

The Family Treasury.

SHORTENING DAYS.

Very early comes the gloaming
At the fading of the day.
All too soon long hours of summer
Vanish from our hearts away.

Yet we know an earlier fading
Means an earlier, longer rest.
As the weary spirit gladly
Calls the ev'ning the best.

Shortening days bring ever nearer
The long quiet night of death.
Oh, thrice welcome is that evening,
And the passing of the breath.

THE DOMESTIC TYRANT.

No person more completely possesses the power of creating misery in his house than the domestic tyrant, embittering, as he does, the lives of his nearest relatives by his selfishness and arrogant temper.

He possesses in the highest degree the power of wounding the feelings of others, and by his persistent efforts, to modify their sensibilities, he appears to treat that power as an accomplishment, which he never neglects to display at every opportunity.

METHODISM AND PEACE.

The action taken by the great Methodist Ecumenical Conference in reference to the peace question is one of much importance, and affords an encouraging example to the representative councils of other Christian Churches.

to substitute arbitration, or other forms of amicable and pacific references in the settlement of international differences, in place of an appeal to the sword, and thus help to hasten the coming of that reign of peace so closely associated, by promise and prophecy, with the ultimate triumph of Christianity.

Mr. Snaps quoted General Grant's recent declaration:—"Though I have been trained as a soldier, and have participated in many battles, there never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword."

FORGIVENESS.

BY SUSAN COOLIDGE.

"Forgive us our sins, for we also forgive every one that is indebted to us."—Luke 11: 2. Revised Version.

Forgive us, Lord, because we have forgiven.
Not as we have forgiven, is our prayer;
Earth is so lower far than highest heaven.

Our purest gold with base alloy is dim,
Our fairest fruit hangs tainted on the tree,
Our sweetest song heard by the seraphim.

NEVER LET GO.

A son of pious parents grew up to be wild and wayward and wicked. One of the unanswerable arguments in support of the doctrine of the inherent depravity of human nature is to be found in the fact that, in spite of precept and promise, exhortation and example, even children so frequently swing off into reckless and ruinous courses of sin.

At length, her patient solicitude seemed likely to be rewarded; for the dissipated son, roused to desperate struggle by the consciousness of degradation, shook off his shackles and reformed his life.

At the mother's entreaty, the father relented; and the prodigal was not only restored to the family circle, but was set up in business by funds which his father furnished, and, for a while, was exemplary in his habits, and successful in his undertakings.

But, little by little, his step grew unsteady, his hours irregular, his associates doubtful, and his business involved.

The father protested, scolded, and stormed, until the dissipated and exasperated son flung himself out into the world again, to wander up and down a homeless, hopeless vagabond—a tramp.

He seemed abandoned of God and of man. But there was one human being that cared for him, wept over him, prayed for him, and desperately clung to God and her boy.

Now, this has a lesson, not for parents only, but for Sunday-school teachers, and for Christian workers in every possible relation of life.

Never give up anybody that God puts in your way and lays upon your heart. Never let go a boy, no matter how sorely he may try your patience by apparently incorrigible habits of wickedness.

There is a sad significance in that word "abandoned"—an "abandoned" man, an "abandoned woman"—and they go to utter ruin just because they are abandoned.

In conclusion, we wish to urge with all the emphasis we can command—Never eject a boy from your Sunday-school; never drive him out into the rayless night.

If one teacher cannot manage him, give him to another. Compass him with prayers and sympathies. Let him never suspect that you have lost hope of him; and for the Lord's sake and his own, never let go while life lasts.

NATHANIEL UNDER THE FIG-TREE.

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise upon the eagle-wings of hope and prayer into the heaven of heavens; when caught up, as it were, into God's very presence, we see and hear things unspeakable.

At such moments we are nearer to God; we seem to know him and be known of him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings.

At such moments we are nearer to God; we seem to know him and be known of him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings. But to see us then is impossible to man; it is possible only to him whose hand should lead; whose right hand should guide us, even if we could take the wings of the morning and fly unto the uttermost parts of the sea.

At such moments we are nearer to God; we seem to know him and be known of him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings. Let him who has had a similar experience say how he would regard a living man who could reveal to him that he had at such a moment looked into and fathomed the emotions of his heart.

