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THE CHRISTIAN GUARDIAN

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Literary and Religious.

A HAPPY NEW YEAR.

I SEND to you a greeting, Dear, unknown friends, to-day, Wherever you may journey God speed you on your way; God's smile be on you, every one, The distant and the near And make the time that comes to us A happy, happy year.

have not seen the faces That many of you wear, But I have they oft are shaded By sorrrow and by care: I cannot hear the voices That sing the songs of earth, But I know that sometimes there are sight To check the joyous mirth.

We often kneel together Before our Father's feet, Perhaps we pass each other Along the crowded street. We shall go home together, And know as we are known Within our Father's house above When He shall call His own.

And so I send my wishes To you across the spow. My heart longs for the blessings Which you desire to know; God make, if it be best for you, The trouble-storm to cease, And give to you true riches, And fill you with His peace,

May winter days slow cheery With love for warmth and light May summer's joy last all the year To make your spirite bright ; May labour have its guerdon Of good reward and rest, And with the holiest bonison May each of you be bleet.

May this new year be better Than any gone before, Filled with covoted service. And ero sned with Plenty's store; God cheer it with His presence ³ And, if it be the last. Grant ap eternity of bliss When the fleeting years are past. -Maria

may say. Go on and preach these truths, it is a pity they should not be saved." Cer- ship. tainly, but it is by the truth they are to be saved, and you are a teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad, you will be verily guilty in so doing. But if yours is the right, then your ministry will be like Christ's, States: which irritated, and drove off not a few, especially of the ritualists, and intellectual kind. "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind."-Dr. John Hall, in N. Y. Observer.

OVER-POPULATING INDIA.

Mr. W. W. Hunter, in a recent lecture or India, in Edinburgh, uttered some remark. able facts and indulged in some rather alarming prophecies about India and her people. He remarked that the good government of | it far surpasses the mother country from the British had resulted in a large increase of population, and hence a greater danger from famine. The following is a part of his days that are at hand, the main current of address, as condensed from the London Economist :—

The pressure for food is so severe that the land cannot be allowed to rest, nor can there be any shifting from patch to patch, as oc- proves more clearly that the spirit of the curs in native states, while from the cut. English people is one. The distance that ting down of the forests and the great parted England and America lessens every price of all wood that remains, the reople have universally learned to consume as fuel day stronger. The social and political difthe dung which should be used as manure, ferences that threatened a hundred years the drying of the substance for that pur- age to form an impassable barrier between pose on the outer walls of all cottages being them grow every day less. Against this the most characteristic and most disagree- si'ent and inevitable drift of things the able feature of village life in India. The spirit of narrow isolation struggles in vain.

opposition to the "life" which we are being is said that no workmen, even in India, are so persuaded to import and servilely copy wretched v poverty-stricken as those who from Paris. "Then what am I to do?" one do the fine embroidery on muslin. The peasant women work as well as the men ; and, only more clearly, firmly, and tenderly. in fact, those who know India best most de-" But what if the people leave me?" Yes: spair of seriously and effectually increasing some will leave you and go to churches they the earnings of the people. For-and this is like better, assigning various reasons for the central point of the entire situation-we the same. That is their matter. Yours is can only go on improving the administration, to preach for the saving of men, not for the producing more order, making property more keeping of them in the pews. "But culti- secure, and further lightening the pressure vated and well-to-do people will guit the of taxes, and with every each improvement church." Let them. It is so much the worse the number of the population tends to infor them. Remember Paul's words, "Not crease. It is the goodness, not the badness, many wise, mighty, noble, are called." "But of the Government which produces the hard

ENGLAND AND AMERICA.

Mr. Green, in his admirable history of the English people, has the following in regard to the relations of England and the United

From the hour of American independence the life of the English people has flowed not in one current, but in two; and while the older has shown little signs of lessening, the younger has fast risen to a greatness which has changed the face of the world. In 1783 America was a nation of three millions of inhabitants, scattered thinly along the coast of the Atlantic Ocean. It is now a nation of fifty millions, stretching over the whole continent from the Atlantic to the Pacific. In wealth and material energy, as in numbers, which it sprang. It is already the main branch of the English people; and in the that people's history must run along the channel, not of the Thames or the Mersey, but of the Hudson and the Mississippi. But distinct as these currents are, every year day. The ties that unite them grow every

intellect; it belittles the boasted culture of artisans, which in metals especially is very retain a clear memory of its thought and nest he had ever heard was one by President Woods, in the old meeting house in Bowdoin be proceeded to describe it. Again, at New York, at a gathering of men of letters, the subject of best sermons was started, and one of the number, a man of high repute as a writer, said that, chancing to be in Boston of a Sunday, some years before, he went to bear President Woods, at Bowdoin Street, and there heard a discourse on 'The De layed Justice of God, which had ever remained in his mind the ideal sermon Thus, the only three persons I know to have heard it, give it the first place; and I doubt if any intelligent hearer on that day will fail, even now, to acquiesce in this judgment."

RAILWAY SAFETY.

on the rail which is accompanied by sad

rumors of overwork or incompetency on the

part of employees who occupy positions of

terrible responsibility. In England they

have the same experience, as we learn from

the following in the Leisure Hour :-- "When

an accident occurs, if of a magnitude to ex-

cite public horror, Government commission-

ers are sent to institute an inquiry, which is

often prolonged and attended with great cost,

but leading rarely to any permanent result.

The inquest sometimes declares the causes of

deaths and injuries, but Government should

do more to prevent such accidents occurring.

Take one instance for illustration. For the

sake of saving money in wages, many of the

railway servants are cruelly overworked.

They are rarely allowed their seventh day of

rest, and the hours of labor are excessive.

