#  <br> AND EVANGELICAL WITNESS. 



THE GHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

| The family |  |  |  | fox the flaung fotk. |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| The Little Boy That Dled. | Charte |  |  | s | can acarreely be discerned without a mieroscope, an invisible powder is strewn, which after a |
|  | quiterat: We all loos 1 |  |  |  |  |
|  |  |  |  |  | Birds in W |
|  | less |  |  |  | "How do the birdemange at nieht and in |
|  | it is to have th Their memories |  |  |  | ed |
|  |  | mple and Precept. |  |  |  |
|  |  |  |  | \%, |  |
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| br that dicd. |  |  |  |  |  |
| atarer |  |  |  |  |  |
|  |  |  |  |  |  |
| Andgoftly the door of the hall. |  |  |  |  |  |
| She kigsed me and thon gished. |  |  |  |  |  |
|  |  |  |  |  |  |
| Intall mies bim mien the fowers comes, |  |  |  |  |  |
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| the |  |  |  |  |  |
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| bouls |  | P |  |  |  |
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| And bathe in ita blissfal tide: And one of thejoye of our heaven shan be |  | - Children a Delight. |  |  |  |
|  |  |  |  |  |  |
| Parify the Fo |  |  | it is asid, than veelj, pork, of lamb, and quite |  |  |
| Tome - - of cilis |  | caxe of its great beantr. He exys :- . |  |  |  |
|  | minate atter we arron on fletat as proid |  |  |  |  |
| Solikel loak formad for their elygium to tho time | five th |  |  |  |  |
|  | merits |  |  |  |  |
| The farmer tucks bis wee wife under hia am, | sole | ankts, and equa |  |  |  |
|  |  |  |  |  |  |
| his mork bj daylight, sringius his tin pail of | Or course, be conducted prajert, and I maid, | briog with them anrietes and caree, , and live |  | fe in De |  |
|  |  | very |  | IrH La |  |
| bult-making ${ }^{\text {a }}$ |  |  |  |  |  |
| homet or himeelf and his family. Nine in ten |  |  |  | race, will your |  |
| of the people we zeet are working to Our live are mate in the home |  |  |  |  |  |
|  |  |  | Pope Pius V . |  |  |
| trye |  |  | The fature ifie of Piss V . jutififed his elso |  |  |
| turee, nemb |  |  |  |  |  |
|  | Crisiti |  |  |  |  |
|  |  |  |  |  |  |
|  |  | the soul by nem feelings, and amakens within |  |  |  |
| prrenti. The fountain of our national life is | $\triangle$ correpondent of the Independemt relates | it what is favorable to virtue. It is a beam of | long in |  |  |
|  | the foll | ${ }_{\text {arem }}$ |  |  |  |
| Torth raters hiter or s me | ${ }^{\text {a }}$ tempoin |  |  |  |  |
|  |  |  |  |  |  |
|  | Heer and mother ins Sootland, teegging him |  |  |  |  |
|  | search |  |  |  |  |
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| gioins exited and fostered by rum. A temper- | ho |  |  |  |  |
| ance theatre, or gambing booses, of brothel in |  | Do Your 0wn Work. |  |  |  |
|  |  |  |  |  |  |
|  |  | A stipbuilder, intending to builda |  |  |  |
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| ; |  |  |  |  |  |
| hief |  |  |  |  |  |
|  | tor |  |  |  |  |
|  | Iound amogg that clase, if he was in |  |  |  |  |
| ${ }_{\text {che }}$ | Ineting, a poor t | bitio | Ho ent moneg and ooldiers to Franco |  |  |
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|  |  | yari |  |  |  |
|  | his |  |  |  |  |
| can make the Litle children belieree erat they |  | mainmast ; another stont, bailky piece of tim- |  |  |  |
|  | , | ber counted upon being made the bowsprit, the |  |  |  |
| they eonaciex tiousty met al | "Looking for me? How in that 3 \% The letter | at and proodeet partoo the stip. |  |  |  |
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| in |  |  |  |  |  |
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| bies in Prayer-T |  |  |  |  |  |
| tuak I thoold | pro | marl |  |  |  |
| Yant thee yearsi-it 1 could secoint tor their |  |  | Clinese Children. |  |  |
| kedness | in the |  | ate the tollowing |  |  |
|  |  |  |  |  |  |
|  | and |  |  |  |  |
| All the wild oats that | want him io say a iow worris The Tabernacle |  |  | time, by the death-beed of P patient; ; the only |  |
| er mbito tie | Scoteh |  |  |  |  |
|  |  | the ship as the loftiest ppar and nuost conspica- | ipede with |  |  |
| cay Se, | , | ric. |  |  |  |
|  |  |  |  | ${ }^{\text {wor }}$ |  |
| for dieieipline. Solomon mays, "Spare the rod |  |  | foathers of | dead |  |
| : |  | the |  | Ther |  |
|  |  |  |  |  | Stammering. |
|  |  | nembers shoun hase tha eame care one of |  |  |  |
| the time my mmall men step | mierable iife, end only went down faster and |  |  |  |  |
| respective cribs in the thorning till they tumble into them atright our tous is one ceene ot |  | A Thrilling Scene. | cure an education : they commene very yongs | ${ }^{\text {a }}$ |  |
|  |  |  |  |  |  |
| eteernal how, rising and falligg, chaging from |  |  |  |  |  |
| ${ }_{\text {gre }}^{\text {82 }}$ | clam | The following incident ocearred during a |  |  |  |
|  |  |  |  |  | aloud to Jourself, keeping your teeth togeth |
|  | $\mathrm{ffa}^{\text {man }}$ |  |  |  |  |
| We alwasf have morning prayers in the sit- | a broeen heart. I killed |  |  |  |  |
|  | , life; and when I saw them ahat the |  |  |  |  |
| are tro graat easy-chairs, dubbed respectively, "the big bear's chair" and "the mide-sized | Somin-lid orer her white face I felt that I had |  |  |  | ing with others, try to ppeak |
| 10, |  |  |  |  | 䢒 |
|  |  |  | them, and |  |  |
| breakfast, end the two youpgsters hare eaten $a$ |  |  |  |  |  |
| miraculors gaantity of astmai, they know thit | $t$ thro |  |  |  |  |
|  |  | mad gallop-dowy directly on the child. Th |  | "Thaseed wap protably d | an annoying dififucuty. 1 read for |
| star | her amia mero |  |  |  | tro horrs alod with my teth together. The |
|  |  |  |  |  |  |
| through the dormas. The upper one ponnds | abie |  |  | near. How |  |
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|  |  | Hoxand iron hoofe Direetl |  |  |  |
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|  |  |  |  |  |  |
|  | ne still, and mere ready |  |  |  |  |
|  |  |  |  |  |  |
|  | Cliritian friends prayod with me; but they |  |  |  |  |
|  |  |  |  |  |  |