We scarcely hear of Nathaniel again. His seems to have been one of those calm, retiring, contemplative souls, whose whole sphere of existence lies not here, but—

It was a life of which the world sees nothing, because it was "hid with Christ in God;" but of this we may be sure, that never till the day of his martyrdom, or even during his martyr agonies, did he forget those quiet words which showed that his "Lord had searched him out and known him, and comprehended his thoughts long before."

TWO ASPECTS OF THE POWER OF HABIT.

Homilies on the power of habit are frequent, and even more tiresome than frequent, yet there are two aspects of its power which are not often considered.

The first is that the power of habit furnishes an explanation of the rarity of conversions in late life. In late life the habits of mind and heart have become fixed. The character is formed. In altering habit and character, therefore, the divine Spirit and the human contend against disposition and feeling, strengthened by years of indulgence.

Time has hardened them. The character becomes, under half a century, as rock. It cannot be easily chiseled into an image of truth and holiness.

A second aspect of the power of habit concerns its influence as a labor-saving machine. An act which was performed by the expenditure of great force may, by means of habit, be done almost unconsciously.

The pupil learning to read cannot pursue the higher branches of knowledge. But when reading has become a habit, which he performs as easily as breathing, the force which he once spent in spelling out words can be devoted to mathematics and science.

A gentleman was walking in Regent's Park, in London, and he met a man whose only home was in the poor-house. He had come out to take the air and excited the gentleman's interested attention.

WHAT IT COSTS.

"Well my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are. May I ask how old you are?"

"The man said he was eighty years of age."

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, O no, I only took my beer; never anything stronger."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

"Now let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself."

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It is hard for a young mother, who has not yet overcome the wayward tendencies of her own youthful nature, to realize the influence she exerts over her little ones. She is constantly surrounded by critical imitators, who copy her morals and manners. As the mother is, so are the sons and daughters.

ONE WAIF.

"Any mother?"

"No, ma'am."

"Any father?"

"Yes, ma'am."

"What does your father do for a living?"

"Sings, ma'am."

"Sings!"

"On the corner, ma'am; the street-corners."

"What else does he do?"

Good Words for the Young.

FATHER AND CHILD.

BY REV. EDWARD D. BAYTON.

Some trifling loss or wounding slight
Had grieved a little maid at play;
With heaving breast and clouded sight
She tries to wipe her tears away.

Still o'er the lashes slip the pearls,
And sighs the shadowed heart betray;
Till sudden purpose shakes the curls—
"Papa must 'pe my tears a'way."

A hasty flight o' papa's side;
By papa's side the footsteps stray;
An upturned ace with cheeks unried;
"Papa, papa, 'pe my tears a'way."

Then quiet sunshine fills the eyes,
And smiles all o'er the sweet face stray;
Back to her baby sport she flies;
"Papa has 'pe'd my tears a'way."

We smile at children; but ere long
Some sorrow in our heart has sway;
We think that years have made us strong,
And brush the scalding tears away.

But quivering nerves will not be still;
We cannot sit on the sofa's dimmy;
And struggle bravely as we will
We cannot wipe our tears away.

Then swiftly speaks the heart's appeal;
The shaken soul finds strength to pray;
Before our Father's throne we kneel;
"Father, wipe, thou, our tears away."

O tender touch of God's right hand!
O peace of God that comes to stay!
Safe in His sheltering love we stand;
Our Father wipes our tears away.

When I was a very little girl I much desired to be one of the lambs of the fold. I loved to hold communion with, (for even very young children may hold communion with God) and read about my kind friend above; and when I lay down to rest at the close of the day would fall asleep trusting in him.

When I was about twelve years old, I retired one night with a very heavy heart. I had been guilty of a great sin in the sight of God, and I dare not roll my burden upon him.

"I should think he ought to take care of you," said Aunt Betsy, almost savagely, as the door opened into the dark street, and the child, with a warmer shawl upon her shoulders, and thicker stockings covering her feet, set out for home, leaving us to muse over the sufferings of the poor and the friendless."

"I declare if I didn't dream about that girl all night," said Aunt Betsy, next day at the breakfast table. "I do hope she'll never come here again, for we can't help her while she has such a father."

"She'll never trouble you again, Aunt Betsy," I said solemnly.

"Why that's not four o'clock! It cannot be so late!" exclaimed Minnie, starting from the seat on which she had been amusing herself with a book, while her work lay neglected beside her.

"Oh, did you not know that something was the matter with the great clock?" replied her aunt, who, with her bonnet and shawl on, had just come downstairs, prepared to accompany her on a walk.