It was proved in the inquiry on one accident

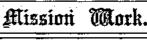
watchfulness. Prof. Gairdner, of Glasgow,

Glasgow Infirmary. It was that of apointsman.

whose nervous system had completely broken

down under the strain of his work. The pro-

like that of Macheth's witches, and from i the time, and it is, if understood, in direct fine, has slowly but surely died away, till it order. After some years, happening to arose the images of crowned kings. It he did follows of the spiritual charge that has speak with a scholarly and thoughtfol man not bring a new idea into the world, he taken place : "Twenty-five years ago, when on the subject of sermons, he said that the quadrupled the force of existing ideas I was a student at the University of Berlin. and scattered them far and wide. Son- one of its most distinguished and aged pasthern critics have maintained that he tors told me that when he came to the city Street, on the Delayed Justice of God, and had a southern nature, and was in his there were not more than three ministers true element on the Lido or under an who believed in the divinity of Christ or Andalusian night. Others dwell on the preached Paul's doctrine of justification by English pride that went along with his faith ; and now, he said, the difficulty would Italian habits and Greek sympathies. The be to find three who did not at least profess truth is, he had the power of making himself to. Another clergyman, who has also now poetically everywhere at home; and this gone to his final home, told me that when along with the fact of all his writings being be first wished to establish a missionary perfectly intelligible, is the secret of his prayer-meeting in the city, there was not a European influence. He was a citizen of church or a school house in the whole city the world; because he not only painted the environs, but reflected the passions and as. only place they could meet in was a carpenpirations of every scene amid which he dwelt.-Byron : English Men of Letters.



THE BIBLE IN EUROPE.

A notable meeting was held on the 7th ult. at the building of the British and Foreign Bible Society, Queen Victoria Street, London. The special object was to hear reports from the Society's general agents on the Continent of Europe, in regard to the fruits and prospects of the work of Bible distribution in different countries. After some time had been spent in examining the great warehouse of the Bible, in which are stored Bibles and portions of the Bible in 238 different languages and dialects, the Earl of Shafteebury, who has been president of the Society for thirty years, took the chair and made a brief address.

IN FRANCE

M. Gastave Monod, of Paris, stated that that two men worked the signals and points. the fruits: "When you travel through each having twelve hours on duty. No man France, if you hear of a small Protestant ought to be subjected to such a strain for so church where you least expected to find long a time, when many lives depend on his one, far as it is from all Protestant action, nine times out of ten you will find, on intells of a case which came und-r his care at quiry, that several years back some Roman Catholics of that village assembled one day and determined that they would call a Propressure, indeed, is in places to tremendous It is possible that the two branches of the fessor wrote to the chairman of the railway them. But how came it that they had the Bible is being circulated, and I venture to

in Germany and Switzerland, and spoke as which would be placed at his disposal. The ter's shop, which was once a month cleared out for the occasion. Now, I do not believe there is a single church in all Berlin which would be refused for the preaching of a missionary sermon. Twenty-five years ago, when I was there, a student fresh from my English ideas, I could not dissociate the idea

of a vital Church from a flourishing Sunday-school ; but when I talked to my friends there in orthodox Lutheran circles about the Sunday-schools, the very idea was to them a horror, because they had an aversion to anything like lay interference in clerical teaching. When I talked to Rationalistic ministers, their objections were equally strong, but of a perfectly different kind. And now, in the city of Berlin itself, there are nearly fifty schools, with 700 teachers and 12,000 Sunday scholars. Six years ago, there was nothing in Berlin like a city missionary, in the sense in which we use the term here. There were three persons called city missionaries, but they were simply almoners of the bounty of the rich. Thereduring the last seventy years 7,000,000 is now a fiourishing city institution, with copies of the Scriptures have been circulated | twenty-five city missionaries and three in France, and spoke as follows in regard to ordained superintendents. By your activity you have compelled the Pope to give the Bible to the people. It has become impossible to keep the Bible out of the Catholic homes, and the Pope himself has sanctioned a translation of the Scriptures-the whole Bible. He sanctioned a translation with no es, but the Diocesan Bishops have sanctioned the Bible without notes ; so that, testant pastor to explain the Scriptures to in addition to what we are doing now, this that the pasture lands have been ploughed English people will remain forever separate company, and said that if another similar Scriptures which the Roman Church say that more than a million copies of the

Nearly every month we record an accident

THE ROMAN CATHOLICS AND FREE SCHOOLS.

The establishment of the free school system in Belgium has been followed by a conflict between the authorities and the Roman Catholic clergy, which has assumed proportions so alarming as to necessitate a Parliamentary inquiry. The result has been to develop some very curious facts. A number of prominent priests have been found "instructing" the candidates in their confirmation classes that it was a religious duty to disobey their parents when ordered to attend the Government schools. Congregations were told from the pulpit that parents would do much better for their children in turning them into the streets for the day than to send them to schools not under the immediate supervision of the clergy. Wives who could not succeed in persuading their husbands to remove their children from the State schools. were urged to separate from such husbande In some, places the priests informed their hearers that teachers who derived their authority from the State were parishs and outcasts abhorred by God, and without respect of men. Children were taught that only insult and ignominy were due those engaged in an occupation so offensive to the Almighty. In one instance, where the teacher of a State school was also a devout Catholic, the priest encouraged her fellow-worshippers to crowd her from the seat, and the pupils of the priestly school were told to follow her with jeers and yells whenever they met her upon the street. Priests when accused of these outrages make but little attempt at defence, other than that in so doing they are merely following out their line of duty. The conflict. so far as the clergy is concerned, is an open and determined one. It is pleasant to note, however, that the authorities are equally determined, and that a healthy popular sentiment in favor of the free school system is rapidly forming in their support.

