

The Christian Guardian

AND EVANGELICAL WITNESS.

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Literary and Religious.

Late.

Long is the day ere it brings the hour of closing.
Dark is the sky ere the sunset dyes the west;
I have grown weary, and long to be reposing
Through the still night, in the calmness of deep rest.

Day has brought pain to the eyes that have been seeing
Sights sad and sorrowful; they ache with too much
light.
When may they close, and pass into that being
Which knows the labor ended, and can rest through
all the night?

I have grown tired of the noise I have been hearing,
Life's weary rush and bustle, and the constant talk
of men;
And a longing fills my spirit for the quiet of that
shelter

Where the Saviour gives the guerdon of His blessed
peace again.

There comes to me sometimes in the midst of fog and
rattle

A picture of bright glades where the sunset colours
lie,

And the calm of summer twilight where the heart
might sing at even.

Its whispers in glad phrases for the busy days gone by.

And I think how sweet such resting to the worn and
weary worker.

Whose life-tasks are safely finished! Will it ever
be for me?

May my hands at last be folded, while I gaze serene
and thankful,

Over all these hours of striving which again shall
never be!

Ah! I hear a voice replying, "E'en the day that is the
longest

Shall look out at last through shadows to the slowly
sinking sun.

And there is no weary toiler but at length shall
know the comfort

Of the grateful hour at nightfall, when he knows
his work is done."

So I say to hard-pressed brothers, Let us once again
take courage,

And for yet a little longer bravely seek to do our
best.

See the sun is going westward, and the shadows have
grown longer.

Lo! the blessed evening cometh, with its time for
peace and rest.

—Marianne Farningham.

Doubt in the Pulpit.

To be of a doubtful mind is an element of weakness in any place and in any cause. It is pre-eminently so in the pulpit. If not resisted and overcome it amounts to a disqualification for the sacred office. All Christians need faith in order to do any successful spiritual work. But a strong faith, a settled, unshaken, overcoming faith, is essential to any man who expects to be God's ambassador and to be of much service in the ministry. Earnestness is the soul of eloquence; and deep conviction of truth is the soul of earnestness. But there can be no deep convictions of truth, and consequently no earnestness or eloquence in a mind troubled about by the winds of false doctrine, or driven to and fro by its own conflicting doubts and fears.

Unstable as water, such souls cannot excel. Instead of making conquests and convincing others, they scarcely hold their own doubtful ground. While in doubtful castle the pilgrim makes no progress. And the preacher himself, while in doubting castle, makes no pilgrims. Vacillation wins no victories, and does no mortal any good. The continual expression of doubt, uncertainty and ambiguity in the pulpit has the same demoralizing effect which a general's exhibition of fear or indecision has upon his army in the hour of battle. No victories can be won in that way either on the field or in the pulpit. In all the ages of the past, the pulpit has had power with men, first in proportion as it has had strong faith in God. All the inspired apostles, all great reformers, all successful missionaries, all eminent pastors and evangelists have always uttered their deep and strong convictions in a tone of absolute assurance and authority, which could well afford to trample doubt and misgiving in the dust, because they knew that they stood upon the rock of truth, and spoke with a Thus saith the Lord.

It is sad to think that the pulpit should ever lose sight of its divine commission and stand on any other ground. It is much to be feared that many pulpits of our time, particularly among those who style themselves the liberal and cultured classes, are suffering this loss of powers. Under the influence of modern skeptical philosophy, artistic culture and materializing science, they have yielded more and more to the spirit of doubt, while they have even come to look upon it as a virtue.

They are in a state which may be well described as the eclipse of faith. In many cases the obscuration is almost, if not quite, total. And, unlike natural eclipses, it promises to be of perpetual duration. These liberal churches and liberal preachers have so long dabbled with doubt, and waged war against all the old established beliefs of evangelical Christians, that while professing to be believers, they are in fact more truly a profession of doubters. They have well nigh exalted doubt into a religious dogma; and they are engaged in the absurd experiment of trying to conquer man's unbelief by going over themselves to the side of unbelief. When the pulpit or the church seeks to conquer on terms victory is worse than defeat.

But there can be no real victory on such terms. Those who begin by parleying with doubt, end at last with a surrender of the citadel. They are compelled to yield one position after another till all is gone. They may be very pop-

ular and much admired. So much the worse for that. This very popularity is but a snare of the enemy to lead them still faster and further into the ever-deepening waters of doubt. Who can read the history of the liberal, rationalizing, highly intellectual, but non-evangelical pulpits of what is called the Broad Church, for the last sixty years in our country, without marking this skeptical progress? What have these semi-Christian free-thinkers and doubters done all this time? They have accomplished one result. They have everywhere raised a class of skeptics far more advanced, outspoken and destructive than themselves. And they are already reaping what they sowed.

They have been sowing the seeds of critical and philosophical unbelief, scattering them broadcast over the land, from pulpit, press and lecture-hall, in books, in magazines, in reviews, in newspapers. Thus they have raised up a generation who make the cross of Christ of no effect, who treat the Bible as a book of old fables, and who, from their lofty height of superior knowledge, affect to look down upon Christianity as one of many religions which are equally useful to the Sovereign, sacred to the common people, and false to the philosopher. As for themselves, all that remains of the Christian is the name.—Interior.

The Organist's Duty in the Sanctuary.

Eugene Thayer, author of the *Life of Mendelssohn*, and one of the best American musical critics, writes as follows concerning the duty of the organist in the sanctuary:—

"The organist's first duty is to consider his playing and all his acts in the sanctuary as worship. To enter the place for personal display; to show what skill is in feet and fingers; to exhibit his knowledge in the art of registration; to simply earn some money; or to have a fine entertainment, is all false and wrong. I hold that no person, believer or infidel, Christian or heathen, has any right to step foot inside a church door without a full sense of the sacredness of the place. On the Sabbath day, or any worshipful occasion, the organ should simply guide and sustain the service of the sanctuary. That is, it should not become prominent or aggressive, nor should the organist during the service seek to display either the instrument or himself. Let the service prelude, except on festival days, be always of a quiet and meditative character, or of solid, noble and dignified harmony; rarely, if ever, employing more than the fundamental registers of the organ. In the anthems and other pieces for the choir let the organ simply and fully sustain the voices, and never at any time be played so as to render the voices obscure or the words unintelligible. When played for the congregation,—as it always should be at least once in every service,—let it give a full, deep, grand undertone which shall sustain and uplift all who may care to join in the grandest and noblest of all praise. After the benediction let there be a short and quiet response which shall fittingly close the service. Then I believe the time has come for the organ to speak as only this kind of instruments can speak. Save on occasions of mourning or sorrow, let it speak forth the everlasting beauty and power of music, and the unspokeable goodness and glory of the Infinite Father. Is there anything beautiful in the organ, let it speak of infinite beauty. Is there anything grand in the instrument, let it speak of the grandeur of the universe, the goodness and greatness of God's infinite mercy and love to His children. For this, and this alone, should the organist acquire and use his powers of heart and mind.

The Pope and the Italian Government.

Pius IX. (says the *Times*) is the Pope of an old world, and he passes his life in protesting against the new. We are sorry, because we are concerned for his own dignity, to print such language as that in which he denounces the bill of the Italian Government against abuses committed by the clergy. But, putting aside the intemperance of his language, it is perfectly natural he should have nothing but denunciations for such a measure. The Italian Government, as is well known, is pursuing a far milder course towards the Church than has been adopted by the Government of Berlin. It confines itself to protecting the civil interests of the community, and endeavors to leave the Church free, except where she trespasses upon civil rights. Papes cannot work miracles, whatever French peasants may do, and it is impossible the Roman Church can permanently refuse in Italy, any more than it refused long ago in France and Germany, to recognise the existence of the civil power and of civil obligations. The next Pope must enter into negotiations with the Italian no less than with other Governments, and make the best terms he can. Unless the dogma of infallibility has tied his hands in a degree in which no dogma has yet been found to tie the hands of its votaries, he will enter into relations with modern life and make his intervention in it felt. The direction which that intervention may take will be a matter of the gravest concern. But as long as Pius IX. is alive all these disturbing forces are in abeyance. The Pope shuts himself up in the Vatican and denounces them, but they are left to take their course. The Church adopts for the moment the favorite Continental policy of abstention.