Sabbath, February 11tlu, 1877.
international bible lesson.-

## Elijah and the Prophets of I Kings xviii.19-29.

Goides Trast:-" How long halt ye betwee Woo oplnions If the Lord be God, foll

- Him : but if Baal, then follow him. Kings aviii. 2
Topic:-Basl's Prophets Heipless
情
 outline.
The drought had continued about thre
years and a-half, when Elijgh appeared unto
Ahab, and challenged the priests of Baal to contest. In the last lesson we had a descriptio
of the meeting, we now have presented the test which Eiijgh proposed, in order that the peop
might decide who was God. The test was $r$ oived approvingly, and preparations were a Then the prophets of Baal called upon thei
God, and shooted, and Ieaped upon the altaz and cut themselves with knives, but all to purpose ; there was nither voice, nor any
to answer, nor any that regarded". All the cult of the contest to them was a sigool faily In verses 19.21, we have an account of in verges $25-29$, the Failure.

NOTES.
the King. All Ssracel: The heads of the trib Eather, of A.herah, the goddess of the Zid
nians. (21.) How long J. positors translate, "How long hop ye about on two boughs?" The Septaagint has: "Ho
long limp ye on both your knees?" (22.) 4. (24) Call ye: Te prophets of Banl see Answereth by fre: A fair test, since Baal was
the exan.god. Well spoteres: The test is approve.
(25.) Chooss yout . first: ' He would (25.) Chooss yout . first: He would give the
every advantage. ( 26 .) Hear us: Answer every advantage. (26.) Hear us: Answer ut
Leaped upon: Danced about, (27.) Mocke
nhem: Because of their failure. Pursuing Or, more strictly, is in retiremeat. In a journey
And must be recalled. Shepeth: And must waked. Not so Elijah's God See Pian crri.
4. (29.) Cut themsives : In their frantic ritea. (29) Prophesied: Prayed
edering: About 3 p.m.

## Expect to Convert Your Scholars.

 They are sinful, Chisist pardons; they alost, He seeks them; they are hungry, He fee such Has the Master, in His general procla-
mattion of mercy, excluded your scholars ?-es. cluded ont of them ? You say, "I am hopi they wil all be saved., Bat that is not enoug
Espect it. The farmer would sow carelessly rest. Methinks, as he whistles beside h plough, as be scatters plentifulify the go
grain, as he tramp with the harrow, his $h$
heart glows over the apon, and he sings the "harvest hame" Jost anticipation. And when the green blade break
luetily through the sod, still more clearly he see his harvest coming. He expects it con-
fidently, and if it come not he is bitterly disap pointed. Why soould you not feel the same
As you speak in weakness to your classes, dis-
couraged and despairing, let the words come to your memory, "Ye shall reap;" not "
may reap." If we sincerely believe that schoiars would be converted-if we relied ap
it confidently-our work would be far mo
effectual. A young endent was Mr. Spurgeon of his want of success in preaching
He seid, " " preach and preach, but no gonal
 Spurgeon. "Well, sir, I can hardly say I d
repied the young man. "Then you should do was the great preacher's answer ;" and yo
not toing it is the cause of your failure."
lieve, lieve, and you ehall receive; expect, and you
shall have. Cod help ns conidently to erpect, lixed.-Baptist Mraguzine.

A Grand Mistake.
Dr. Todd remarks that an inadequate senge the Sanday School is a great. m
part of the Churchee. He adds :-

$$
\begin{aligned}
& \text { When teachers are to be selected, } \\
& \text { frequantly the case that the Charch look } \\
& \text { around to see, not who is qualifed, bat will do }
\end{aligned}
$$

$$
\begin{aligned}
& \text { roound to see, not who is qualiied, but will do, } \\
& \text { taking the lowest possible standard by which }
\end{aligned}
$$

$$
\begin{aligned}
& \text { to decide the question. One will be esecected, } \\
& \text { not }
\end{aligned}
$$

$$
\begin{aligned}
& \text { not because he is the proper person, but becange } \\
& \text { his father may think it trange if he is omitted ; } \\
& \text { another, because she belongs to } \mathrm{a} \text { very respece. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { table family, and it would be a pity not to have } \\
& \text { the influence of such families; and a third, be- } \\
& \text { canse he seems to sit so loosely on his seat in }
\end{aligned}
$$

$$
\begin{aligned}
& \text { canse he seems to sit so loosely on his geat in in } \\
& \text { this church that it tecomens necessary to tie him }
\end{aligned}
$$

$\qquad$
$\qquad$ bensed will that day be, when our young men
and our young women shall make it a part of their education and thoughts while studying, to
prepare themselves to become Sunday School teachers ; and a generation shall rise up who
know how to teach the minds of children, be. know how to teach the minds of children, be-
caase they were tanght in the Sunday School, and thus obtained their qualifications As
thingsnow are we are woefully deficientin good teachers.

Publishers' Department.


## REv. SAIVELL EOSE


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THE NEW MARTIAGE CERTIFICATE

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## ONG HERALD! ONG HERALD!





## OHN CHURCH \& 0 O.

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 somethling New

 UMBER, LUMBER, MOLBER!

## $L^{\text {b }}$









 with an individual when some terrible disease,
in ppite of all human in gpite of all human skill, is steadily approach-
ing the citadel of ife. It it a time of pril
wilh the Caurch when it is driftiog with the currents of worldiness, or when some pernici-
ous heresy sis silently sapping the foundations
of trath. Now, we kave never felt very conti-
 whether the present times are the "perilo
times" which St Pan prodicts, But, beyon
question, no intelligent Christian can carefult stady the signs of the times without fee
ing that thera are many festures which warran
us in calling the times in which we liv "perilons times"
harann thought.
Religion is thre fold enemy, viz., worldliness formality and die fold enemy, viz., worldilinass, formality and di
bilef. One indirect result of the inflaence
Chistion Christianity, apon the countries whereth is most prosperity. The improvement of the moral and
intellectual character of people increases
national industry, and renderb it more produc national industriy, and readers it more produc-
tive. The nations that are most Christian are
the wealthiest in the world. But weallh tends the. mealthiest in the world. But wealth tend
to promote aelf-indalgence and the love o
peeasure. Wealthy COristians are in grea
danger of following the erample, in moc pleasure. Wealthy Coxristians are in great
danger of following the example, in mast
things, of weelthy and fashionable people who
are not Christians; and thus foryetting that are not Christians; and thus forgetting th
"if any man love the world, the love of t
Father is not in him," In all past times, $j$ in so far as the Church has conformed to to
world, gnd lowered her divine standarad
meet the world's prejudices, has she lost pow meet the worlds prejudices, has she lost power
and failed in the work of her Divine Master.
There is very great danger, also, from the pre There is very great danger, also, from the pre
vailing tendency to exalt formz, ritual obser.
vances and sacraments above the transforming power of godliness. It is so much easier to give
some outward formal conformity, than to surrender the heart and cruciff the flesh with the
affections and lunts thereof, that vast maltitudes
rest in the mere forms of rest in the mere forms of religion, strangers
its spiritual power. As Methodists, when w hear of the growth of popish ritualigm in
Charch of England, we are apt to mile at
then millinery, ritualand Wenuffections, as if they we
maters of essential inportance. Fe .eer
naturally conclude that people who are so weak naturally concluds that people who are so weak
and silly can be of no account. And ret, how-
ever fooliah these things may be they attract ever fooliah these things may be, they attra
and bewilder a great many ; and they have evt
dently been kaining ground in England of late dently been gaining ground in England of late.
Doubtiesg, Anglican Ritualism and its mam-
meries are a great folly ; but they are a misteading and destructive folly, which has grown to powtr over humanity against whichs we hhoul
watch with fidelity. We are not, indeed, in
danger of that partienlar form of ritualism
which affects the English Church. But in danger of substituting the outward form
and services of religion for the inward life o God in the soul. When we think that, becanse
we attene public and social worship, belong to
the Methodist Charch, and have a the Methodigt Charch, and have a Seriptural
creed, therefore we are safe and better than
otheres, we are in danger. The services and
forms which we practise may be nsed as forms forms which we practise may be used as forme
devoid of real lie, as well as those of the
Churches. Be not deceived, formality
perilons. perilous.
The tbird and greatest peril of the times
arisee from the tenadency to speculative and practieal disbelief of the great traths of God's
law. The question as to whether certain promi-
nent expounders of Science are thememves
 in certain beliefs. often continne to beling to them,
after they have become the adyocates of theories





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ies conscientionsly ahere to some other form
on
or faith and worship, it does not follow that ereat
recognition or endorsation by the State, of th
moral value of Christion teachin is en
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dow
it $m$

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 the State no interferins wrong wonld be involved Church affairs in athy
that would be very objectionable in a different
might not be beest for the Church; but it wonld
not involve the injutice that is perpetrated,
when one out of several denominations is
is
selected ky the State as ate object of apecial
favor and privilege, denied to others. The kind

$$
\begin{aligned}
& \text { avor are and } \\
& \text { of recognition of Christianity by the State, for } \\
& \text { which we plead, is something widely dinerrit } \\
& \text { from Mr. Gladstonest eariy theory, that every }
\end{aligned}
$$

$$
\begin{aligned}
& \text { criticised Cladstone's views, by no means held } \\
& \text { that the State ehouold give on countenance to } \\
& \text { any form of religion. He considered the } \\
& \text { primary end of Goverument to be the protection }
\end{aligned}
$$on account of religious

of the great historian here, Wo quote the vendoreve thems
but to show that he regarded the course to be
purseed by a
In opposing Mr. Gladstone's extreme views, he
does not deem it necessary.t to repudiate all en.
couragement and recogaition of religion by the
Stata. The particular form of such

-not so much because they believe it wropen
that a building ereuted by the benerolent eon
tributions of the people for religious worshshould be free from taration, as becanse they 1
gara general taxation ta the only chance of d
liverance from what has become a great ovil
Roman Catholic corporations hold a very gre
purchased by privately liberality, atario, property held for
necessary Church purposes ; it is largely th
pubicproperty or the country, which, under o
pretext and another, has been clatched by
Church of Rome without giving anything
it. Very much of it is held forit. Very much of it is held for purposes
gain.-It is often kept out of the market till t
improvements of property around it has
heightened its value that it can be sold for
property posseesed by the Church of Rome,
which is ioproved and protected at the public
exponse, thin exexption has kecome a grievous
burden, and Protestants are quite willing to
Church of Rome pay tribute also; to mouge ther
is not much proppect that the Quebec Legisposition of things is very different in Ontar
from what it is in Quebec.
The Hon. Eucias Robiisson recently signState of New York, by one of the ablest M
sages which has been seen for some time H
discusses the questions touching on moral an
ediciational interests in a vigorous way. H
dpeaks like an intelligent Christian Statesmanapeaks like an intelligent Christian Statesman.
His views on the exemption of ceurches from
taxation are worthy of serions consideration:
It it proper to refer in this connection to pro-
positions which are sometimes made to inoresse
thaE'S nEVENGES.

rep of the
track of the
within the la
and characte
only recently taxned their sttention to the stud
of his life, think themselves competent to en
igten Methodists, to whom he has been a
Though for fifty years, he went and came, an
did as he pleased, without any regard to th

yet now the clergy of that Church are, Engenanally,
quite willing to claim the full eredit of his beivg
Church. One of the most remarkable instanc
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dates
cheste
Canor
Cp's

Disers and laymen, and may be exugestive
ister
some of our candidates for the ministry,
suljoin the paper as published in the Wat
man:

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| become prominent and famous. A man may go tbrough college and never bo heard of in the world. That may be becanse his native talent is very small; or becanse there has been a neglect of progressive cultare. But the acquisition |
| :---: |

course imparta, are a necesary foundation for
intellectuai eminence. No brilliancy of na-
tural giftac can make up for the lack of ac-
quaintance with what the best minds have
thought out, in the various departments of
perverting prejudices of disbelief . If we allo
he knowledge of science, and the bainess o
expounding git to the people, to papse wholl
into the hands of those who are bootile to
Christian fruth, we shall be like the Irrailites
in the time of Sual, when there was no mith to
make weapons in all the land of IIrael ; and
tey were completely in the power of the Philis

Lave all acted on these convictions. Beyond
doubt, thereare tendencies at work in this and
other countries which invest Christian collegesthe part of the secular press generally, and
some polititians, a desire to cut loose from al
public recognition of roligion or God. Th
question of denominational colleges is ably di
cussed in the last number of the Princeton Re-
viex, by Dr. Taylor, President of Wooster
Univerity. Though he discusses the subject
Irom the prevaling seculariem of the age, the
pectuliar wants and exigencies of the United
Staste, the antecedent views and history of the
States, the antecedent views and history of the
fathers and founders of American instititions,
the absolute necessity imposed upon the
Church by its Divin Head to educate her owu
children, and to train a learned and godly minis-



| TES AND GLEANIN | LTTERARY NOTLCES. The New Englander for Jannary has |  |  |  | Cubrent news. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| are |  |  |  |  |  |
| Iwocate, to see in the Sunday School Timel | well filoe with allo artioles on themes of great | Anni |  |  |  |
| 3rd, |  | the |  | ti- |  |
|  |  |  |  |  |  |
| the gents in brimging it about may |  |  |  |  |  |
| Sie". We ask, If it be culpable to |  |  |  | The annual sale of pews in Rev. H. |  |
| nedi what |  | Rev. E. Hurlburt, of Grand River Indiaa |  |  |  |
|  |  |  |  |  |  |
| and | bee |  |  |  |  |
| Which is morse |  |  |  |  |  |
| it fit to be rejected? We do not want murl of |  |  |  |  |  |
| Oo betterer for our ouildren: |  | Rev. J. W. Totten, of Rosemount, sends |  |  |  |
| Romanismin Britain. |  |  |  |  |  |
| Iy Express thas the |  |  |  |  |  |
|  |  |  |  |  | Regaies. |
| nd |  |  |  | lie |  |
| did |  |  |  |  |  |
|  |  | On Sunday, 21st inst, Missiona |  |  |  |
| of the where population. Now the pepplation |  | Oal |  | Herrog has opaeoerteod nearly two thosasad per- |  |
| ililios |  |  |  |  |  |
| alitle nore than fivo millions and a,half arei |  |  |  | At a pablic meeting in Chicago, Mr. |  |
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| the rate of 120 per'cant. Protestantism has |  |  |  |  |  |
| therfore, been advancing nearly five times |  |  |  |  |  |
| Eince the begif |  |  |  |  |  |
| atury," |  |  |  |  |  |
| Convertsfro |  |  |  |  | - |
| tees | an interestiog book by dr. S. C. Bartleti. |  |  |  |  |
| the German church orst Josephis, Rome, , Y. Y, |  | plesed tolemo, wero iberal. |  |  |  |
| The congregi |  | The Sunday Scla |  |  |  |
|  |  |  |  | $\mathrm{cd}]_{-}^{\circ}$ |  |
| Bishop Huntingoton repenadic |  |  |  |  |  |
|  |  |  |  |  | -The Hosaac Tumel, acording to the report of |
| ema |  |  |  |  |  |
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| demervic |  | Rev. T. S. H. Howard, under date of Jan. |  |  |  |
| arch in |  |  |  |  |  |
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