A POPULAR MINISTRY.

A ministry that pleases everybody, especially in the Presbyterian Church, may well suspect itself. Look at the doctrines we sonality and work of the Holy Ghost, the cultivated-of being regenerated, the Bible exceptionally prosperous-of the Deccan, the sole rule of faith, self-denial a part of true Christian living, retribution on the impenitest concurrent with natural immor tality, the obligation of the Sabbath; and all this with a worship conspicuously plain danger is as great as it was in Ireland beand free from showy meretricious decora tion. Make all this palatable to "society," the Indian statesmen can see, it is irremedithe "world," everybody ! No: this whole able. There are no manufactures of impor-

up, and the cattle have degenerated for political existences. It is likely enough that want of sufficient and proper food. And the older of them may again break in twain, there is not the slightest evidence that the and that the English people on the Pacific division of the work at that station. But process is not still going on. Except in may assert as distinct a national life as the such cases occur all over the kingdom, and Orissa and Mysore, the famines have made | two English peoples on either side the Atlanno serious impression upon the numbers. tic. But the spirit, the influence of all these The habits of the people do not change branches will remain one. And in thus and will not change, early marriages being remaining one, before half a century is a religious institution, and, moreover, sanctioned by the popular feeling as to the necessity of purity in women, which is at least as strong as in England, and as to the fitting means of preserving that purity. There is no emigration to speak of, and there tain on the old world of Europe, whose will be none, the natives preferring life on the verge of starvation, life on one insufficient meal a day, to exile from his own district, which is in his feelings his only home, where his relatives and caste-fellows all live. There is no chance of disorderindeed, the order grows more strict-and some beneficent influence not yet explained, but probably due to the immense extension of agriculture and consequent drainage of the morasses, appears to have checked epidemics formerly terribly fatal. There is in the settled districts little more land

to take up, and though there are vast districts still unfilled in the valley of the Brahmapcotra, and in some states, such as the Nizam's dominions, the reluctance of the population to move into them appears insuperable.

There is, in fact, a strong probability, as well as possibility, that in thirty years more, two generations of Indian production, the pressure will have become unendurably severe-so severe that two years of drouth may produce a famine like that of northern China recently, when in two great provinces more than half the population died. That the danger in good years will within that time become extreme may be questioned, for this reason-the fertility of the soil though impaired, has not been destroyed, and it still pays to borrow money at six teen per cent. for cultivation. The .eserve power of the peasants in many districtsand by districts we mean provinces occr. pied by millions-has, however, disappeared, and if two crops failed, no power except the State, and scarcely even the State, could preach-human depravity, our Lord's true keep them alive. This is particularly true deity, the atonement on the cross, the per of Madras, where, Mr. Hunter says, the Government is reducing rent in consequence ; need by every man-the most amiable and of Central Bengal-Eastern Bengal being and of the most thickly populated portion of the north-west provinces, the whole cover: ing about \$0,000,000 of people.

Among these 80 000,000 the permanent fore the population declined, and, so far as

over it will change the face of the world. As 200,000,000 of Englishmen fill the valley of the Mississippi, as fifty millions of Englishmen assert their lordship over Australasia, this vast power will tell through Bri nations will have sbrunk into insignificance sue is inevitable. In the centuries that lie with the Euglish people. Euglish institutions, and the intellectual life of mankind.

A WONDERFUL SERMON.

We quote from Richard Henry Dana's anything. I am like the tiger; if I miss paper, in Soribner, on the late President Leonard Woods, of Bowdoin College: "Some jungle." He said to Medwin, "Blank verse thirty years ago, it had been announced that is the most difficult, because every line must President Woods was to preach in what is be good." Consequently his own blank verse now the parish church of the Advent, in is always defective-sometimes exectable. Bowdoin Street, but was then in the postes- No one else-except, perhaps, Wordsworthsion of a Congregational society, under the pastorate of the Rev. Dr. Winslow. The This fact in Byron's case seems due not to house was well filled. President Woods mere carelessness, but to incapacity. Somespoke apparently without even notes. He thing seems to stand behind him, like the spoke for nearly an hour and a half, of a warm summer afternoon, to a congregation his highest thought. The glow of his fancy which had been used to set their mental fades with the suddenness of a southern sunchronometers to twenty or thirty minutes. Yet it was a case of Conticuere omnes inten tique or a tenebunt,' from first to last. There He, had none of the delicacy of taste, was not only attention, but an excited, or the thirst after completeness, which mark glowing attention. His subject was ' The De- | the consummate artist. He is more nearly layed Justice of God,' the text being, 'Bccause sentence against an evil work is not executed speedily, therefore,' etc. For his space of time, and his purpose, he was the so where he was strongest, in his mature master of every one in the house, and Dr Winslow, in his concluding prayer, was so carried away that he entered unconsciously | is by design and in detail a temple of inconupon a calogy on the preacher, thanking the gruity. Almighty for the great privilege we had enjoyed that day. At this time, it was rarely, if ever, that a preacher of the orthodox sects took examples or illustrations from elsewhere than the Scriptures; but in this discourse it seemed that, as was said of Burke, there had gone out a decree that all the world should be taxed. He drew his illustrations from all history, from all the known experience of mankind. As I have said, it is

more than twenty-five years since I heard as he sailed on the lake of Geneva. But he that sermon; but I can repeat, I think made them his own by recasting the rough

case came under his notice he would publish the facts. His private remonstrance led to a Government inspectors ought to report to the Board of Trade, and thence get power to control the arrangements of the companies, instead of merely pronouncing censure after accidents have happened."

BYRON'S BANK AS A POET.