The result, probably, is purely advantageous to the Italian Government, and to such other Governments as are in any similar position. It enables them, without material opposition, to complete their plans, consolidate their forces, and render their newly-acquired positions secure. When the conflict comes, if it ever does come, they will be found with their fortifications well equipped. But this convenient interval is probably dependent upon the life of the Pope, and it is no wonder, therefore, if every detail of his health is anxiously telegraphed over Europe. There is every reason to hope that his life may be much further prolonged. Europe has enough on its hands at present, and a Pope who confines himself to the Vatican is a very convenient personage.

Death the Penalty of Sin.

We are asked if man was "created mortal, but designed to be immortal." We think, with the author of "Wisdom," (ii. 23), that "God created man to be immortal, and made him an image of his own eternity." If this had not been the case there would have been no force in the threatening of death in case of disobedience, nor would there be any sense or truth in the apostle's statement "that in Adam all die—that by one man sin entered into the world, and death by sin." 1 Cor. xv.; Rom. v. Pelagians and infidels, who do not wish to openly oppose the inspired writers, have a way of putting *Milton* in the place of *Moses* or *St. Paul*—and they can say what they please against *Milton's* poetry, while their thrust is intended for *Moses* and *Paul's* theology. We understand them and their tactics. Theologians are not quite the simpletons they imagine them to be. "The apostle of modern science" won for himself an unenviable reputation for a *ruse* of this sort when lecturing in New York. Now, we wish them to know that it would be now to their credit to come out squarely and oppose *Moses*, and *Paul*, and *Christ* by name than to establish them through poems, hymns, catechisms and Confessions of Faith. We do not endorse all that may be said or sung in these time-honored documents; but so far as the general doctrine is concerned, they all agree with themselves and with the Holy Scriptures. Man was created in the image of God in regard to intellect, sensibility and will, rectitude of character and immortality of existence, conditioned upon the proper use of his free moral agency. Of course, Adam could have starved himself to death, or leaped over a precipice and killed himself, but that would have been an abuse of his free agency as truly as the eating of the forbidden fruit. The law of preservation was as strong in "all that a man hath will he give for his life,"—except in rare cases of mental or moral dereliction, the sad result of sin.—*Nashville Advocate*.

Evolution and Christian Philosophy.

We give here the conclusion of the paper on this subject, the first part of which we printed in last week's issue:—

There are two or three observations to be made on the present philosophy of materialism which may enable the reader to see more clearly the tendency of ideas, the impossibility of that philosophy, and the probability of a new era coming when Christian philosophy will be accepted as the only one of the world. The first observation I make is not complimentary to the mind and thought of this generation. It is, that the evolution theory, and all the discussions of this day (except the German critical studies), is wholly materialistic. It ignores the soul of man as completely as if no such thing existed. It is upon the lowest plane of existence. It ignores that the highest animal—the absolute conqueror of the earth—is anything, or can be anything, but a body. It is simply the science of physics without any metaphysics. This the reader will see at once degraded the philosophy, the thought, the ideas of this generation below those of the last century; because then the discussion upon the nature of man and the evidences of Christianity was metaphysical. It was the fashion then to be metaphysical. To-day it is the fashion to be materialistic. There is a reason for this, in the fact that all the advance of this age has been in the material arts. No Bacon, or Locke, or Milton, or even Hume, have in this generation thrown the light of immortal mind on the discussions of philosophy. Hence it is that the philosophers of this day wish to solve the grand problems of humanity by the steam of a locomotive; the wires of a telegraph, the animals of Cuvier, or the fossils of Lyell and Buckland. We next observe that this is false reasoning. The primary idea is false. Man is not merely a body. The body is his tabernacle. Man is a living soul. The philosophy of materialism leaves out not only this fact, but the highest evidence of which the reason is capable of taking notice. This is consciousness. There is not a man on earth who is not conscious that he (this living soul) directs the body to whatever object it is to be accomplished. Consciousness tells him that he is. Consciousness thinks. Consciousness inquires. The African chief, by Lake Ngami, was not inquiring what his body was, or whether it would go. He had seen his neighbors die, and knew that the body would perish. He wanted to know what he was, and whether he would go; this living soul, which he knew nothing on earth about, but which his consci-

ousness told him was the actual existence, the real him. This being so, two logical consequences follow—one, that any system of philosophy which leaves that fact out rests upon false reasoning; and, that if the material evidences of development were multiplied a thousand-fold beyond what Darwin and Huxley ever dreamed of, it would not prove the theory in regard to man, simply because it is material. To prove the mere forms and varieties of nature infinite will not prove that the nature of any one of them has ever changed. In regard to man, the theory falls to the ground without a tittle of real evidence; because there is no evidence which in any way touches his real nature. If the revealed word, the living reality of a supernatural philosophy, does not give the true philosophy, then none is possible, and the examination of every particle of the material earth will give no more truth or light than had the African chief. Lastly, we observe that this false philosophy is evidently beginning to decline. The intelligence of this age evidently sees that if all its assumed facts were granted, nothing is gained to the theory, because it is founded on false reasoning. It has been a mere fashion of the day, and will soon disappear. What then will come? Will metaphysical skepticism again live? Scarcely; the ground has been argued over. What then? It may be that the day is breaking when the Sun of Righteousness shall illuminate the whole earth.—*E. D. Mansfield, LL.D., in W. Ch. Advocate*.

Religion in Russia.

The Russian St. Petersburg *Gazette*, in an article on the Russian Church, observes that the number of Dissenters in Russia has very much increased of late, especially among the masses of the population, and that even in the higher classes of society the mystical doctrines of "spiritualists" have undermined the influence of the orthodox clergy. This is certainly not due to any excessive tolerance by the Government of sectarianism, for "the State could not do more to support orthodoxy than it does, unless it adopted a system of intolerance like that practised in the Middle Ages." The writer next enumerates the laws which are now in force for the protection of the State Church in Russia. "If a member of the orthodox Church changes his religion, both he and the person who instigated him to do so are punished. When the adopted religion is a non-Christian one, the instigator is punished with hard labor; when it is the Roman Catholic or a Protestant faith, he is banished; and when it is that of a Russian sect, he is interned." As for the person who leaves the orthodox Church, he is in every case placed at the disposal of the ecclesiastical authorities for suitable correction, and his property is sequestered. Members of the orthodox Church are forbidden to marry non-Christians, and the children of mixed marriages (except only in the Baltic provinces) are bound under severe penalties, to be brought up in the orthodox religion. The right of propagating religious doctrines is possessed exclusively by the State Church; the members of other religions are not even allowed to convert pagans to Christianity. The establishment of new religious communities, too, is strictly forbidden. And yet, though the State thus protects the orthodox Church, the latter is daily losing ground in the Empire. It is not the fault of the State, that notwithstanding such severe protective laws, the Tchouwasches, Tcheremisses and other alien races are being converted in masses to Mohammedanism; that whole villages which were regarded as orthodox are now found to be Mohammedan; that the Mohammedan propaganda is rapidly spreading northward, while the orthodox propaganda finds but few supporters.—*Christian at Work*.

Influence of Man on Climate.

