the Scriptures to those over whom they hold authority, our country would be the gainer. It

would be well if Christians were as devoted to the teachings of the Bible as the Chinese were to the writings of Confucius. Even the little boys on entering the school made obeisance, not to master, not to tutor, but to the memory of Confucius. We should take a lesson from the Chinese in this particular, and train up our children in the fear and admonition of the Lord. Examination Hall was another place of interest in the city of Peking. Here, during his examination, the student had to go into a cell for a whole week, and his food and questions had to be passed in to him through a hole in the door. Very often at the end of the week's solitary confinement, a corpse was found where a student had entered. Another class of the Chinese was the beggar element. Beggars could always be found at the "Beggars' Bridge," and they levied tribute on all. If one of them asked alms in a shop and was refused or did not receive what he thought sufficient, he told his fellows, and in a short time twenty or thirty lusty vagabonds would congregate in front of the shop and deter customers from going in to purchase, thus greatly embarrassing the shopkeeper in his trade. They "Boycotted" the place, to use a recently coined expression. It had been the privilege of the lecturer to preach before the British plenipotentiary on several occasions, and at times he had delivered sermons to a native congregation by the aid of an interpreter. At Foochow good mission work was being done, and among the converts was the native Chief of Police, who had gone to the mission chapel to see that order was maintained. This man professed Christianity, was baptised and confirmed, and was when last heard of a devout follower of the Lord Jesus. There was great unity in the Christian work between the different religious bodies employed in its prosecution, and each denomination generally strenuously aided the work of the others. It had the pleasure of being present at a meeting of the representatives of the various Christian mission agencies, and had on that occasion enjoyed a most pleasing and profitable treat. At the time when he was in Hong Kong, the Church Mission Society had 199 ordained native missionaries in their employ in the East, of whom the Chinese, however, predominated, for out of a population of 100,000, but a scant 10,000 were of foreign element. The native part of the city was called Taiping Shan, and the foreign portion was called Victoria. St. Stephen's was the mission church at Hong Kong, but there were also a number of mission chapels, where the Chinese converts worshipped and had the truths of God's Word unfolded to them in their native tongue. One of the native preachers, Longyuen, was a most devoted and earnest missionary, and had been the means of accomplishing much good in the Gospel work among his countrymen. There were three distinct native languages spoken on the island, and it was pleasing to know that the work of conversion was being prosecuted in all three by the different missions. So much for Hong Kong. Passing on to China, which was larger geographically than the whole of Europe, and was to be divided into eighteen provinces, each as large or larger than England. There were different languages in every section of China, just as well as in the various countries of Europe, but there was this peculiarity that the written language could be understood by all. It was very different from our writing, and consisted of characters which denominated the same idea all over the Chinese Empire, but which were pronounced differently in each of the provinces. There were no moods, no tenses, not even were there genders in the written Chinese language; everything was represented by a special character. The constant change of language in going from one province to another was a serious difficulty the missionaries had to contend with, and militated much against the progress of the good work. Fortunately the Bible had been translated into Chinese character, so that all could read who wished. The speaker then described his first visit to Peking, and the various sensations attendant thereon, and proceeded to lay the vast city of 3,000,000 inhabitants before the mind's eye of the audience. First there was the Chinese city, then the Tartar city, then the Imperial city, and finally the Forbidden city. In the latter the Emperor was supposed to reside, although there were many who had begun to believe that that dignity was a myth, and that the government of the Chinese Empire was administered by an executive body purely. The lecturer had himself seen the Mikado of Japan, but he had not seen the Emperor of China, nor had he come in contact with anyone who had seen that high functionary. The plenipotentiaries from foreign powers all resided in the Imperial city, and the ambassadors' houses were all clustered together to a considerable extent. The great Buddhist Temple of Peking, where the Mongolians worshipped, was one of the features of the city, and the worship conducted in it, with its solemn chanting and earnest ceremonial, was most imposing. The Confucian Temple was also a beautiful edifice, built of white marble in the finest architectural design, and furnished inside with a desk, platform, and seats around the body of the building. It was believed by the natives that on certain occasions the Emperor went to this temple, and kneeling his place at the desk, read and expounded the written teachings of Confucius to the nobles. If our rulers would imitate the Chinese in this respect, and open up the truths of the Scriptures to those over whom they hold authority, our country would be the gainer. It