Scarce a page of his verse even aspires to perfection; harlly a stanza will bear the minute word by word dissection which only brings into clearer view the delicate touches before it. What the issues of such a world- of Keats or Tennyson; his pictures with a wide charge may be, not even the wildest big brush were never meant for the microdreamer would dare to dream. But one is- scope. Here the contrast between his theoretic worship of his idol and his practice before us the primacy of the worll will lie | reaches a climax. If, as he professed to beheve, " the best poet is he who best executes English speech, Euglish thought, will become bis work," then he is hardly a poet at all. the main feature of the political, the social, He is habitually mapid and slovenly; an improvisatore on the spot where his fancy is kindled, writing currente calamo, and disdain-

ing the "art to blot."" "I can never recast the first spring, I go grumbling back to my who could write so well, could write so ill. slave in the chariot, to check the current of set. His best inspirations are spoiled by the interruption of incongruous sommonplace. a dwarf Sbakespeare than a giant Pope. This defect was most mischievons where he was weakest, in his dramas and lyrics ; least satires. It is almost transmuted into an

excellence in the greatest of these, which If we turn from his manner to his matter we cannot claim for Byron any absolute originality. Absolute originality in a late age is only possible to the hermit, lunatic, or the sensational novelist. Byron, like the rovers before Minos, was not ashamed of his piracy. He transferred the random prose of his own letters and journals to his dramas, and with the same complacency made use of the notes jotted down from other writers

many years before; a single Bible had he sold in the whole village, and away he went quite and and distressed, thinking he had been wasting much time and strength for nothing. But the Lord was watching over Bosnia was under Mohammedan rule the the precious seed ; his Word was read first by | Scriptures were sold freely, but since Austria one, then by another, then by several to- has come in it is forbidden. In Bohemia, gether, until their eyes were opened ; they perceived the difference between the gospel and the teachings they were accustomed to | laws against it are now enforced, and the receive in their churches, and they called a pastor. A small congregation was formed. and a prospering Evangelical church, which owes its very existence, under God's blessing. to the Bible alone circulated by the colporteur of this Society. This has not happened once, bat numberless times; and when we now hear of the great facility experienced in France by pastors and by evangelicals to gather large congregations, wherever they make known their intentions of preaching the gospel, is this happy state of things not due, if not exclusively, at least for the greater part, to the persevering efforts of this Society, which has been sowing the good seed in all parts of France? And who shall tell the thousands of thousands whom we do not know, and who never will bear the name of Protestants, but who, by the reading of the Bible, which they never would have known but for our colporteurs, have found the Saviour ?

IN BELGIUM. Rev. Mr. Kirkpatrick, of Brussels, said : In 1830, when Belgium received a constitution guaranteeing liberty of the press, of association, of teaching, and of worship, there was scarcely a native Protestant in the country to benefit by the freedom allowed them to profess their religion, without fear of interruption or interference on the part of the civil power. It was in 1835 that the work of the Bible Society was commenced in Belgium. Since then 600,000 copies of the Scriptures have been circulated, and thirty or forty pastors and evangelists have been placed over young Churches. which have increased in number, and now count their hundreds of Protestants. where formerly there was not one. Thus, in the Charleroy District there is one church that numbers 1,200 members, another nearly as many. Around Liege, Mons, and elsewhere, Protestantism has been steadily increasing, and the converts have gained the respect and esteem of the Roman Catholic neighbors. The clergy have done all in their power to prevent the circa lation of the Scriptures, which they denounce as a bad book from the pulpit and in the confessional. But the people, as they bacome better educated, have begun to think for themselves.' IN GERMANY.

message tramples on the pride of human tance, and the demand for the work of native verbatim, many of its fnest passages, and ore into bell metal. He brewed a cauldron of the Holy Scriptures have been circulated Flora M'Caig in Obristian Advocate.

keeps so carefully hidden from the people ? Holy Scriptures have been circulated among A colporteur had been passing, it may be the Roman Catholics of Germeny."

IN AUSTRIA. Rev. E. Millard, of Vienna, gave a discouraging account of the difficulties encountered just now under Austrian control. When Moravia, and the Tyrol, where colporteurs were formerly allowed to sell the Bible, the pressure of the Government is used to suppress Protestant efforts.

This is an exception to nearly all of Europe, and the friends of the Bible may rejoice that at lengthit has such free course, and is so joyfully welcomed by the people.

LETTER FROM SOUTH AFRICA.

The Wesleyan Church throughout South Africa is doing a good work in spreading the gospel among the native tribes. I heard one minister, who had spent about fifteen years as a missionary among the Basutos, the tribe now at war with the Government, say that not a single instance has occurred where a member of any of the Wesleyan Missions had taker up arms against the Colonists !

At present there seems too much discussion among the missionaries regarding polygamy and the selling of the women among the natives, it being the custom among them for the men to purchase their wives, with cattle, from the father, the value of the girl being placed at from eight to fifteen head of cattle. according to the rank of the family to which she belongs. Some uphold this custom while they are in an untutored state, principally because it induces the parents to guard more carefully the morals of their children. A missionary who had spent years among the natives, claimed that it was a greater evil and inconsistency to require a Christian convert, with several wives, to put away all but one, that he might become an accepted Christian, than that he, with any or all of these, should be allowed to hold quasi fellowship as Christians. Not unfrequently, a native woman becomes converted, while her husband remains a heatheu, and she, perhaps, his third or fourth wife. The creed with the Wesleyans being the same with the black as with the white convert, if she wishes to become a member of the Church, and beiog an unlawful wife, as they (Wesleyans) recognize ne marriage laws among the heathens, she must leave her husband and children-the husband claims the children as a recompense for losing her-and if she has no children, he will, no doubt, refuse to let her go, unless she negotiate with her friends to pay him back the cattle which he paid for her. If a man becomes converted, he will probably come to the missionary to ask that, having several wives, can be put them all away but the youngest. It seems to be a point about which there should be no Rev. Mr. Davies said that 11,000,000 copies lished among all the missionaries.-Mrs. wavering, and a uniform code of action estab-

THE CHRISTIAN GUARDIAN.