The London *Evening Standard* observes:—"The influence of man upon climate has been a favorite subject of late years, and it has been demonstrated that, by cutting down forests and draining the soil, man can materially change the climate of a country, sometimes to his advantage and sometimes to his detriment. Some recent experiments have shown the extent to which woods will affect the rainfall. We read in *Biedermann's Centralblatt* that the most recent experiments have been undertaken to ascertain to what extent the rainfall may be affected by firs and pines. Two observatories were established for purposes of comparison—the one over a clump of *Pinus sylvestris* some forty feet high, and the other over a bare sandy plain three hundred metres (three hundred and twenty-eight yards) distant from the wood, and at the same height above the level of the ground. Twelve months' observations showed that of the total rainfall within that period, ten per cent. more fell over the trees than over the bare sand three hundred metres distant from them. This result is regarded as all the more surprising since experiments of a precisely similar nature in the case of oak and beech woods had given an excess of five per cent. only in favor of the wooded side of observation. Farther, the mean state of saturation of the air over the wood was found to be ten per cent. higher than of that over the bare expanse of sand, the former holding much more water in solution than the latter. The ground, too, under the trees re-

tained far more water than the exposed earth, the evaporation from the surface, thanks to its shade of trees and moss, being only one-sixth of that outside their friendly shelter. The moral of all this seems to be that we should plant pine and fir forests in sandy and chalky districts, not only to encourage the water to come down, but to keep it in position when it has fallen, and to assist to prevent floods."

The Bishop of Manchester and the Doctors.

The Bishop of Manchester delivered an address recently to medical men and students at All Saints' Church. He remarked that some of the materialistic doctrines of the present day shook the foundations not only of faith but of morality, and he feared that they were very extensively prevalent amongst the medical profession. With their investigations, analyses, dissections, and microscopic examinations, it was perhaps not to be wondered at that they should entertain such views. Referring to the ancient philosophy concerning the inherent evil of matter, and the consequent duty and benefit of mortifying the body, his Lordship said the New Testament taught them that there was a dignity, almost a sacredness, in the body. It was a mysterious thing. They knew not how it came about, or what might be its ultimate destiny. In all their dealings with the body let them remember that it had been a temple of the Holy Ghost; that it was one of those portions of us for which Christ died. He was not so much frightened by Professor Tyndall's assertion of Belfast that he saw in matter the potency of every form of life. What did frighten him much more in the interests of faith, and he must also add—for the two were inseparable—the interests of morality, was that Professor Tyndall seemed to resuscitate the old Lucretian dogma that nature—by which he supposed the Professor meant matter and force—could evolve all things out of herself without the help of the gods; yet even this did not frighten him so much as other dogmas published about the same time and enlarged since, which loosened every fabric of personal responsibility. He asked them as men of science, if volition or will was merely the reflex action of a nerve, could there possibly be any personal responsibility, and, if there was no such responsibility, could there possibly be any morality? The theory of automatism seemed to him to be a much more formidable thing to deal with, in the interests of morality and faith, than the quasi-materialistic theories of Professor Tyndall. There was, for instance, the theory that in the highest development of human nature a perfect unconsciousness of the ego could be attained. Or, again, the theory held by some that God Himself was only in process of evolution, and had not yet attained perfection, cut at the very roots of all faith and morality. If such doctrines were ever held by the mass of men, it seemed to him that not only the Christian faith, but ordinary heathen morality, as it was taught by Plato and Aristotle, must come absolutely to an end. He did not ask them to do violence to their feelings. He did not ask them to believe the literal historical accuracy of the first chapter of Genesis. No one believed, he supposed, that the days there spoken of were days of twenty-four hours; and he did not know whether anyone believed the literal accuracy of the third chapter; but there were underlying them all certain principles which determined the progress of the human race, and that was what he asked them to believe.

Higher Education.

That higher education is not to be included in the functions of civil government, is a proposition that is in a fair way to be generally admitted. President Anderson, of the Rochester University, in July last, read a paper before the Teachers' Convocation in Albany, which presents very forcibly the great and numerous political objections to committing the conduct and control of high education to State authorities. Few can fail to appreciate the force of his remarks in regard to the prospects of a great National University. "We see no reason to suppose that the Congress of the United States would be any more successful in the administration of a great university than they have been in the government of the District of Columbia, the management of Indian Agencies, or the Freedmen's Bureau." Moral and religious questions, however, are enough of themselves to determine the matter in favor of the voluntary principle in this country. In primary education, while the pupil is mainly under the home influence, the school culture need not include anything but the simplest elements of moral and religious truth. But as the mind develops and culture widens, it is not possible to ignore the great philosophical and practical questions that involve spiritual truth. Americans will never allow the State to provide and control their teaching in these respects. Freedom to learn and to instruct, to confute and to defend, implies that men provide their own institutions and employ their own instructors. If this results in what has been stigmatized as "sectarian" learning, it is at least honest, thorough and remarkably efficient in the work of the world and the conflict with evil. Our denominational colleges are, as a rule, less marked by a narrow and partisan spirit than those institutions that are proud of their liberality, and

are at the same time famous for their bitter hostility to everything not included in their curriculum. We are more than ever confident that these words of Dr. Anderson, in regard to the influence of collegiate training, are justified by the experience of the nation:

"No thoughtful man can ignore the work which such 'sectarian colleges' as Harvard, Yale, Princeton, Dartmouth, Columbia and Brown have done for the country. These have all been predominantly controlled by some denomination of Christians, and they represent to-day the highest type of our intellectual growth. They have saved us from educational barbarism. They have adopted into their curriculum every new science which has established any just claim to recognition. They have been nurseries of public morality and of an exalted patriotism. They have given tone and elevation to our literature. They have furnished an education distinctively American—a better preparation for American public life, whether political, professional or mercantile, than can be furnished by any institutions in the Old World, however broad and comprehensive their courses of instruction may be. They furnish the ideal to-day which the newer institutions of the country, established under State patronage, are painfully and laboriously striving to realize."—*New York Observer*.

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The Christian Catacomb.

The Christian Catacomb breathes the calm air of a blessed immortality. Every space on the wall bears on its front the mark of this hope; as witness the constant repetition of the inscription: *In Pace!* Sometimes it is explained by the added words, *In Deo vivis*, or by an unmistakable symbol, such as the cruciform anchor, indicating the inviolable nature of Christian hope; or Noah's dove bearing the green olive-branch, the type of a soul that has landed on the eternal shore. Among all these inscriptions, perhaps the most eloquent in its brief simplicity is one preserved in the Vatican Museum, *Terenianus vivit—Terenianus vivet*. Faith in the absolute certainty of the soul's endless life has never shaped itself in briefer, simpler form. The word cemetery, which is of Christian origin, expresses the same assurance. It signifies "the place of common slumber," and reminds us of Christ's sublime utterance over the tomb of His disciple at Bethany, "Our friend Lazarus sleepeth."

The entire phenomena of Christian sepulture set aside those ideas of metempsychosis so much in favor at that epoch. They witness to the indestructible nature of the human personality as destined to live again in its completeness. Here we may discover the profound reason why the Christian, after the example of the Jewish Church, refuses to sanction the burning of the dead. "We may at the same time," says the Apologist Athenagoras, "hold the dogma of the resurrection, and destroy the body as if it were not to be raised." We will not here discuss the philosophic bearing of this opinion, but will content ourselves with recording it. The early Christians had yet another motive for refusing to lend themselves to pagan rites in this respect. They wished as much as possible to follow the example of their Lord. Hence they adopted as their type the mode of sepulture described in the fourth Gospel. They wished, like Him they loved, to be wrapped in a winding sheet and buried in the earth. The Catacomb seems to me to be a funeral cave, very similar to that in which Joseph of Arimathea laid the remains of the Crucified.—*E. de Pressense*.

Christ does not offer to be simply an occasional shower of blessings to the faithful believer; he promises to be a living well. The water that I give him shall be in him a well of water springing up into everlasting life. The deepest and most urgent wants of the heart he promises to satisfy.—*T. L. Cuyler*.

The Family Treasury.

"There is no House without its 'Hush!'"

BY LILLIAN E. BARR.

There is no house without its "Hush!" The mother keeps Sweet vigils o'er the snowy sheet...

A Little Every Day.

The longest life is made up of simple days, few or many; but the days grow into years, and give the measure of our lives at the last.

The Amusements of the Rich.