would be well if Christians were as devoted to the teachings of the Bible as the Chinese were to the writings of Confucius. Even the little boys on entering the school made obeisance, not to master, not to tutor, but to the memory of Confucius. We should take a lesson from the Chinese in this particular, and train up our children in the fear and admonition of the Lord. Examination Hall was another place of interest in the city of Peking. Here, during his examination, the student had to go into a cell for a whole week, and his food and questions had to be passed in to him through a hole in the door. Very often at the end of the week's solitary confinement, a corpse was found where a student had entered. Another class of the Chinese was the beggar element. Beggars could always be found at the "Beggars' Bridge," and they levied tribute on all. If one of them asked alms in a shop and was refused or did not receive what he thought sufficient, he told his fellows, and in a short time twenty or thirty lusty vagabonds would congregate in front of the shop and deter customers from going in to purchase, thus greatly embarrassing the shopkeeper in his trade. They "Boycotted" the place, to use a recently coined expression. It had been the privilege of the lecturer to preach before the British plenipotentiary on several occasions, and at times he had delivered sermons to a native congregation by the aid of an interpreter. At Foochow good mission work was being done, and among the converts was the native Chief of Police, who had gone to the mission chapel to see that order was maintained. This man professed Christianity, was baptised and confirmed, and was when last heard of a devout follower of the Lord Jesus. There was great unity in the Christian work between the different religious bodies employed in its prosecution, and each denomination generally strenuously aided the work of the others. It had the pleasure of being present at a meeting of the representatives of the various Christian mission agencies, and had on that occasion enjoyed a most pleasing and profitable treat. At the time when he was in Hong Kong, the Church Mission Society had 199 ordained native missionaries in their employ in the East, of whom the Chinese, however, predominated, for out of a population of 100,000, but a scant 10,000 were of foreign element. The native part of the city was called Taiping Shan, and the foreign portion was called Victoria. St. Stephen's was the mission church at Hong Kong, but there were also a number of mission chapels, where the Chinese converts worshipped and had the truths of God's Word unfolded to them in their native tongue. One of the native preachers, Longyuen, was a most devoted and earnest missionary, and had been the means of accomplishing much good in the Gospel work among his countrymen. There were three distinct native languages spoken on the island, and it was pleasing to know that the work of conversion was being prosecuted in all three by the different missions. So much for Hong Kong. Passing on to China, which was larger geographically than the whole of Europe, and was to be divided into eighteen provinces, each as large or larger than England. There were different languages in every section of China, just as well as in the various countries of Europe, but there was this peculiarity that the written language could be understood by all. It was very different from our writing, and consisted of characters which denominated the same idea all over the Chinese Empire, but which were pronounced differently in each of the provinces. There were no moods, no tenses, not even were there genders in the written Chinese language; everything was represented by a special character. The constant change of language in going from one province to another was a serious difficulty the missionaries had to contend with, and militated much against the progress of the good work. Fortunately the Bible had been translated into Chinese character, so that all could read who wished. The speaker then described his first visit to Peking, and the various sensations attendant thereon, and proceeded to lay the vast city of 3,000,000 inhabitants before the mind's eye of the audience. First there was the Chinese city, then the Tartar city, then the Imperial city, and finally the Forbidden city. In the latter the Emperor was supposed to reside, although there were many who had begun to believe that that dignity was a myth, and that the government of the Chinese Empire was administered by an executive body purely. The lecturer had himself seen the Mikado of Japan, but he had not seen the Emperor of China, nor had he come in contact with anyone who had seen that high functionary. The plenipotentiaries from foreign powers all resided in the Imperial city, and the ambassadors' houses were all clustered together to a considerable extent. The great Buddhist Temple of Peking, where the Mongolians worshipped, was one of the features of the city, and the worship conducted in it, with its solemn chanting and earnest ceremonial, was most imposing. The Confucian Temple was also a beautiful edifice, built of white marble in the finest architectural design, and furnished inside with a desk, platform, and seats around the body of the building. It was believed by the natives that on certain occasions the Emperor went to this temple, and kneeling his place at the desk, read and expounded the written teachings of Confucius to the nobles. If our rulers would imitate the Chinese in this respect, and open up the truths of the Scriptures to those over whom they hold authority, our country would be the gainer. It

would be well if Christians were as devoted to the teachings of the Bible as the Chinese were to the writings of Confucius. Even the little boys on entering the school made obeisance, not to master, not to tutor, but to the memory of Confucius. We should take a lesson from the Chinese in this particular, and train up our children in the fear and admonition of the Lord. Examination Hall was another place of interest in the city of Peking. Here, during his examination, the student had to go into a cell for a whole week, and his food and questions had to be passed in to him through a hole in the door. Very often at the end of the week's solitary confinement, a corpse was found where a student had entered. Another class of the Chinese was the beggar element. Beggars could always be found at the "Beggars' Bridge," and they levied tribute on all. If one of them asked alms in a shop and was refused or did not receive what he thought sufficient, he told his fellows, and in a short time twenty or thirty lusty vagabonds would congregate in front of the shop and deter customers from going in to purchase, thus greatly embarrassing the shopkeeper in his trade. They "Boycotted" the place, to use a recently coined expression. It had been the privilege of the lecturer to preach before the British plenipotentiary on several occasions, and at times he had delivered sermons to a native congregation by the aid of an interpreter. At Foochow good mission work was being done, and among the converts was the native Chief of Police, who had gone to the mission chapel to see that order was maintained. This man professed Christianity, was baptised and confirmed, and was when last heard of a devout follower of the Lord Jesus. There was great unity in the Christian work between the different religious bodies employed in its prosecution, and each denomination generally strenuously aided the work of the others. It had the pleasure of being present at a meeting of the representatives of the various Christian mission agencies, and had on that occasion enjoyed a most pleasing and profitable treat. At the time when he was in Hong Kong, the Church Mission Society had 199 ordained native missionaries in their employ in the East, of whom the Chinese, however, predominated, for out of a population of 100,000, but a scant 10,000 were of foreign element. The native part of the city was called Taiping Shan, and the foreign portion was called Victoria. St. Stephen's was the mission church at Hong Kong, but there were also a number of mission chapels, where the Chinese converts worshipped and had the truths of God's Word unfolded to them in their native tongue. One of the native preachers, Longyuen, was a most devoted and earnest missionary, and had been the means of accomplishing much good in the Gospel work among his countrymen. There were three distinct native languages spoken on the island, and it was pleasing to know that the work of conversion was being prosecuted in all three by the different missions. So much for Hong Kong. Passing on to China, which was larger geographically than the whole of Europe, and was to be divided into eighteen provinces, each as large or larger than England. There were different languages in every section of China, just as well as in the various countries of Europe, but there was this peculiarity that the written language could be understood by all. It was very different from our writing, and consisted of characters which denominated the same idea all over the Chinese Empire, but which were pronounced differently in each of the provinces. There were no moods, no tenses, not even were there genders in the written Chinese language; everything was represented by a special character. The constant change of language in going from one province to another was a serious difficulty the missionaries had to contend with, and militated much against the progress of the good work. Fortunately the Bible had been translated into Chinese character, so that all could read who wished. The speaker then described his first visit to Peking, and the various sensations attendant thereon, and proceeded to lay the vast city of 3,000,000 inhabitants before the mind's eye of the audience. First there was the Chinese city, then the Tartar city, then the Imperial city, and finally the Forbidden city. In the latter the Emperor was supposed to reside, although there were many who had begun to believe that that dignity was a myth, and that the government of the Chinese Empire was administered by an executive body purely. The lecturer had himself seen the Mikado of Japan, but he had not seen the Emperor of China, nor had he come in contact with anyone who had seen that high functionary. The plenipotentiaries from foreign powers all resided in the Imperial city, and the ambassadors' houses were all clustered together to a considerable extent. The great Buddhist Temple of Peking, where the Mongolians worshipped, was one of the features of the city, and the worship conducted in it, with its solemn chanting and earnest ceremonial, was most imposing. The Confucian Temple was also a beautiful edifice, built of white marble in the finest architectural design, and furnished inside with a desk, platform, and seats around the body of the building. It was believed by the natives that on certain occasions the Emperor went to this temple, and kneeling his place at the desk, read and expounded the written teachings of Confucius to the nobles. If our rulers would imitate the Chinese in this respect, and open up the truths of the Scriptures to those over whom they hold authority, our country would be the gainer. It

would be well if Christians were as devoted to the teachings of the Bible as the Chinese were to the writings of Confucius. Even the little boys on entering the school made obeisance, not to master, not to tutor, but to the memory of Confucius. We should take a lesson from the Chinese in this particular, and train up our children in the fear and admonition of the Lord. Examination Hall was another place of interest in the city of Peking. Here, during his examination, the student had to go into a cell for a whole week, and his food and questions had to be passed in to him through a hole in the door. Very often at the end of the week's solitary confinement, a corpse was found where a student had entered. Another class of the Chinese was the beggar element. Beggars could always be found at the "Beggars' Bridge," and they levied tribute on all. If one of them asked alms in a shop and was refused or did not receive what he thought sufficient, he told his fellows, and in a short time twenty or thirty lusty vagabonds would congregate in front of the shop and deter customers from going in to purchase, thus greatly embarrassing the shopkeeper in his trade. They "Boycotted" the place, to use a recently coined expression. It had been the privilege of the lecturer to preach before the British plenipotentiary on several occasions, and at times he had delivered sermons to a native congregation by the aid of an interpreter. At Foochow good mission work was being done, and among the converts was the native Chief of Police, who had gone to the mission chapel to see that order was maintained. This man professed Christianity, was baptised and confirmed, and was when last heard of a devout follower of the Lord Jesus. There was great unity in the Christian work between the different religious bodies employed in its prosecution, and each denomination generally strenuously aided the work of the others. It had the pleasure of being present at a meeting of the representatives of the various Christian mission agencies, and had on that occasion enjoyed a most pleasing and profitable treat. At the time when he was in Hong Kong, the Church Mission Society had 199 ordained native missionaries in their employ in the East, of whom the Chinese, however, predominated, for out of a population of 100,000, but a scant 10,000 were of foreign element. The native part of the city was called Taiping Shan, and the foreign portion was called Victoria. St. Stephen's was the mission church at Hong Kong, but there were also a number of mission chapels, where the Chinese converts worshipped and had the truths of God's Word unfolded to them in their native tongue. One of the native preachers, Longyuen, was a most devoted and earnest missionary, and had been the means of accomplishing much good in the Gospel work among his countrymen. There were three distinct native languages spoken on the island, and it was pleasing to know that the work of conversion was being prosecuted in all three by the different missions. So much for Hong Kong. Passing on to China, which was larger geographically than the whole of Europe, and was to be divided into eighteen provinces, each as large or larger than England. There were different languages in every section of China, just as well as in the various countries of Europe, but there was this peculiarity that the written language could be understood by all. It was very different from our writing, and consisted of characters which denominated the same idea all over the Chinese Empire, but which were pronounced differently in each of the provinces. There were no moods, no tenses, not even were there genders in the written Chinese language; everything was represented by a special character. The constant change of language in going from one province to another was a serious difficulty the missionaries had to contend with, and militated much against the progress of the good work. Fortunately the Bible had been translated into Chinese character, so that all could read who wished. The speaker then described his first visit to Peking, and the various sensations attendant thereon, and proceeded to lay the vast city of 3,000,000 inhabitants before the mind's eye of the audience. First there was the Chinese city, then the Tartar city, then the Imperial city, and finally the Forbidden city. In the latter the Emperor was supposed to reside, although there were many who had begun to believe that that dignity was a myth, and that the government of the Chinese Empire was administered by an executive body purely. The lecturer had himself seen the Mikado of Japan, but he had not seen the Emperor of China, nor had he come in contact with anyone who had seen that high functionary. The plenipotentiaries from foreign powers all resided in the Imperial city, and the ambassadors' houses were all clustered together to a considerable extent. The great Buddhist Temple of Peking, where the Mongolians worshipped, was one of the features of the city, and the worship conducted in it, with its solemn chanting and earnest ceremonial, was most imposing. The Confucian Temple was also a beautiful edifice, built of white marble in the finest architectural design, and furnished inside with a desk, platform, and seats around the body of the building. It was believed by the natives that on certain occasions the Emperor went to this temple, and kneeling his place at the desk, read and expounded the written teachings of Confucius to the nobles. If our rulers would imitate the Chinese in this respect, and open up the truths of the Scriptures to those over whom they hold authority, our country would be the gainer. It

would be well if Christians were as devoted to the teachings of the Bible as the Chinese were to the writings of Confucius. Even the little boys on entering the school made obeisance, not to master, not to tutor, but to the memory of Confucius. We should take a lesson from the Chinese in this particular, and train up our children in the fear and admonition of the Lord. Examination Hall was another place of interest in the city of Peking. Here, during his examination, the student had to go into a cell for a whole week, and his food and questions had to be passed in to him through a hole in the door. Very often at the end of the week's solitary confinement, a corpse was found where a student had entered. Another class of the Chinese was the beggar element. Beggars could always be found at the "Beggars' Bridge," and they levied tribute on all. If one of them asked alms in a