The Family Treasury.

Parental Cruelty.

Look at that young lady, nineteen years of age, who cannot read a newspaper without an eye-glass upon her pretty nose I She intended to go to Philadelphia last year to study medicine, but the failure of her eyesight prevented her from going, and her Obterver. brightest hopes of the future are clouded over. At mineteen, tool Why? Because her parents were cruel to her. She liked to sit up late in the night reading fine print by a kerosene lamp, and they had the crueity at 200 years. This, on the general principle to let her do it. The worst possible cruelty is to let children have their own way, when their own way does them harm.

There is a lonely man in a handsome house, from whom his wife has fled, worn out by many years of abuse and violence-From babyhood to manhood, that was ruthlessly speiled by cruel parents. They flattered him, laughed at his outbursts of passion, supported him in his rebellious and vulgar insolence at school.

With his little brain and his big passions. it was impossible to live with him on fair terms. It would have been less cruel to have killed him in his baby innocence than to have let him grow up so.

There are many forms of cruelty. Harsh words, harsh blows, hard fare, hard work. all these are sometimes cruel; but ordina. rily the pain they inflict is of short duration. The cruelty of which we now speak may among the classic Greeks and Romans. give pleasure for an hour, pain for seventy years, and shame for generations.

Remember this when you are crossed and denied. There are probably a million people in the United States-perhaps there are ten millions-who would give half of all they possess to get the mischief undone which was done to them in childhood and youth by this kind of cruelty. Bad eyes ; weak digestion ; round shoulders ; ruined teeth ; early decay; low tastes; painful recollections; shameful ignorance; ungoverned temper; gloom; distrust; envy; meanof letting the youth have their own way, when their way is wrong. There is no cruelty so cruel as that .- Youth's Companion.

When Shall I Read !

In order to make the most improvement by reading, there must be a proper estimate of time.

"We all complain of the shortness of time." we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always as though there would be no end of them."

Said a lady of some distinction : "I am always quarrelling with time; it is so short to do something, and so long to do nothing." Agassiz said, in astonishment, to a friend

" Time! My only trouble is that I have not enough time for my work. I cannot understand why anybody should be idle; much less can I understand why anybody should be oppressed by having time hang on his hands. There is never a moment, except when I am asleep, that I am not joyfully oc enpied. Please give to me the hours which

studied or read any other book.

"How much I have lost," said Dr. Wayreading the Bible more. I have reason to thank God for setting me aside, as on a bench at school to read his Word and call upon his name."-Rev. Robert II. Williams, in N. Y.

How Long Man may Live,

It was Professor Hufeland's opinion that the limit of possible human life might be set that the life of a creature is eight times the years of its period of growth. That which is quickly formed quickly perishes, and the earlier complete development is reached the sooner bodily decay ensues. More women reach old age than men, but more men attain remarkable longevity than women. Some animals grow to be very old. Horned animals live shorter lives than those without horns, fierce longer than timid, and amphibious longer than those which inhabit the air. The voracious pike exists, it is said, to the age of 150 years ; the turtle is

good for a hundred years or more; and among birds, the golden eagle is known to have lived nearly 200 years, while the sly and sombre crow reaches the venerable age of a century. Passing up in the scale of life to man, and skipping the patriarchs, we find many recorded instances of longevity Pluny notes that in the reign of the Emperor Vespasian, in the year 76, there were 124 men living in the limited area between the Apennines and the Po of 100 years and upward, three of whom were 140 and four over 135. Cicero's wife lived to the age of 103.

and the Roman actress Luceja played in public as late as her 112th year. Coming down to more recent times, the most notable authentic instance of great age is that of Henry Jenkins, of Yorkshire, England, who died in 1670, 169 years old. He was a fisherman, and, at the age of ness; hate; these all result from the cruelty 100, easily swam across rapid rivers. Another historic case is that of Thomas Parr, of Shropshire, a day laborer, who lived to the age of 152 years. When more than 120 he married his second wife, and till 130 he could swing the scythe and wield the fiail with the best of his fellow-laborers. In his 152nd year Parr went up to London to ex hibit himself to the king. It proved an unlucky visit, for violating the abstemious says Seneca, "and yet have much more than habit of a century and a half, the old man feasted so freely on the royal victuals that he soon died merely of a plethora. On examination, his internal organs proved to be in excellent condition, and there was complaining that our days are few, and acting no reason why he should not have lived much longer save for this unfortunate taste of royal hospitality. Professor Hafeland's roll of centenarians includes many more remarkable cases, among them that of Mittlestedt, a Prussian soldier, who served sixty. seven years under both Fredericks, fighting many battles and enduring much hard campaigning, and who, after all this, married

> Springfield Republican. John Newton's Two Heaps.

successively three wives, the last when he

was 110, only two years before his death .--

the precious Bible. Of one it is related that it should; my necktie was awry; and I the Lord—that is the question; and that is for the last thirty years of his life he never learned that this was not 'accidental, for it the question of the hour-of the moment. was just so in the evening.' In the first part | Mind and heart are in healthy action and in

of my sermon I spoke 'too loud,' in the latter full strength, and the great question of land, when near the close of life, "in not part 'too low;' I gestured too much eternity is in full view, and ripe for decision. with my left arm; I was too 'nervous' in Solemn beyond utterance is the hour. God my manner. My sermon in the morning was rather too analytical;' I did not pray for the success of the evangelistic work in the evening, although I had in the morning; and there was more of the same order. Brethren, I then said, 'As for myself, no more candidacy.' Now, if you want to hear me, I shall be happy to welcome you to my church ; but I have no idea you will come. My necktie is still awry at times, and sometimes I omit to pray for evangelistic work in the evening. But my people put up with all these and other serious deficiencies, and having learned in whatever state I am, therewith to be content, I am satisfied to continue to preach for my people. If you ever want to hear me, come and welcome to my church ; the sexton

> will give you a good seat." The committee found they could not move the mountain towards Mohammed, so four Mohammeds kindly went to the mountain. They heard that minister. They gave him a call; he went to preach for them to see how he would like them, as the church, and not he, was the candidate. He preached; possibly his necktie was a little awry; possibly he omitted to pray for evangelistic work in the evening. Be, that as it may, he accepted the call, was installed, and is now a successful minister.-Christian at Work.