"Dear young reader, ever keep this in mind, that our words and actions should agree, as the hands of a good clock with the chime of its bells. Never make a promise rashly; but, if once made, let no pleasure, no feeling of indolence, tempt you for one moment to break it. Let no one ever be able to say, in speaking of the word which you had given, but not kept, 'something has gone wrong, indeed, and I never will trust him again!'"

"I think it's a shame and a sin for children to suffer like that!" said Aunt Betsy, "for want and neglect are written all over that poor little thing. Tell Bridget to put something on the table in the kitchen and let her eat and be satisfied for once."

"Sure an' she's hungry, though,"

"Consumption, ma'am," was the answer. "She had to go to the hospital, 'cause father got so bad."

"And does your father treat you well?"

"We must see if we can't find you something warm to wear," I said, as I went rummaging in a closet where we kept cast-off articles.

"Sometimes I have pap's coat," she said, quietly; "but the windows is broke, you know, and we don't never have no coal."

"What do you have, then?"

"Sometimes bits of broken boxes, and I pick up things, and papa brings home sticks, sometimes; but mostly we don't have no fire at all."

"Oh, dear! I haven't got any patience!" cried Aunt Betsy, and her voice was thick with tears. "They'll sell rum to any miserable creature that has strength enough left in him to go home and beat his family, and they wouldn't give that child a penny to save her life. Where do you live?" she asked.

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Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Store, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEVAET, D.D., Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, OCT. 12, 1861.

THANKSGIVING DAY.

Most of our readers, doubtless, are already aware of the fact that Thursday, the 20th inst. has been set apart, by authority as a day of public thanksgiving to Almighty God for the blessings of his beneficent providence, which have been so richly bestowed upon us during the past year.

METHODIST DOGMA.

It is somewhat surprising to note the amount of attention which this subject is just now receiving from the secular press. A recent Thomas heresy case we have two lengthy letters in the Globe, and an editorial in the Montreal Witness. The Yorkville News however, by an anonymous correspondent who writes "for" the paper, takes a much wider range, and smells heresy all over the Methodist Church of Canada, from Cobourg and Toronto to British Columbia, finding ground for the most terrible complaints and forebodings as to "whither" the Methodist Church of Canada is "drifting."

In regard to the Atonement we have three dogmatic declarations, in Arts ix. and xx, and in the profession of faith on page 59 of our Discipline. Two of these date back to the age of the Reformation, and were prepared under Calvinistic principles, and are, of course, capable of a Calvinistic interpretation.

in this sense that any one could say that the Methodist Church has no dogma. She demands no dogma of the laity. But her doctrine is certainly clear enough. Nothing can be more fundamental in Arminian theology than the principle that present probation decides eternal destiny.

Our Yorkville reviewer seems to start back with holy horror from the very mention of such a doctrine as that of Sacramental Grace. He seems not to be aware, that such a doctrine is implied in our order of baptism, is acknowledged in Wesley's sermons, though not preached, and in a modified form is propounded in Watson's Institutes.

We cannot at present discuss the various other questions raised by this writer. We suspect that, when carefully sifted, they will be found, like those we have examined, to be based upon misapprehension. We fear, moreover, that in speaking of the men whom Methodism has placed in her positions of responsibility as "coxcombs and men of loose principles," he has uttered one of those idle words for which a terrible account must be rendered in the great judgment day.

METHODISM AND HOLINESS.

Among the topics discussed at the Ecumenical Conference there was, perhaps, not one more important, or more appropriate to the occasion than the special adaptation of Methodism, as a system of means, for the promotion of Scriptural holiness. It is matter of regret that even more time and attention were not given to it by that august assembly.

But neither individuals nor Churches can afford to live on the memories of the past. This question respecting the adaptation of Methodism to promote the spread of Scriptural holiness is a question of the present rather than of the time gone by. It was inevitable that with such a history as the Ecumenical Conference had to look back upon, it should be pervaded by the spirit of jubilation. It was fitting that these representative men of Methodism, gathered from the ends of the earth, should rejoice and triumph in the God of their salvation, in view of what he had wrought.

"Methodists have recognized their special mission to promote personal holiness. It is prominent in their Discipline, it is conspicuous in their standard works, it is the burden of their noblest hymns. Their theology is essentially that of full salvation; their literature is permeated therewith, their ministers are educated therein, their experience thereof is a sublime fact, and their record of it is in the biographies of their glorified 'hosts'."

As Dr. Stacy pointed out in his address, this belongs to the original idea and purpose of Methodism. Its avowed design was to "spread scriptural holiness;" and this design is still its conscious heritage and its pervading inspiration. Its manifestation of the word of life has been from the beginning, in the main, directed toward the attainment of this end.

HOME AGAIN.

We heartily congratulate our brethren who have attended the Ecumenical Conference, and others who have been spending their holidays in Europe, on their safe return to their homes. We hear a good deal about high winds and rough passages, but we are glad to learn that so far as those of whom we write are concerned, there have been no lives lost, nor any serious or permanent loss or injury sustained.

neither will it make a pure pleasure of it, unless in exceptional cases. Indeed, there does not appear to be anything more exhausting in its exertions than the pursuit of pleasure, and travelling, when there is no more serious purpose to be accomplished by it, is no exception to this rule.

THE WEAKNESS OF PROTESTANTISM.

The Catholic Record thinks the weakness of Protestantism is its want of authority. The representatives of Protestant bodies, we are told, can meet and discuss, but they can decide nothing. That is, being interpreted, they have not the power to enlarge the Christian creed, and to say what, in addition to what has been divinely revealed, is or is not to be believed, on pain of damnation.

If authority has been the strength of Catholicism in the past, it is its weakness at present. The fetters which it forged for the reason and consciences of men in past ages, more than anything else, cripples its influence and hampers its movements in this age. This anti-Christian authority which our contemporary appears to value so highly, has not only written its history in blood, but it has loaded it with rubbish, of which every thoroughly intelligent and thoughtful Catholic would like it to be rid.

Reformed Churches of Christendom, when they have fallen into mistakes, to correct them, and to adjust their teaching to the advancing state of knowledge from age to age, without being hampered with the self-stultifying influence of a fancied infallible authority. The history of the Roman Catholic Church, in this respect, quite reconciles them to the absence of this sort of authority; and so long as they have the authority of the Holy Scriptures, of reason, and of the universal conscience of humanity on their side, they are perfectly satisfied—they want no more.

QUESTIONS AND ANSWERS.

QUESTION.—I. Can a person who has never been a member of the Methodist Church of Canada be a trustee of any of its Churches, parsonages, or other property? If such a person should be appointed as a trustee would he be equally responsible for the debts on the property of which he is a trustee with those trustees who were members of the Church? And 2. If he is not responsible, and is not a member of the Church can he be a trustee?

ANSWER.—No person is eligible for appointment as a trustee of any of our Church property who is not at the time a member of the Church. On this point the law of the Church is explicit. (See Discipline p. 125, chap. ii, sec. iv, par. 404.)

2. If such a person should be appointed as a trustee and should accept the trust, and signify his acceptance of same by any official act, such as sitting and voting in a trustee meeting, we do not think that the irregularity of his appointment would shield him from bearing his full share of the responsibility of the trust in common with his co-trustees who had been regularly appointed.

3. We suppose that in the third of these questions, the questioner uses the word "responsible" as synonymous with "liable," and that what he means to ask is, whether a person who has been a trustee, whether regularly or irregularly appointed, who is under no financial obligation on account of the property which he together with his co-trustees hold in trust, and is not a member of the Church can continue to hold his trusteeship. We think not.

QUESTION.—How long were the Hebrews in Egypt? and what was their condition when they came out of it?

ANSWER.—The children of Israel were four hundred years in Egypt, according to what had been revealed to Abram, Gen. xv. 13. Of the exact fulfilment of this prediction, the discoveries of some of the ablest Egyptologists have furnished the amplest proof. From monumental inscriptions and other records which have recently been brought to light, Rameses II. has been identified with the Pharaoh who knew not Joseph, and who so cruelly oppressed the Hebrews; and going back from his reign four hundred years brings us to the days of Joseph. We have not space to enter into the argument; we, therefore, merely state the fact, which readers may verify for themselves by consulting any recent first-class commentary on the books of Moses. In respect to the condition of this people at the time of their emancipation the information we have is scanty. It has been said they came into Egypt princes and they went out slaves. A part of their stay in Egypt, the greater part of it, perhaps, had been marked by great prosperity. They had, moreover, during this time been brought into contact with the highest form of civilization then existing.

course by Mr. Robert Ingersoll, entitled "What must I do to be saved?" which we judge, from extracts which we have seen, to be especially able. We are glad to learn that they are about to appear on this side of the Atlantic, in a cheap form, as we believe their extensive circulation can scarcely fail to do good. They are to appear in the "Standard Series," published by I. K. Funk & Co., of New York, and will be sold at 15 cents. Messrs. Funk & Co. would have gladly published Mr. Ingersoll's lecture with this reply, but they could not obtain his permission to do so. This fact itself is significant. Evidently the great infidel does not like the light in which Dr. Parker has succeeded in putting him.

We are glad to see that our friend, the Rev. Edward Morrow, who acted as a loyal son of the Methodist Church during his life-time, did not forget her interests in his death. He bequeathed to her a valuable property consisting of ninety-six acres of land on the west bank of the Red River, in the neighborhood of Winnipeg, to be devoted to College purposes. He also remembered the Historical Society, and presented it with a very valuable library. He worked hard, it appears, in making money and accumulating property, when he was no longer able to devote himself to the work of preaching the gospel to which he had years before consecrated his life, and his chief object in so doing appears to have been to obtain the means of doing good. We trust many, who have special gifts for making money, will in this respect imitate his example.

The best people of our city felt that its fair fame had been tarnished by the refusal of certain hotel-keepers to entertain the world-famous Jubilee Singers on account of their color. But we think our citizens have made ample amends by crowding night after night the largest hall in the place to listen to their marvellous singing. It is very extraordinary that this company of colored persons, most of whom were born slaves, should year after year continue to charm the ears of persons possessing the highest musical culture. We are glad to see the social recognition they received by meeting a number of the leading Christian workers of the city, with ladies and gentlemen, at the house of the Hon. Edward Blake—a courtesy not less appreciated than that which they received in England from Mr. Gladstone and the Duke of Argyll.

We regret to learn that the family of the Rev. J. C. Seymour, Markham, has again suffered a severe bereavement. A few weeks ago he lost his venerable father, and now, in the inscrutable providence of God, he has been called to part with his wife. For many months she has been declining with consumption, and on the seventh instant she passed peacefully away to her reward. From long acquaintance with the deceased, the writer can bear testimony to the fruition in her life of the graces of the Christian character; and during her long illness, as in her years of health, she continued to exemplify those graces. Her end was emphatically peace. The sympathies and prayers of God's people will, we are sure, be given to our brother and his mother less children under their bereavement.

We deeply regret to learn, by a private letter from his wife, that Rev. W. R. Morrison has sustained heavy loss by fire, at his Mission, in Morris, Manitoba. His barn and stables, containing his horse and a large quantity of hay &c. were burned to the ground. Brother Morrison was also seriously injured, his hands and face having been very severely burnt. In addition to the pecuniary loss sustained—over three hundred dollars—the fact that Brother Morrison has been temporarily laid aside from his work, adds to the distress of the case. We commend him to the sympathy of generous friends, who, we are sure, will do what they can to relieve him.

We are somewhat surprised at the attack of the Globe on the Collector of Customs at this point, for seizing some publications of a blasphemous and indecent character. It is not a question of property. The law and the practice in regard to such matters are the same as under the former government. Nor is it a question of freedom of discussion in matters of opinion, but of carrying out the law against the circulation of publications "of an immoral and indecent character." We think Mr. Patton did no more than his duty in confiscating works that are unquestionably blasphemous and obscene.

A new law in France declares that public meetings shall be hereafter free, and may be held without previous special authorization, on condition that they are previously announced in a declaration of the place, day, and hour when they are to be held, signed by two persons, one of whom is domiciled in the commune where the meeting is to be held, which must be made twenty-four hours previously and filed with a proper officer. The meetings must not be prolonged beyond eleven o'clock at night, and must be under the control of a committee of three persons, who shall maintain order and be responsible for all infractions of the regulations. The bearing of this law on religious meetings for evangelization is regarded as favorable, in that it relieves them from the necessity of seeking a previous authorization; but the necessity of finding a resident signatory for the call to the meeting and three persons who will publicly agree to be responsible for its good conduct may operate as a bar, it is feared, to holding such meetings in strange places. The law is, however, accepted by Protestants as the most liberal one on the subject which has ever been promulgated in France.

A great awakening is reported in several Spanish villages near Villafranca. In one the entire population, consisting of about one hundred families, has become Protestant; in another, where the Romish Church had especially decorated the Church that it might be attractive, the attendants were only one old man, two old women, and five boys. The government school, having no pupils, was closed, while that of the Free Church of

THE GATHERING PLACE

I know not where beneath above—
The gathering place so wonderful,
That all who fill our life with love...

But he says, "In this parable there is no possible
reference to the everlasting condemnation of
the rich man, inasmuch as the germ of love and
faith in love is clearly expressed in his words...

work on the spiritual and efficient manner in
which your work is being done, and in particular
on the article you have in a recent issue
under the title which I have quoted at the head
of this letter.

be called upon to take some part, however
humble, in expressing in this public manner the
deep, heartfelt sympathy of this community, for
the bereaved family of the late President, and
the stricken American nation.

authorization to enter their names on this list
of benefactors of the Institute? The question
sometimes comes to us, who are in this work,
Where are all the Methodists who used to send
their thousands of dollars to the Pointe-aux-
Trembles Institute when it was non-denominational?

ONONDA INDIAN MISSION.
STATEMENT OF COST OF REPAIRING THE MISSION
CHURCH, BILLS PAID AND BALANCE ON HAND, &c.

Correspondence.

A WORD TO THE METHODISTS ON
PRAYER AND PRAYER-MEETINGS.

No terms in human speech are sufficiently
strong to express the greatness of the privilege of
prayer. It is the reason for our existence, the
reason for our redemption, the reason for our
glory...

ESCHATOLOGY.

The great doctrines that relate to the future
destiny of man, cannot but rest with ponderous
weight on every serious and reflecting mind.

BRITISH MORALS.

The impression produced by this communica-
tion will be of greater or less regret, and of
question whether its general tone is calculated
to promote the advancement of perfect love.

OUR CHURCH WORK.

DEAR SIR.—Believing that everything in
connection with the prosperity of our work
is interesting to the readers of the Guardian,
I submit a brief account of our church re-
opening in Dundalk.

GRAVENHURST.

MR. EDITOR.—Allow me to correct an error
which appeared in the GUARDIAN of 21st ult.
Many will be pleased to learn that the church
which we lost by fire, was not at Gravenhurst,
as stated, but at the village of West Gravenhurst,
about two miles distant.

WALKERTON FINANCIAL DISTRICT
MEETING.

The above-named District Meeting was held
in the Millinery, Walkerton, on the 10th inst.
Twelve ministers and five laymen were present.
The meeting was unanimously passed, expressing
sympathy with the Chairman of the District,
the Rev. Wm. Tindall, on account of his impaired
health, and the prayers of the brethren for his
safe return from beyond the ocean, and his full
restoration to health.

LITTLE CURRENT.

Our missionary at Little Current is engaged
in erecting a new school building. The spot
where the late Thomas Hurlbut, met his death,
is now a place of great interest to the people
of the part of those who love our Zion and
revere the name of that great and good man
who remains in the village, and whose
labors have blessed the Mission. Will our
readers have a share in the concern, and help
our earnest brother, Rev. R. Gibson, who is
engaged in erecting a substantial stone structure
to be called, in memory of the deceased minister
above, the "Memorial Church." Subscriptions
to be sent to Rev. R. Gibson, Little Current,
Manitowish Island, Algoma, Ont. J. ANDERSON.

DISAPPOINTING DISCUSSION.

DEAR BRO.—Allow me to congratulate you,
as one who once occupied a similar position, that
of temporary assistant editor of the GUARDIAN,
and as one who cherishes a penchant for that kind
of

FRENCH METHODIST INSTITUTE,
MONTREAL.

The following contributions are gratefully
acknowledged as the first donations for the present
year:—
Rev. S. Jackson, Freilighsburg, \$10 00
Miss De Haven, Montreal, 1 00
O. S. Miller, Brighton, 2 00
A. Field, 2 00
E. De La Ferriere, Peasebick, 40 00
Dr. Clark, Napawan, 50 00
Total, \$117 00

SYMPATHY WITH A SORROWING
NATION.

The following resolution, passed at the Meeting
of Citizens, called by the New England
Society, in this city, on the occasion of the
lamented death of President Garfield, with a
report of the speech read by Mr. S. H. James, in
moving it, has been handed us for publication.—
ED. GUARDIAN.

BRAMPTON DISTRICT SABBATH-
SCHOOL CONVENTION.

The Convention for this District, presided
over by Rev. W. R. Willoughby, M.A., was held
in the Church, at Streetsville, on Wednesday
and Thursday, 28th and 29th ults. The first subject,
"THE MUTUAL RELATION OF THE CHURCH AND
SCHOOL,"

THE MUTUAL RELATION OF THE
CHURCH AND SCHOOL.

was introduced by John Brownell, Esq., of
Orangeville, in a well-prepared and forcible
address. After discussing the subject the following
resolution was unanimously adopted:—
"That it is the duty of parents to bring their
children to the public service, at least once on
the Sabbath day; and we regard it also as the
duty of ministers to frequently address the
children and young people on the subject of
personal and abstinence from the Sabbath-
school."

and use it throughout others. I think the majority took a different view, and thought that nothing of the kind should be used in the school. This discussion was the basis of another resolution...

TEACHING THE CATECHISM in our schools, stating that in the school of which he is superintendent, they pursued the course directed by our Book-room publications...

OMITTED FROM THE MINUTES. By some oversight, presumably not the Secretary's, nor the printer's, nor the District Secretary's...

The Righteous Dead.

THE REV. WILLIAM HAWKE. Our lamented Bro. Hawke was born in the town of Lestwithick, Cornwall, England, August 21st, 1824. He was religiously educated in a Christian home...

As might be expected, after such a life of devotedness to God, faithfulness in the discharge of duty—a life of faith and love and humble piety, Bro. Hawke died well. His last hours were hours of great peace of mind and joy of heart...

HUGH RICHARDSON (BOND HEAD CT). Brother Richardson was born in the county of Wicklow, Ireland, May 25th, 1819, and died in the township of T. Cunneen, July 20th, 1881.

poored forth"—he sought and found peace in Jesus. Soon after his conversion he was appointed class-leader at Penville, and his subsequent course proved the appointment to be the highest degree judicious.

I know thou hast gone where thy forerunners are started With the beauty that dwelt in thy soul— Where the light of thy love cannot be marred, Nor the heart stung back from its goal.

MARGARET SMITH. Relief of the late Philip Shaver, and subject of this memoir, was born in the township of Glandford, March 3rd, 1809, and departed this life at her own residence, township of Ansonia, 30th June, 1881.

Of her life she said, pre-eminently, "She walked in the fear of God." Her piety was inner and satisfying. She knew whom she believed, and had the worth of the religion of Christ always with her.

CHRISTINA JOHNSTON. The subject of this sketch was born in Inverness, Scotland, and removed to Canada while quite young. She was of Presbyterian parentage, and was a consistent member of that Church...

MARTHA DULMAGE. The subject of this brief memoir was the eldest daughter of James Wilson, and was born at Heckton, in 1812. Her grandfather was a Quaker, and her father was among the first settlers of this part of Ontario.

SAMUEL ROBINSON. The subject of this notice was born in Nottinghamshire, England, August 8th, 1818, and moved to Canada in 1846.

HUGH RICHARDSON (BOND HEAD CT). Brother Richardson was born in the county of Wicklow, Ireland, May 25th, 1819, and died in the township of T. Cunneen, July 20th, 1881.

JACOBS OIL. THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

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BUCKEYE BELL FOUNDRY. CLINTON H. MENEELY BELL CO. BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of BELLS.

STAR LIFE ASSURANCE SOCIETY. THE RIGHT HON. WILLIAM CHAMBERLAIN, M.P., Lord Mayor of London, Chairman. The Chief Offices of this Society for Canada have been removed from Victoria Chambers, Victoria Street, to BALDWIN CHAMBERS, 72 YONGE STREET, next the Dominion Bank, Toronto.

Magnetic Appliances. EVERYBODY in delicate health, and all who suffer from Throat or Lung troubles of any kind, or from Neuralgia or Rheumatism, should guard against the uncertain autumn weather by wearing a "Magneticon" Belt, Throat or Lung Invigorator, Spine Band, Knee Cap, Soles, or other of the various appliances connected with this system of treatment...

THOS. J. MASON, 74 Bellevue Avenue, Toronto, Ont. Watches and Jewellery. KENT BROS. Are showing a splendid Stock of new Goods. WATCHES, CLOCKS, JEWELLERY, SILVERWARE. SPECTACLES, &c., &c.

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THE PRINCE OF SONG. A Collection of Sacred and Secular Music for Singing Classes, Choirs, Institutes and Conventions. MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders here are worthless...