The following is from an article by Dr. Holland in Scribner for March: True amusement is of two kinds, viz: active and passive. The active and vigorous man and woman—those who exhaust every day their vital energies in work—take naturally to passive amusement.

the rich young woman who is through with her boarding-school. The poor, who suppose that the rich young woman leads an idle life, are very much mistaken. The habits of voluntary industry now adopted and practised by the young women of America, in good circumstances, are most gratifyingly surprising.

Children's Questions.

A child in his right state is an animated interrogation point. He confronts every object and every statement with a "How?" or a "Why?" He asks idle questions, absurd questions, provoking questions, ill-timed questions, easy questions, and questions that the angels in heaven couldn't answer.

Why Spurgeon Did Not Go to College.

Rev. C. H. Spurgeon, in a recent number of the Advance, gives the following important incident in his early life:—Soon after I had begun to preach the Word in the Village of Waterbeach, I was strongly advised to enter Stepney, now Regent's Park College, to prepare more fully for the ministry.

Still holding to the idea of entering the collegiate institution, I thought of writing and making an immediate application; but this was not to be. That afternoon, having to preach at one of the village stations, I walked slowly in a meditative frame of mind over Midsomer Common, to the little wooden bridge which leads to Chesterton, and in the midst of the common I was startled by what seemed a loud voice, but may have been a singular illusion.

result of the resolve, yet I did there and then solemnly renounce the offer of collegiate instruction, determining to abide, for a season at least, with my people, and to remain preaching the Word so long as I had strength to do it.

Grief.—A Sonnet.

BY R. EVANS.

Deep in the shadows of a watery cove, Far up a half-tide rock that seemed her throne, I saw a mule Sorrow sitting pale and lone;

Friendship with the Spirit.

It is not true that to have an experimental acquaintance with the special office work of the Holy Spirit; of His work in teaching, helping, and comforting the soul, is the way to enjoy a sweet and holy friendship with Him?

Goethe and the Princess Charles.

The Princess Charles of Prussia, for whom the English Court has just gone into mourning, came a good deal into contact with Goethe in her youth. She was born at Weimar in 1808, and was the granddaughter of Karl August, so well known as Goethe's patron and friend.

The Two Keys.

I have a safe in my office. It is not very large, and never contains any great amount of money. I have a key with which I can open that safe whenever I choose, and take out whatever is in it. This, however, does not only enrich me, I can get out only what I put in, and that is very little.

Now with these drafts on God's infinite treasure-house, signed by the Eternal Son, are we not as rich as if we had the great golden key of that treasure-house, and could unlock it at will, taking from it whatever we needed?

Book of Proverbs.

In all the literature of heathen antiquity there is no collection of maxims for the wise conduct of life that will for a moment compare in excellence with this that bears the name of Solomon. We may go to the old and inspired Book of Proverbs to find the best lessons to teach men purity, and justice, and generosity towards each other; reverence, and faith, and love towards God.

Lord Macaulay's Mother.

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all good gifts, a loving mother.

Respect the Burden.

Great Garibaldi, through the streets one day, Passing unthought, while admitting throughs, With exclamations and exultant songs— For the uncrowned kingly man made way— Met one poor knave 'neath heavy burden bowed, Indifferent to the hero and the crowd.

A Pathetic Plea for Rest.

Civilization and hunger are incompatible. All the virtues and graces of humanity—certainly of male humanity—fly before an empty stomach. It may be possible for a man to be hungry and amiable at the same time, but it is not safe for any wife to presume upon so unlikely an occurrence habitually.

For the Young Folk.

"The Boys."

BY OLIVER WENDELL HOLMES.

Are we "the boys" that used to make The tables ring with noisy follies? Whose deep-lung'd laughter oft would shake The ceiling with its thunder volleys?

How Charlie Ran Away.

"I declare it's too mean for anything, mamma," said Charlie angrily, his forehead knit into a thousand cross little wrinkles. "If I can't do like the other boys, I'll just run away altogether."

Charlie's face flushed angrily. He threw his cap down and muttered: "No, I won't have him come at all! It's a shame I'm so tied down. I've a mind to run away; I have so."

Charlie could hardly believe his ears. Was his mother in earnest? That wasn't the way boys ran away! He felt very tight and queer in the throat, but he was too proud to cry, so he only muttered in a shaky voice, "Very well, I'll be up in time," and went to bed.

That night his mother lay awake many hours, full of anxious fears as to the result of her experiment. Charlie felt very sober about his prospect for the next day, but it was too late now to retreat, and he determined not to give in. Nevertheless, he was sound asleep when his mother came to give the forgotten good-night kiss.

Charlie was up early in the morning, long before his mother called him. It was a cloudy, chilly day, and the warm breakfast would have tasted very good, if he had thought about it, but he never could tell what he ate that day.

They were on the front steps. His mother kissed him very affectionately, exactly as if he was going on a long journey, watching him go down the steps, and then went in and closed the door, and Charlie was left to go his way alone.

He walked very slowly down the street to the corner, stopped there, and looked up and down. It was early, and nobody seemed in sight. A great feeling of loneliness and longing for his dear lost home came over Charlie, and he would have given worlds to be back again in the warm, cosy sitting-room, looking over his lessons before school.

Just then, Charlie came plump against a fat black woman carrying a pitcher of milk. He looked up and exclaimed: "Why, Charlotte!" "Why, Master Charles?" said Charlotte, who had slipped out of the back door just when our boy left the front steps, and had never lost sight of him for a single moment.

the milk pitcher, which fortunately was empty, "do you think mamma will ever take me back again?" "Just try, honey; I'll go and ask her right away," said Charlotte, her own eyes rather misty.

Charlie's mother was sitting by her work-table, when she felt two arms around her neck, wet with tears, against her own, and a voice choked with sobs said: "Oh, mother, if you'll only forgive me, and take me back, I'll never want to run away again—never!"

A Lesson about Diligence.

There was once a German duke who disguised himself, and during the night placed a great stone in the middle of the road, near his palace. Next morning a sturdy peasant, named Hahn, came that way with his lumbering ox-cart.

The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people overlooking the road. Old Hahn, the farmer, was there, and so was Berthold, the merchant.

And now a winding horn was heard, and the people all strained their necks and eyes toward the castle, as a splendid cavalcade came galloping up to the Dornthou. The duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus: "My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

When he had spoken these words he stooped down and lifted up the stone. Directly underneath it was a round hollow lined with white pebbles, and in the hollow lay a small leather bag. The duke held it up that all the people might see what was written on it. On a piece of paper, fastened to the bag, were these words: "For him who lifts up the stone." He untied the bag, and turned it upside down, and out fell a beautiful gold ring and twenty large bright golden coins.

Then everybody wished that he had moved the stone, instead of going round it and only blaming his neighbors. They all lost the prize because they had not learned the lesson, or formed the habit of helpfulness. And so shall lose many a prize, as we go on in life, if we don't form this habit. That bag of money was the duke's promise of a reward for helpfulness. But that promise was hidden away under the stone so that no one could see it. God's promises are not hidden in this way. They are written plainly out in the Bible, so that we may all see them and understand them.

Dr. Franklin used to say, "What though you have found no treasure, and had no legacy left you, never mind. Remember that diligence is the mother of good luck. Then, Plough deep while sluggards sleep, And you will have corn to sell and keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows; and never leave till to-morrow anything that you can do to-day."—N. Y. Observer.

A Sensible Mother.

It is really pitiful to see a good, conscientious little mother resolutely shutting herself away from so much that is best and sweetest in her children's lives, for the sake of tucking their dresses and ruffling their petticoats. How surprised and grieved she will be to find that her boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep shirts in order and to make new dresses, and not as one to whom they care to go for social companionship! Yet, before they are snubbed out of it by repeated rebuffs, such as "Run away, I'm too busy to listen to your nonsense," children naturally go to their mothers with all their sorrows and pleasures; and if "mother" can only enter into all their little plans, how pleased they are! Such a shout of delight as I heard last summer from Mrs. Friendly's croquet-ground, where her two little girls were playing! "Oh, goody, goody, mamma is coming to play with us!" She was a busy mother, too, and I know would have much preferred to use what few moments of recreation she could snatch for something more interesting than playing croquet with little children not much taller than their mallets. She has often said to me, "I cannot let my children grow away from me. I must keep right along with them all the time, and whether it is croquet with the little ones, or Latin grammar and base-ball with the boys, or French dictation and sash-ribbons with the girls, I must be 'in it' as far as I can."—Scribner for March.

Letters containing payment for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. S. ROSE.

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART; and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, MARCH 7, 1877.

PRIESTLY INTIMIDATION.

The judgment of the Supreme Court, in the Charlevoix election case, has a significance far beyond its bearing upon any political party. Judge Routhier's judgment has been reversed, and Mr. Langevin unseated, on the ground that the priestly intimidation used to secure his election violated the law. The doctrine that ecclesiastics are amenable only to Church courts is most explicitly denied. So, also, are all claims of the Roman Catholic Church to special exemption from being amenable to law, on the plea of privileges embodied in the Treaty of 1763. This decision is all the more significant that two of the judges are Roman Catholics, Judge Taschereau is a brother of the Roman Catholic Archbishop of Quebec. All the members of the Court were present, and concurred, viz., the Chief Justice, Judge Strong, Judge Fournier, Judge Ritchie, Judge Taschereau and Judge Henry. The judgment of the Supreme Court was read by Judge Taschereau and Judge Ritchie, the rest agreeing thereto. Judge Taschereau adverted to the difficulty in which himself and Judge Fournier were placed in being led to their decisions by principles that had been commented upon and severely criticised, as contrary to the Catholic faith, 'by an eminent member of the Canadian Episcopate.' But on the other side was the important fact that three learned Catholic judges of the Superior Court of Quebec had decided that the law in the case had been broken by the undue influence of Roman Catholic priests. The evidence of undue influence by the priests on behalf of Mr. Langevin he considered as clearly proved as in any of the similar cases that had been decided by the English or Canadian courts. Instead of taking the Globe's view, that spiritual threats could not be regarded as the kind of undue influence which the law condemns, Judge Taschereau maintained that "such acts must be qualified as acts of undue influence of the worst kind, because these declarations and threats were made from the pulpit, and in the name of religion, and addressed to men well disposed to follow the voice of their pastors and to men of little or no education." The opinion that these priestly threats could only influence the ignorant cannot be very comforting to the Roman Catholic clergy. To the plea that the clergy are only amenable for what they say in the pulpit to the Church courts, he explicitly denied that any such ecclesiastical tribunal existed, or had any legal authority whatever in such cases. The learned judge commented on the ecclesiastical tribunal, whose jurisdiction the respondent invoked, and proved that it does not exist in this country. "Instead of this imaginary tribunal in the Province of Quebec we had the Civil Code and the election law, which give equal and ample protection to Catholics, Protestants and all other denominations. Everyone was equal before the law, which declared that whoever did harm to another must account for it." Judge Routhier's extraordinary contention respecting the immunity of Catholic priests, Judge Taschereau declared to be contrary to the law of the land. He said "the numerous cases tried in the Province of Quebec, in which priests have been condemned for using abusive language in the pulpit, were proof that such a privilege never existed." These were courageous and independent utterances; especially when we keep in mind the declaration of the R. C. Archbishop of Quebec to the contrary, in his pastoral of September, 1875. In this document, quoted by Judge Ritchie, was the following deliverance:—"A priest accused of having exercised undue influence in an election, for having fulfilled some priestly office, or given advice as preacher, confessor, or pastor, and being summoned before a court, should respectfully but firmly challenge the competency of the Civil Court, and plead an appeal to an Ecclesiastical Court."

We need not attempt to present the points in the clear and forcible summing up of Judge Ritchie. The principle on which this important judgment of the Supreme Court was based is what this paper has always maintained, viz., that the law is intended to protect the State against any intimidation or coercion that interferes with the liberty of the elector in voting, whether that intimidation relate to what is spiritual or secular, or is the act of priest or laymen.

The Globe's comment on this decision is curious and amusing. It is a lame attempt to soften the force of the blow which this decision gives to its arguments against the legal condemnation of priestly intimidation. The Globe insinuates that this judgment of the Supreme Court is the result of the state of the law in Quebec relating to the Roman Catholic Church; and speaks as if it does not apply to Ontario, where, "in the eye of the law, there is no difference between clergy and laity." Not only is there no warrant for this insinuation, the grounds of the decision of the court, as set forth by Judge Taschereau and Judge Ritchie, show clearly that the laws of Lower Canada, or the peculiar position of the R. C. Church in that Province, had nothing to do with determining the result. The law under which this priestly interference has been condemned has no reference to a priest more than a layman; nor to Quebec more than to Ontario. The claim of Judge Routhier, that there was a ground for giving the law a different interpretation in the Province of Quebec from what it had received in Britain, was distinctly repudiated by Judge Ritchie, who said "the law must be the same in

all parts of the Dominion." And, notwithstanding the insinuation of our Toronto contemporary, we have no doubt that similar interferences with the freedom of the elective franchise in Ontario would meet with similar legal and judicial condemnation. Messrs. Tremblay and Langevin are again going to try their fate in the County of Charlevoix. It is said that the Archbishop has given special instructions to the clergy not to interfere in the election.

ALTERING THE BIBLE.

Some time ago, we quoted from an American contemporary a statement that the Roman Catholics had published an edition of the Bible in which the name of "Mary" is substituted for that of "God," expressing at the same time our doubts of the correctness of so extraordinary a piece of news. The N. Y. Observer has since made careful inquiry into the authority for the statement, and it turns out that, though it is not absolutely true, there is a large degree of truth in it. We believe the statement originated with the Rev. Dr. Cumming, who had alleged that versions of the Lord's Prayer and the Psalms were in use by high Romish authority, in which "Mary" was substituted for "God." This was exaggerated into the more sweeping statement. A Mr. Forsyth wrote to Dr. J. H. Newman, asking if these statements were substantially true. Dr. Newman, in reply, denied the truth of the statements; and explained that some devotional writers in the Church of Rome had imitated or parodied some of the Psalms in the Virginia honor, which he considered in bad taste, but said that no one was bound to use them. He denied that they were a substitution of the word "Mary" and an expunging of the word "God," as the Psalms stand in the Roman Catholic Bibles in their old authentic form, without taking from the Supreme Being His incommunicable honors.

Dr. Newman's letter was sent to Dr. Cumming by Mr. Forsyth, to which he replied, stating that the reports of what he had said were not correct. Dr. Cumming says:—"I never said that Pope and Cardinals had just issued an order withdrawing the word 'Father' from the Lord's Prayer; but I said, 'I have the Lord's Prayer addressed to the Virgin Mary which I purchased in Paris; observing also it was one among many.'"

"In the work of St. Bonaventura, the Psalms and the Te Deum are addressed to the Virgin Mary. 'On Bonaventura's Day, every Roman Catholic prays, 'O Lord, who didst give blessed Bonaventura to Thy people for a minister of eternal salvation, grant that he who was the instructor of our life here on earth, may become our intercessor in heaven.'"

"Bonaventura gives a new version of the Psalms. Psalm 1st, 'Blessed is the man that cheriseth thy name, O Virgin Mary, and so on. Psalm 6th, 'O Lady, permit me not to be delivered over to the fury of God.' Psalm 7th, 'O Lady, I have hoped in thee; deliver my soul from mine enemies.' These lines are merely a few fragments from the Psalms.

"The Te Deum is also given as follows: 'We praise thee, O Mother of God; we acknowledge thee to be the Virgin. All the earth doth worship thee, the Spouse of the Eternal.' 'Holy, Holy, Holy Mary, Mother of God, Mother and Virgin.'"

"The Creed is as follows: 'Whoever will be saved should, above all things, have a firm faith about the Virgin Mary.'"

"The Litany is as follows: 'From all evil deliver us, O Lady. From the anger and indignation of God, deliver us, O Lady, etc., etc.' He further shows that 'The Glories of Mary,' by Liguori, formally approved and recommended by the late Cardinal Wiseman, addresses the most explicit language of divine worship to the Virgin Mary.

This letter was forwarded to Dr. Newman by Mr. Forsyth, with some remarks of his own. Dr. Newman then tries to make a somewhat jesuitical distinction between the sense in which worship is ascribed to "Mary" and that in which worship is ascribed to God; in order to defend the Church of Rome from the charge of idolatry in offering to a creature the worship due to the Creator only. We are forced to regard this plea as a complete failure. If the most solemn ascriptions of praise, adoration, and thanksgiving for blessings that only God can bestow, are offered to Mary—if she is addressed as possessing omniscience and other divine attributes, and petitioned to bestow the most essential spiritual blessings, this is certainly giving her divine honors. But above all, when the prayer which Christ taught His disciples to offer to the Father, and the strongest expressions of reverence and love, addressed to God in the Psalms of David, are addressed to "Mary," it is mere sophistical quibbling to deny that in such devotions the creature Mary is worshipped as God. Yet all this is approved by cardinals and bishops, and left uncondemned by the Pope. As the N. Y. Observer says:—"It cannot be truthfully denied from this time onward that the Romish Church is idolatrous, and if idolatrous, it is not Christian."

of Connexional property, member of quarterly meeting, or a member of the district committee." The number of representatives was fixed at 240 ministers and 240 laymen, instead of 220 of each, as at first proposed. One of the most curious things in the scheme as adopted is the provision that each Conference is to appoint from its own members one-eighth of the representatives to the next ensuing Conference. The lay delegates to the Mixed Conference are to be appointed, for the present, by the combined vote of the ministers and laymen, in the District Meeting, as at present constituted.

A conversation took place on the admission of strangers to the Mixed Conference, and it was seen that the space for such a purpose would be exceedingly limited. It was, however, agreed that ministers attending the Conference, but not representatives, and also the lay members of Connexional Committees, not representatives, should have the privilege of listening to the business. All other admissions were to be regulated, and the tickets to be granted at the discretion of the President.

OUR INFANT CHILDREN.

The moral and religious condition of our infant children is a question of deep interest to all parents who have children living, and still more to those who have children in the spirit world. We have just received from the author, John G. Marshall (Judge Marshall, we believe), of Nova Scotia, what he calls a "Scriptural answer" to the Rev. A. Sutherland's pamphlet on the "Moral Status of Children," in which Mr. Sutherland's views are strongly condemned as contrary to Scripture and the foremost Methodist theologians. It is some time since we read Mr. Sutherland's pamphlet, and could not now say that we agree with him on every point; and we have not yet found time to make a thorough analysis of Judge Marshall's criticism. But, without anticipating Mr. Sutherland's defence of himself, we may mention two or three points that struck us in a cursory glance at the pamphlet from Nova Scotia.

(1) Judge Marshall's view compels him to attempt to empty of all moral and spiritual meaning all Christ's references to little children in the Gospel, in the same way as the Baptists do. We cannot for a moment admit, that when Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," He had no reference to the moral and religious condition of children. For, as Richard Watson says, "What kind of reason was it to offer for permitting children to come to Christ to receive His blessing, that persons not children, but who were of a childlike disposition, were subjects of the kingdom of God?"

(2) We are fully of the opinion that most of the texts which are quoted in the "Scriptural Answer" to disprove Mr. Sutherland's view that infant children are in a state of gracious acceptance, in which, by the influence of the Holy Spirit, the spiritual life is begun, do not, in their true meaning and application in the Scriptures where they occur, fairly apply to the particular case under consideration. General statements respecting the universality of human depravity cannot settle the question of the nature of the benefits possessed by infant children in the provisions of the gospel salvation.

(3) In our judgment, the "Scriptural Answer" repudiates the only solid ground for believing that our children dying in infancy are saved; and substitutes, as many eminent theologians have done, a mere supposition of an imaginary divine work, for which there is no evidence. Denying that infant children have a claim and meetness for heaven, yet believing that children dying in infancy are saved, the author of the "Scriptural Answer" has nothing to say, but "it may rather be supposed or concluded that it is accomplished by the divine Spirit at, or immediately before, death; and this sanctifies and prepares the soul for the heavenly paradise."

In other words, such texts as Mark x. 14 and Rom. v. 18, which give us good ground to believe that infant children belong to Christ as members of His spiritual kingdom, are explained away so as to deny this, and then, without evidence, the salvation of those who die in infancy is taken for granted, and a supposititious theory as to the manner of accomplishing this salvation is offered instead. We do not hesitate to say that those who deny that children that die in infancy are saved, because, in common with all infant children, they are included in the covenant of redemption and belong to Christ's kingdom, have no Scriptural ground to believe that they are saved at all. There is no Scriptural or rational reason to believe that the child that dies is any better than the child that lives.

(4) There is a strong effort in the "Scriptural Answer" to find Mr. Sutherland guilty of disagreeing with Adam Clarke and other eminent Methodists. We are inclined to think that on some points this attempt is successful. But this is not the time of day in which the opinion of any man, however great and good, can be appealed to as an end of all controversy. If any proposition can be fairly proved by appropriate evidence, it should be accepted, if not it must be rejected. In truth, the peculiar phase of the question which has recently attracted so much attention, has been either overlooked altogether, or touched upon very lightly, by our earlier Methodist theologians. But the author of "A Scriptural Answer," while yielding great deference to Methodist authorities whom he deems adverse to Mr. Sutherland's view, does not appear to regard with equal esteem the opinions of those who, like Richard Watson, take a different view. Mr. Watson expounds and applies Rom. v. 18 in the same way that Mr. Sutherland is blamed for doing. And far from seeing no spiritual meaning in Christ's words, "of such is the kingdom of heaven," Mr. Watson forcibly maintains that whether the "kingdom" means the Church above, or the Church on earth, the inference is the same. "No one can be of the kingdom of God in heaven who does not stand in a vital, sanctifying relation to Christ as the head of His mystical body, the Church, on earth, and no one can be of the kingdom of God on earth, a member of His true Church, and die in that relation, without entering that state of glory which His adoption on earth makes him an

heir, through Christ." (Theol. Inst., Vol. II., page 639.) We confess we are disposed to distrust any theory which denies, as this writer deems it necessary to do, that the influence of the Holy Spirit is given to all those who have been redeemed by the blood of Christ. On one or two points we are inclined to think Mr. Sutherland would probably demur to the meaning ascribed to his statements in his pamphlet. No doubt in this, as in many other cases, fuller mutual explanations would show these controversialists nearer to each other than they appear to be in their pamphlets.

ITINERANT EVANGELISTS.

There is some difference of opinion among good people respecting the work of evangelists who travel from place to place holding revival services. But whatever may be the incidental disadvantages attaching to this class of workers, there can be no doubt they have been greatly useful in quickening the faith of churches and gathering sinners into the fold of Christ. It is useless to deny that some men have a special fitness for that kind of work who are not equally well fitted to succeed in pastoral work. On the other hand, there are men well adapted to instruct a church, and build its members up in intelligent piety, who have no adaptation to special revival work. It should be also borne in mind that the position of fully organized and consolidated churches, imposing weighty pastoral responsibilities upon the ministry, is not so favorable to the holding of special protracted services by the pastor as the times when the pastoral duties were less exacting. It is easy to see that a minister who preaches three sermons a week, holds prayer-meetings and meets classes, and visits the sick and all who need visiting in a large congregation, is already doing all that any man can reasonably do without undertaking special daily services. In the early days of Methodism, both in Britain and America, the main work of the preachers was that of itinerant evangelists. The original design of Mr. Wesley, in employing his lay preachers and sending them forth, was mainly to supplement the services of the ministry of the Established Church, and to promote revivals of religion throughout the land. Mr. Wesley himself was, during his whole life, an itinerant evangelist, going where he was needed most, more than a pastor like one of our modern circuit superintendents. From the change that has taken place in the shape of our work, as compared with earlier times, we maintain that there is a need for evangelists that did not exist in former times. We need them to aid our pastors in the aggressive movements of the Church.

Several things press the question upon us—and we should not shrink it.—Why are most of the popular evangelists of the times of other Churches? We see other Churches adopting what may be regarded as Methodist methods of work; but those who are using them most successfully are not Methodists; and frequently blend with their teaching views of the Atonement that we cannot accept as Scriptural. We are not sorry to see Presbyterians and Episcopalians holding revival services such as the majority of these Churches once sneered at as enthusiasm and excitement. We are delighted to see it. But, as Methodists, as long as we believe we have a work to do for God in the world, we ought not to be satisfied to fall to any secondary degree of efficiency in doing this work. We are glad to know that every minister among us is familiar with revival work—that our brethren have no idea of waiting for foreign help before they set the battle in array. Yet, we believe there is room for the work of the itinerant evangelist. We believe there are men among us with natural and gracious qualifications for this work. Who has not gone to hear some popular evangelist, whose usefulness had arrested general attention, and come away with a conviction that he knows a score of preachers who have equal gifts for this kind of work? Why have they not come to the front? Simply because the Church has not encouraged them; or made any provision for them to give themselves specially to this revival work. We have been too much afraid of moving out of the beaten track, and, consequently, have not developed all our resources of usefulness and power. If the Church has not the wisdom and elasticity to supply any want of this kind in a regular and orderly way, there is always danger that it will be supplied in some irregular or questionable way, that will be less effective and less under the guidance of the united wisdom of the whole body of believers. This whole question is worthy of serious and unprejudiced thought by all who mark the signs of the times, and desire to see our Church agencies adapted to the requirements of the hour.

THE ONTARIO LEGISLATURE.

The Ontario Legislature was prorogued on Friday afternoon by His Honor, the Lieutenant-Governor, who assented to the various measures passed during the Session. The House met for a short time before the hour fixed for prorogation, but only a little routine business was transacted. The Session has been a short one, having commenced on the 3rd of January. Although the amount of business transacted has not been very great, still several important measures have been passed. The Education Bill, which was carefully prepared, having been fully discussed and considered at every stage, was passed with comparatively few and unimportant amendments. The Bill amending the License Act was opposed pretty strongly, but, on the division for the third reading, it was carried by a large majority, several members of the Opposition having voted with the Government. The Railway Aid measure was ultimately carried by a considerable majority. Another important Government measure, that which confers the franchise on farmers' sons, was also passed. A number of other measures affecting the franchise in various ways have been introduced, some only to be withdrawn, others to be pressed to a defeat on a division, and others still to become law. A Bill making the voters' lists final passed its second reading, but was pressed no further. A Bill conferring the municipal franchise on women holding property in their own right was rejected. A Bill proposing to

extend the ballot to the election of school trustees, another proposing to introduce the principle of cumulative voting into municipal representation, and a third introducing manhood suffrage, were withdrawn. The Bill to incorporate the Orange Lodges of Ontario was brought up, as in previous sessions, and failed to pass, the general Act for the incorporation of benevolent and other associations being deemed sufficient for all practical purposes. The mode of procuring supplies for the institutions and employees under the control of the Government has been made the subject of a long and elaborate investigation before the Public Accounts Committee, the result being to show that, for the most part, the method at present in use of supplying the various departments is as good as, if not better than, any other that can be adopted. The consolidation of the Statutes and other legal reforms also constitute an important part of the work of the Session which has just closed.

THE INTERMEDIATE EXAMINATIONS.

We publish, in another column, a communication criticising our remarks on the recent Intermediate Examinations. A similar, but more offensive communication, appeared in the Globe last week, evidently from some representative of University College; in which the GUARDIAN is charged with "a spirit of unfairness towards the University of Toronto;" with "perverting" the facts; with a "stupid assumption" of what we did not at all assume; and, to crown all, the writer declares that from what he saw and knew, he was led to believe that if the GUARDIAN had its way, it would expel from the Church every Methodist who would graduate at Toronto University! There must be considerable latent feeling, when so small a matter has called forth such a violent explosion. What are the facts?

It is well known there has been in certain quarters a marked disposition to disparage the work of the denominational colleges. They have been represented as enemies of University College; their degrees have been disparaged; and their work belittled or ignored. When, therefore, the result of the first Intermediate Examination in the High Schools of Ontario was announced, we made an analysis of the facts, and naturally called attention to the fact that schools under the headmastership of Victoria graduates occupied a respectable position, though passing a smaller number of pupils than schools in charge of graduates of Toronto University.

In the same manner, when the result of the recent examination was published, we again called attention to the creditable position of High Schools in charge of graduates of Victoria, especially emphasizing the fact that four out of the seven highest schools on the list were in charge of graduates of Victoria. We never for a moment meant to convey the impression that the whole work of preparing students for examination is done by the head-master alone; although, as a matter of fact, he is responsible for the teaching of his assistants, and generally teaches the senior classes. We also copied an analysis of the result from the Cobourg World, giving the facts for what they were worth, without any attempt to depreciate the work of University College; but simply to show that, without any Government endowment, Victoria University is doing a creditable share of the educational work of the country; to say nothing of what it is doing to prepare candidates for other professions. Was this anything deserving an offensive and unjustifiable attack by the champion of Toronto University in the Globe? The Globe's correspondent certainly reflects no credit upon the cause he attempts to champion. He deliberately misquotes the GUARDIAN, for the sake of appearing to correct its statement; and charges us with being so bitter against Toronto University that we would expel from the Church any Methodist who would graduate there—a statement utterly unwarranted and gratuitous. We have never written or spoken a word disparaging Toronto University; or seeking to prevent any student from graduating there. We regret the spirit which this Globe critic has evinced. We must decline to publicly ask pardon for daring to call attention to facts creditable to Victoria! We do not feel any contrition about it. We believe that our censurers would not have thought it amiss to do just what we have done, had the facts been otherwise. In spite of all that has been said, the facts are highly creditable to Victoria University.

ROOM FOR IMPROVEMENT.

We publish a communication from a farmer, on an important point, in another column. We have no recollection of ever saying that the reason why there were not more farmers in Parliament was because they were not better educated. We have, indeed, repeatedly urged that, in order to have men duly qualified for positions of public trust, we must educate our people more thoroughly. But our own opinion, as to the cause why we have not more Methodists in prominent places as legislators and statesmen, is that it is not because of any inferiority in point of education, but for want of a larger measure of public spirit and of interest in political affairs. It has been too common to regard it as a virtue for a man to withdraw from politics and confine himself to religious and social duties. We need, as a people, to cultivate Christian patriotism more. At the same time, we can hardly give too much prominence to the importance of thorough intellectual training. The victory will be with the trained thinkers, in the long run. But there is a good deal of class feeling that sensitively resents any remark which can be construed to mean that any particular class needs improvement. If we urge the farmers to keep up with the times, and educate their children, they are likely to resent it, and ask, "Do you mean to say that we are not just as intelligent as mechanics and traders?" If we say that our class leaders need to be better qualified for their work, we shall not escape the charge of disparaging a most worthy class of workers. If we urge a higher theological training for local preachers, the chances are that we will be accused of attempting to substitute learning for piety. If we

say that the times require an educated ministry, we are sure to hear a reference to the heroes of the past, who, without great stores of learning, did a great work. The fact is, all classes need to guard against cherishing the idea that it is an offence to hint that they need to improve. We all need improvement.

OUR EDUCATIONAL WORK.

The sermons and educational meeting in Toronto third circuit, last Sunday and Monday, were eminently successful. On Sunday morning, "the old man eloquent," the venerable Dr. Ryerson, delighted and edified a large congregation in Elm Street Church. Many who had heard him in his palmist days, thought he never was more impressive or forcible. The Rev. T. W. Jeffery, pastor of Sherbourne Street, preached a telling and practical sermon in that church in the evening. But the chief interest of the services gathered around the sermons and address of the Rev. Dr. Douglas, of Montreal. In Sherbourne Street, on Sunday morning, he instructed and deeply moved a crowded congregation by a rich practical presentation of the blessings of the inheritance of those who are Christ's. In the evening, every part of Elm Street Church was crammed with an expectant and appreciative audience. We cannot attempt any analysis of the sermon of Dr. Douglas. In grasp of thought, grandeur and beauty of imagery, elegance of language and power of appeal to thinking men, it was one of the finest specimens of Christian eloquence to which we have ever listened.

The meeting in Elm Street, on Monday evening, was very successful. Dr. Rice gave a practical and instructive address, explaining the work and claims of the Educational Society. He was followed by Dr. Douglas, in a comprehensive and eloquent address, on the relation of mental culture to the development of individuals and communities. A few ringing words from Dr. Ryerson brought the exercises to a close. The collections were liberal. The subscriptions and collections already nearly three times the whole amount raised on the circuit last year. We hope other churches will follow so good an example.

We had the great pleasure last week of hearing the Rev. Dr. C. H. Fowler, Editor of the N. Y. Christian Advocate, deliver his lecture on "Great Deeds of Great Men," in the Centenary Church in Hamilton. Dr. Fowler is a man of power, and carries his audience along with him like an irresistible flood. His analysis of men and events was keen and profound; his pictures of historic crises vivid and impressive; while a deep and earnest sympathy with what is true and best in humanity ran through the whole, like a musical accompaniment to his eloquent words. The intelligent audience was thrilled and delighted by Dr. Fowler's graphic pictures and stirring appeals. We were pleased to see our honored brethren, Revs. John Potts and A. Sutherland, present from Toronto. We shall live in hope of seeing and hearing our eloquent New York confessor in Canada again before long. We have no doubt he would be heartily welcomed to Toronto.

We are pleased to note that a week ago last Monday evening a series of special evangelistic services was commenced in St. James' Cathedral in this city. The services are being conducted by Rev. W. S. Rainsford, B.A. The meetings have created much interest, and have been largely attended, the cathedral having been crowded nearly every night. Bible readings are given each afternoon, excepting Saturday, and the attendance has become so numerous that they are now conducted in the cathedral instead of the school-room adjoining, where they were first held. The services thus far have been deeply interesting and impressive. Mr. Rainsford appears to be thoroughly in earnest, and his teaching is eminently plain and practical, but there is no doubt that one great reason why the attendance is so numerous is owing to the novelty of such services in an Episcopal cathedral.

The last vote on the by-law for the repeal of the Dunkin Act in the County of Prince Edward is taken as a conclusive proof that the county is satisfied with the working of the Bill. The lowering of the majority in its favor is, it is said, entirely owing to the extraordinary efforts of the Anti-Dunkin party to bring out their full strength. The vote on the question in 1875 stood—For the Bill, 1,104; against, 410. A comparison of these figures with those of the large vote on the repeal by-law shows that considerably over seven hundred more Dunkin votes were polled the week before last, than in September, 1875.

We are glad to learn that the Ontario Ladies' College, Whitby, is progressing favorably. During the holidays a large and deep well was sunk, and a wind power is in course of preparation, so that the supply of water shall be abundant and constant. The third term opened with seventy-two boarders, the highest yet reached, and it is said that, all the available space being now occupied, the Directors are wisely contemplating additions to the buildings. The Secretary, Mr. Rice, reports over \$7,000 of fees paid up for the first and second terms, which is within about \$200 of the whole.

CORRECTIONS.—In the obituary notice last week of Mr. Robert Whiteside, the date "1851" should have been 1831. Bro. Greene wishes us to correct a mistake which he made in his communication in relation to Chesley. Instead of Bro. Burwash it was Bro. Johnston who secured the site for the first church there. In the account of Brussels Church opening, given in last week's issue, Rev. Matthew Swann, Chairman of the Wellington District, should have been mentioned as having preached in the afternoon of the first Sabbath. His sermon was highly spoken of.

The Montreal Witness, of the 15th ult., contains an able sermon by Rev. T. A. Wilkinson, of Nasagaweya, in which he very clearly approves the doctrines of the Millenarians with reference to the second coming of Christ.

Constitutional Notices.

REVISION OF CIRCUIT SCHEDULES. The Committee appointed by the last London Conference to revise Circuit Schedules...

CHURCH OPENING. The new brick church in Canton (four and a half miles north of Port Hope) will be dedicated...

SUPERANNUATION FUND. The Treasurers thankfully acknowledge the following sums received during the week...

METHODIST MISSIONARY SOCIETY. The Treasurers thankfully acknowledge the receipt of the following sums: Dundas, per Conference Treasurer...

Commercial.

TORONTO MARKETS.

FARMERS MARKET - STREET PRICES. Wheat, fall, per bush... 1.10. Spring wheat, do... 1.15. Oats, do... 0.50. Corn, do... 0.45.

WHOLESALE PRICES.

Wheat, No. 1, all weights... 1.00. Spring wheat, extra... 1.05. Oats, No. 1... 0.45. Corn, No. 1... 0.40.

Travellers' Guide.

GRAND TRUNK EAST. Depart... 6:37. Arrive... 11:07. GRAND TRUNK WEST. Depart... 7:30. Arrive... 11:30.

Births, Marriages & Deaths.

NOTICES OF BIRTHS, MARRIAGES AND DEATHS, to be inserted, must be accompanied by 25 Cents each - sent to the Book-Storeward.

MARRIED.

On the 20th ult., by the Rev. James C. Seymour, at the residence of the bride's father, Williamsburg, Mr. John Jackson, of Minto, to Miss Minnie Davis, of Cartwright.

MISCELLANEOUS.

ALLCOCK, LAIGHT & WESTWOOD, MANUFACTURERS OF FISHHOOKS AND Fishing Tackle, NEEDLES, PINS, &c.

1877. SPRING STYLES! 1877.

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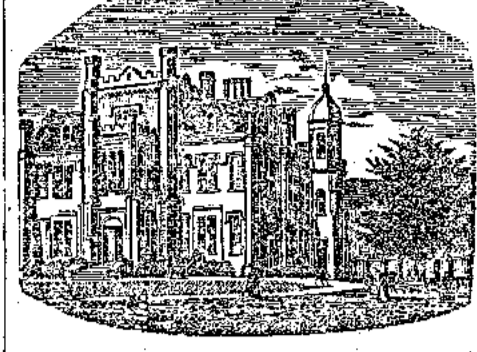
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Education.



Ontario Ladies' College.

All our available space having been occupied at the beginning of this term, we can only engage to receive new pupils as vacancies occur.

DUNDAS WESLEYAN INSTITUTE.

Terms commence Feb 6th and April 17th, but Students can enter at any time, and will be charged only from time of entrance.

WESLEYAN FEMALE COLLEGE.

THE SECOND SESSION Opens on Wednesday, January 3rd, 1877, and continues till the 1st June.

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ZEPHYRICALS.

THE CANADIAN METHODIST MAGAZINE.

For March, 1877. CONTENTS: THE THEISTIC CONCEPTION OF THE WORLD - Wm. S. Blacklock.

THE SUNDAY-SCHOOL BANNER.

Before beginning another year, we take this opportunity of drawing the attention of S. S. Superintendents and Teachers to the S. S. Banner.

BRUCE'S SEEDS.

ARE ALWAYS RELIABLE. JOHN A. BRUCE & CO. SEED GROWERS & MERCHANTS.

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HELPS FOR SUNDAY SCHOOL TEACHERS.

JOHN YOUNG, 183 King Street East, Toronto.

JOHN YOUNG, 361 Yonge Street, Toronto.

JOHN LUMBERS, 101 and 103 Adelaide Street East, Toronto.

JOHN YOUNG, Upper Canada Tract Society, 192 Yonge Street, Toronto.

MONEY TO LOAN.

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