Will it Rold in a Storm !

An old sea-captain, selecting a chain-cable for an anchor, was assured by the manufacturer that it was sure to hold the weight of an anchor, and if found insufficient could be retarned at the seller's expense.

"But," said the captain, "I know it will hold the weight of the anchor, but will it hold in a storm ?"

Several years ago a young man who had for many years been addicted to drink, and by his drunken habits had reduced himself to pennry, lost friends and fortune, position and character, found himself in the stationhouse after a two-weeks' debanch. His friends obtained his release by paying a fine, and saved him from being committed for thirty days. While recovering from his drunken spree, a young lady friend called on him at his boarding-place, and after encouraging him to hope for deliverance from his sinful appetites, handed him a slip of paper on which she had written these words, " For my sake, use no more intoxicating drink,' signing her name. The young man was much affected on reading her simple request, and resolved, in the strength of her love, never to drink another glass of liquor.

'For over ten months this resolve was faith fully kept-his health, business and friends soon returned, and he again bade fair to become a useful business man. Many were the congratulations and encouragements he received from old friends. During the last summer, in August, he was relating to an old Christian friend his experience and how he was saved, and taking from his pocketbook his strong talisman, he held it up to his friend, saying, "This is my saviour."

His friend, after hearing him through, told him plainly that the talisman was dangerous and exhorted him to look to God for that strength he would need when great tempta tion should assail him, as it might at any time. But his answer was, "No, with this to my lips, nothing in the world can move A few days after the accident at the Ashtabula Bridge, the Christian man said to his friend. "What if the young lady whose talisman is so sacred, so strong, should have perished in the fall and burning of the Ashtabula Bridge, what would be the effect on your resolutions? Might it not weaken them, and in the excitement and anguish at her death be fatal to all your resolves ? The answer: "Never: her death would only bind me stronger to my resolutions."

Good Mordsforthe Poung. Boys Make Men. When you see a ragged urchin Standing wistful in the street, With tora hat and kneeless trousers, calls to repentance and to faith. Yielding Dirty face and bare red feet, to the call or not yielding to it makes an

Pass not by the child unheeding; hour solemn. When death comes, its Smile upon him. Marg me, when shadows preceding, it stills to unconscious-He's grown old he'll not forget it ; For remember, boys make men. ness and insensibility; there is no call from God then; the solemn hour is past; the

Have you bever seen a grandsire, With his eyes aglow with joy, Bring to mind some act of kindness-Something said to him, a boy? Or relate some slight or coldness With a brow all clouded, when He recalled some heart too thoughtless To remember boys make men?

- Let us try to add some pleasure To the life of every boy ; For each child needs tender interest In its sorrow and its joy. Call your boys nome by its brightness ; They avoid the household, when It is cheerless with unkindness; For remember-boys make men
- A Bit of Ribbon.

needs it for car-fare or a spool of thread? Many young readers will remember read Is it right or just to take her imbecility in St. Bartholomew and the Revocation of the money matters for granted before she has Edict of Nantes. At that terrible time been tested? Is it not just such women, who many who loved God and his Word, and are left by the effect of some speculative their religious liberty better than the things of this world, gave up their estate in their beloved France and fled to other countries. many of them coming to America, where their descendants still live.

son was born while his parents were journeving to Dublin. He grew up, and married the daughter of a Jergyman, and had three beautiful little girls; their names were Alice, Rebecca, and Esther-Marie. These little in church you thought no one saw you but girls were very carefully brought up in the knowledge of the Lord and his Holy Word, and their father ordered his household according to it, and set an example to children and servants of strict obedience to angel whom God raised up to help us. Now the commandments of his God. Now you | let us ask his blessing on our meal, and never know that one of the ten commandments (the eighth) is, "Thou shalt not steal;" and the tenth, "Thou shalt not covet." On the strict keeping of these two commandments hangs my little story, which is quite true. At the time of which I speak (more than hundred years sgo}, there was a great trade in silk manufactures carried on by French refugees in a part of Dublin still called, as it was then, "The Liberty." | foundly affected, especially those who come Poplin and ribbon were made very beauti- from countries where a certain number of fully there; and from a specimen I happen to possess of brocaded silk, I know of theatres and falling buildings. One such nothing to compare with it, either in tex. | traveller was gazing with admiration upon

girls, hearing their father and his French | king of the country, and he could not restrain friends often speaking of the beautiful ribbon factory, asked him to take them to visit it, that they might see the French ribbon- ful strength of this building, that it has weavers at work. Their father was pleased te gratify them and consented. So they were neatly dressed in a way that little girls now would laugh at, in fine stuff slips and round caps; and in high spirits set off with their father to see the Liberty. They were much interested in the beautiful work, and dazzled with the variety of color and much entreaty, his pertinacity overcame the her breast. Her dress is also curious, coming from the neck to the altar in such a design wrought in the ribbon-looms. As reluctance of the king, who finally said with

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thing not her own." The little girl had to apologize in her own very good French and with many tears, and the lesson was never forgotten in the family or by their descendants .- Children's Friend.

The Praying Child.

" My children," said a poor widow to her five little ones, " I have no food for you this morning, as all the bread in the house is gone, and I have no money to buy more. Pray to the good God to supply our need, for he has said, 'Call upon me in the day of trouble.' ' Little Christian, one of the widow's children, who was not more than six years of age, went on his way to school sad and hungry. But as he passed the door of the church he saw that it was open, and determined to enter in and pray there; for his mother's dwelling was so small and crowded that he was never able to say his prayers quite alone. So he went into the church, not knowing that any one was there; he knelt down in the middle aisle and said the following prayer :- " Father in heaven, we children have nothing left to eat. Our mother has no food in the house for us, and without thy help we must all ing in their histories about the massacre of starvel O Lord ! help us. Thou art rich and powerful, and to thee it is an easy thing to help us. Then bast promised to do so, therefore now falfil thy word."

So prayed Christian with childlike sim. plicity, and then went to school. On his return home he saw the cloth laid for dinner. and bread, meat, eggs and rice temptingly spread upon the table. "Thank God I" said In one family which emigrated to Ireland, little Christian, when he saw it, "He has heard my prayer. Mother, did a beautiful angel bring these things for us?" "No." replied the widow, "but God has sent them in answer to your prayers. When you were God, but there was a lady sitting in one of the pews, and she heard you pray, and saw you through the lattice work on the side of the p w. She sent us our feast : she is the forget, my children, those sweet lines-

-From the German.

A Suggestive Legend.

There is a terrible legend of Crim-Tartary concerning a very massive and imposing ed fice, which is also very ancient. It is so vast and impressive that travellers are propersons are annually destroyed by burning ture or beauty. However, the three little the edifice, in company with his Majesty the himself from saying :

"O king, what is the secret of the wonderneither tumbled down nor been burned up?" But his Majesty the king of the country was coy, and forebore to answer. Being pressed more closely, however, at length he answered, "O, stranger, its strength is a secret of the state."

The stranger was not dismayed, and, after fashion as to make the image look like a they passed through the workshops they solemnity: "O, stranger, when my ancestor

of a family upon their inexperienced shoulders, who often display wonderful powers of energy and calculation, in addition to thrift and persevering industry, which ought to put all such men to shame? Women, as a general rule, can make one

dollar go as far as two in the hands of men : and many conceited individuals, who now consider that the social system bounded by four walls of their dwelling would cease to revolve if they were taken out of it, would find great happiness and great pecuniary advantage in putting the control of all the interior details of their homes in the hands of their wives, with a division of the income equal to the

issues of eternity are already decided .--

The Family Furse.

The money question between husband and

wife is one of the most serious drawbacks to

married happinese, and it is time it was ad-

justed on a more just and equal basis. The life

of utter dependence which some women lead

is crushing and degrading. Men do not realize

the utter helplessness and vacuity to which

the system condemns woman Now, does any-

body believe that it is necessary for the

welfare of the family that she should go

to him for twenty five cents every time she

craze to their own resources, with the burden

Obristian Index.

Louis X1.'s Mariolatry.

requirement.

There is something touching even now in the tender, the almost passionate, devotion of this stern and powerful king to the Virgin Mary. He made her a duchess, and also a colonel of his army ! It may excite a smile now, but it was all done in perfect good faith by him. For some reason which I have not seen explained, his special devotion was to the Holy Virgin of Embrun, in the High Alps. He had a small image of that figure made, and wore it in his hat; and whenever he had a leisure moment he fell upon his knees before it, and was almost ecstatic in his devotions. He also had a grand enthusiasm for our Lady of Clery, and set her image also in his hat. This latter image I have seen on the high altar at Clerv -a small out of the way village about ten miles from Orleans. There is something peculiar about it. It is a very ancient and a very dark and rosy doll, rather better-looking than the majority of such images. This Clery Virgin has no arms, and supports no babe, though the infant face is painted on

you say are a bore to you, and I will receive them as the most precious of presents. For my part, I wish the day would never come to an end."

Gustave Dore says : " Life is so short that it is the worst of stupidities to waste an hour of it."

Goethe says: " It is better to do the most triffing thing in the world, than to think half an hour a trifling thing."

The odd moments of most men are, in reality, the only time that they can call their own. All the working hours are occupied in making a living. These belong to their employers, and the evenings and an occasional rest-day are the only time they have to secure intellectual wealth. But, rightly improved, great things may be done in the odd moments.

Niebuhr, the historian, Sir Walter Scottthe novelist and poet, and Elihu Burritt, the blacksmith, show what can be done in the midst of the activities of life.

Says Schliemann, whose books on Trof and Mycenæ are sought by the learned all over the world: "I never went on my errands, even in the rain, without having my book in my hand and learning something by heart; and I never waited at the post-office without reading."

A missionary to Barmah has just completed a work which he has written, as he says, "in the corners of my time that would otherwise have been wasted."

Instances are numerous of men spending most of the night in reading a book in which they were interested.

Lord Holland was asked his opinion of a book he had been reading, when he replied : "Opinion | We did not one of us go to bed last night,-nothing slept but my gout."

Sir William Hamilton obtained a copy of Carlyle's "French Revolution" about three o'clock in the afternoon, and did not cease reading until four o'clock the following moining.

"How well I remember," says Thackeray, "the delight and wonder and pleasure with which I read "Jane Eyre," sent to me by an little note. Their vacant pulpit had been author whose name and sex were then alike unknown to me, and how, with my own work | following month; their people wanted to pressing upon me, I could not, having taken hear him. They would give him \$50 for the volumes up, lay them down until they preaching, and pay all expenses. To their were read through."

As years increase, and the infirmities of age come upon men, they have more time for got this reply :--reading. After the age of sixty, the days crease with rapidity.

Many whose "way of life is fallen into the sere and yellow leaf," are spending their time in reading and deriving great pleasure from it. 👘

in reading in old age are those found reading quite tall enough; my coat did not fit me as and of eternal woe. In the Lord, or not in 'dent.

"I see in the world," said good old John Newton nearly a hundred years ago, "two heaps, one of misery, the other of happiness. It is but little I can do to take from the one heap and add to the other, but let me do what I can. If a child has lost a halfpenny, and

if, by giving it another, I can wipe away its tears. I feel that I am doing something. I would gladly do a greater thing for it if I could, but let me do this little thing." In all this John Newton was just following his

Master, who " went about doing good." Let us all seek to have the same spirit in us. Who is this young girl, so gently helping the poor lame boy down the steps at the Sabbath-school door? We do not know. But we think we know something about her. "By their fruits ye shall know them,"and we know her by her fruits. She has the opportunity, and she is doing a little deed of kindness; so we are sure she has a kind heart within. That is the root, and this is

the fruit. Perhaps there are some of our readers (are you one of them ?) who never did a kindness to anybody in their lives. They think of no one but self,-their own praise, their own comfort, their own pleasure, their own profit. But there are others, we know, who try, like John Newton, to be always taking a bit from the one heap and adding it to the other. Among their brothers and sisters at home.among their companions at school, -wherever they go,-they are always trying to be of use,

and to show kindness to others. Which of the two kinds of boys and girls is the happier? And which is the most like Christ ?- Children's Record.

How they Got a Minister.

They came to a little village church and heard him. He preached a good sermon. He was reverent in manner, his church services were all orderly; everything worked smoothly. They quietly inquired about him of his own people, and there was but one answer-he was all that a good minister and pastor should be. : Then they mailed him a placed at his disposal the first Sunday of the surprise, and with a long list of applications in their hands, from D.D.'s to S.T.D.'s, they A MARCH " "No, brethren, I cannot come and preach

when they are unfit for their usual tasks in- | to you. I am not a candidate for your pulpit. I would not leave one church for another, unless Providence pointed the way. Somehow I do not believe the way lies in the direction of appearing before a congregation

On the last Sunday in December this young man might have been seen in one of passing, and asked the non-commissioned the Sunday-schools of a suburban town, in the presence of the young Christian girl, presenting to the school a handsome melodeon and large Bible. He looked well, spoke feel-

ingly, as he gave the gifts to the school. On the 1st of January, when making his calls, he was informed of the engagement of marriage of the young lady to one of the teachers in the Sabbath school. The news came upon him like a blow of death. He made no more calls that day and retired to bed early, saying he felt very unwell. On Tuesday he took the train for Chicago, went to the bank and drew a sum of money, and before the you have another such job, and have not setting of the sun of that day was a lost men enough, send for your Commander inman. Soon after he was sobered up at the Chief, and I will come and help you a second Armory, and what a sight! Almost naked-, time." clothes all gone-money all gone ; those that witnessed his agony could do nothing, could say nothing, and their powers were weakened | dressed him. by want of faith. いたた 主い動産

No, it won't " hold in a storm."

. . V

The Solemn Hour.

The present hour is always the solemn hour; the past has ceased to exist, the future is out of reach. The present is within upon your darkness. Women are too comour control; the past and future are not. Responsibility is fastened to the moment. To meet its demands is joy and peace, and is laying up eternal treasure; to disregard institutions, or insights, are the most subtlethem is awful indeed, and is laying up wrath | and if they cannot see a cat in the meal, without end for the future. It is a glorious thing to do right, even in the smallest matter; it is a dreadful thing to do wrong, for in wrong doing there are no small matters. Who can be guilty of an infraction of full confidence in his wife. Woman is far face and say it is a small matter? But be given a fair chance. As a general rule, what we do is not all, but what we are is the wives confide the minutest of their plans the great point. It is a blessed thing to be and thoughts to their husbands. Why not " in the Lord," for those who live in the reciprocate, if but for the pleasure of meet-Lord, are sure to "die in the Lord." Not, ing confidence with confidence? The men The most beautiful examples of diligence this once. After that, I heard I was not terror, the concentration of infinite despair confidants of their wives .- Weekly Indepen-

with her head appearing as the apex. This was the figure that Louis oftenest went to worship, and at whose feet he desired to be buried .- Harper's Magazine.

wide-based cone of blue gold-trimmed satin,

An Important Corporal.

It is related that during the American Revolution, the corporal of a little company was giving orders to those under him relative to a piece of timber, which they were endeavoring to raise up to the top of some military works they were repairing.

The timber went up with difficulty, and on this account the voice of the little-great man was often heard, in regular vociferations of Heave away | There she goes | Heave. ho !" An officer, not in military costume, was officer why he did not take hold and render a little aid.

The latter, astonished, turning round with all the pomp of an emperor, said: "Sir, I am a corporal l"

"You are, are you?" replied the officer; ' I was not aware of that," and taking off his hat, and bowing, the officer said, "I ask your pardon, Mr. Corporal," and then dismounted and lifted till the perspiration stood in drops on his forehead.

When the work was finished, turning to the commander, he said : "Mr. Corporal, when

The corporal was thunderstruck ! It was none other than Washington who thus ad-

A Woman's Wit.

A woman's advice is generally worth have ing; so, if you are in any trouble, tell your mother, or your wife, or your sister, all about it. Be assured that light will flash monly adjudged verdant in all but purely womanish affairs. No philosophical students of the sex thus indge them. