

Religious News.

It is said that Cardinal McCloskey has asked and received permission to erect three new bishoprics in the United States, to be under his jurisdiction.

FROM a list of priest-associates of the Confraternity of the Blessed Sacrament, it appears that there are no less than twenty-six members of the Confraternity among the Episcopal clergymen of Canada.

THE authorities in Rockford, Ill., have issued an order that all saloon-keepers must remove all blinds and screens from their windows, so that the publicly generally can see what is going on inside.

JOHN DUNN, of South African fame, the influential adviser of King Cetewayo, and now one of the tribal chiefs, is to receive the order of St. Michael and St. George, in recognition of his services to the British Government in Zululand.

THE centenary of the birth of the Rev. Dr. Chalmers is on the 17th of March, 1880. The Free Church proposes to hold a great meeting on the 3rd of March, 1880, at Edinburgh, being the day of the next meeting of the Commission of the Assembly.

THE trustees of Dr. Talmage's church at Brooklyn, N. Y., have unanimously adopted a resolution favouring the separation of the Brooklyn tabernacle from the Presbyterian denomination so long as the attack on Talmage by his ministerial brethren continues.

PROTESTANTISM has found its way into the magnificent palace of Versailles, and the sound of sweet French verses is heard in its splendid halls. The Protestant Church of the place is to be rebuilt, and meantime Jules Favre, who has married a Protestant, has secured a place for them in the *Ceil de Boeuf*. Louis XIV. did not dream of Protestant worship in his grand home.

SEVEN Belgian priests have gone to the length of prohibiting children attending the communal schools from entering their churches. The minister of justice has, in consequence, issued a circular calling attention to the existence of laws making the churches free to all. A priest having refused to perform the marriage ceremony for a Catholic girl, because she teaches in a communal school, the Pope has, on appeal, ordered the bishop of the diocese to allow the marriage.

ARRANGEMENTS are being made for the holding of an All-World Sunday School Convention in London, next year, in connection with the Raikes Centenary. The Church of England Sunday School Institute, and the Wesleyan and Old Bailey Sunday School Unions, have the matter principally in charge. It is intended to hold services in St. Paul's Cathedral, the City road Chapel, and Mr. Spurgeon's Tabernacle. Mass meetings will be held in Albert Hall and elsewhere.

IT is reported from Rome that the Pope is busily preparing for a consistory, to be held in the middle of December, at which an allocution will be delivered, "reviewing the condition of the Church and supplying a narrative and explanation of Leo XIII.'s administration during his pontificate." Another long encyclical is also in course of preparation on the subject of education throughout the world, "from which," to quote again from the correspondent of the London "Standard," "a great amelioration of the intellectual and moral characteristics of the priesthood"—whatever this may mean—"is expected."

A CURIOUS illustration of the power of the press is afforded by the action of two despotic governments abroad; one secular, the other religious. The Vatican has decided to establish a daily newspaper in Rome to give a more authoritative expression to the views of the Pope than is given by any existing clerical paper; a decided advance this since 1535, when his most excellent Catholic majesty, Francis I. of France, forbade any exercise of the art of printing in that kingdom on pain of the halter. The Russian Government has given notice to all the principal editors of St. Petersburg that neither Germany nor Austro-Hungary nor the treaties between these Powers and Russia can be discussed by them; and it is announced, apparently by authority, that on the return of the Emperor to St. Petersburg a new official paper will be established to influence public opinion.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 140 Powers' Block, Rochester, N. Y.

Births, Marriages and Deaths.

MARRIED.

On the 2nd inst., at the Norfolk House, Winnipeg, by the Rev. W. Ewing, B.A., J. A. Hopper, Esq., of Winnipeg, to Maggie L., youngest daughter of John Reid, Esq., of Paisley, Ont.

FIGHT A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old nature!"

Here is a key to the problem of covetousness. Old nature must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Good Words*.

WHAT WE MAY DO.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of hungry soul-yearnings for companionship and sympathy. For the want of this, what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship; adrift at the mercy of chance, for the grasp of a true firm hand, and a kindly, loving heart, to counsel. It is affecting to see how strong is this yearning, so fatal to its possessor if not guided rightly, such a life-anchor if safely placed! "Friendless!" What tragedy there may be hidden in that one little word! None to labour for; none to weep or smile with; none to care whether we lose or win in life's struggle! A kind word or smile, coming to such a one unexpectedly at some such crisis of life, how often has it been like the plank to the drowning man!—lacking which he must surely have perished. These, surely, we may bestow as we pass those less favoured than ourselves, whose souls are waiting for our sympathetic recognition.

A SERIES OF LOSSES.

Loss of money follows drinking;
Loss of time, and bitter thinking;
Loss of business follows these;
Loss of strength, and loss of ease;
Loss of health, respect, and love;
Loss of hope of heaven above;
Loss of friends, who once admired;
Loss of mind, by frenzy fired;
Loss of usefulness, alas!
Loss of life's purpose, for the glass;
Loss of life, and loss of soul—
Crowns his loss who loves the bowl.

WORKING FOR GOOD.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, and to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline by which our Heavenly Father fits His children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification, as necessary to constitute it a blessing, that he is also instructed in divine truth. By this we understand that the influence of chastisement is not physical; that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the gospel and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisements and affliction shall eventually prove a blessing; and this is verified by the experience of the whole Church.—*Rev. J. W. Alexander, D.D.*

BRIBERY A CENTURY AGO.

On the 11th of March, 1768, the Parliament, having nearly lived its term of seven years, was dissolved, and the most unprecedented corruption, and bribery, and buying and selling the people's right to their own house came into play. The system originated by Walpole was now grown gigantic, and the sale and purchase of rotten boroughs was carried on

in the most unblushing manner by candidates for Parliament, particularly aristocrats, who had managed to secure the old boroughs as their property, or to control them by their property. The Mayor and Aldermen of Oxford wrote to their members long before the dissolution to offer them the renewal of their seats for the sum of £7,500, which they meant to apply to the discharge of the debts of the corporation. The House arrested the Mayor and Aldermen, and clapped them in Newgate for five days; but on their humbly begging pardon at the bar of the House, they released them again to continue their base contract. Nay, whilst in prison, those corporation officials had sold their borough to the Duke of Marlborough and the Earl of Abingdon. Lord Chesterfield states in his letters to his son that he had offered £4,500 for a borough seat for him, but was laughed at; and was told that the rich East and West Indian proprietors were buying up little boroughs at the rate of from £3,000 to £9,000. Thus new interests were coming in from the East and West Indies by which men, seeking to protect their own corruptions in these countries, and to secure their unrighteous prey, swelled the great Parliamentary sink of corruption by which the people were turned out of their own house by the wealthy, and made to pay their greedy demands on the Government; for that which these representatives of rotten boroughs bought they meant to sell, and at a plenteous profit. Well might Chatham say this rotten part of the constitution wanted amputating. Where the people of corporations had votes, they were corrupted beyond all hope of assistance by the lavish bribes of the wealthy. The Earl Spencer spent seventy thousand pounds to secure the borough of Northampton for his nominee. There were attorneys acting then as now for such boroughs, and such corrupt constituents, who were riding about offering them to the highest bidders. One Hickey was notorious amongst this tribe of political pimps and panderers; and above all, the borough of Shoreham distinguished itself by its venality, which assumed an aspect almost of blasphemy. The burgesses united in a club to share the proceeds of bribery equally amongst themselves, and styled themselves "The Christian Club," in imitation of the first Christians, who had all things in common.—*Cassell's Illustrated History of England*.

CLERGYMEN'S SONS.

I think that of all sections of mankind the clergy are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. Why, sir, are you not aware that there are no homes in England or Scotland from which men who have served and adorned their country have issued forth in such periodical numbers as those of the clergy of our Church? What other class can produce a list so crowded with eminent names as we can boast in the sons we have reared and sent forth into the world? How many statesmen, soldiers, sailors, lawyers, physicians, authors, men of science, have been sons of village pastors? Naturally, for with us they receive careful education, they acquire, of necessity, the simple tastes and disciplined habits which lead to industry and perseverance; and for the most part they carry with them through life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect than can be expected from the sons of laymen, whose parents are wholly temporal and worldly.—*Lord Lytton*.

A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses, what I can do and not do. So I desire to be led; to follow Him; and I am quite sure that He has thus enabled me to do a great deal more in ways which seem to me almost a waste in life, in advancing His kingdom, than I could have done in any other way; I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this; and so he has led me, and greatly blessed me, who am nobody, to be some use to my Church and fellow-men. How kind, how good, how compassionate, art thou, O God! O, my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Dr. Norman McLeod's Diary*.

THE TERM PORTE.

The term "Porte," which is used to denote the administrative government of the Ottoman Empire, and includes the Sultan, the Grand Vizier, and the great Council of State, had its origin in this way: In the famous institutes established by the warrior Sultan, Mahomed II., the Turkish body politic was described by the metaphor of a stately tent, whose dome rested upon four pillars. "The Viziers formed the first pillar, the Judges the second, the Treasurers the third, and the Secretaries the fourth." The chief seat of government was figuratively named "The lofty Gate of the Royal Tent," in allusion to the practice of earlier times, when the Ottoman rulers sat at the tent door to administer justice. The Italian translation of this name was "La Porto Sublime." This phrase was modified in the English to the "Sublime Porte," and finally the adjective has been dropped, leaving it simply "The Porte."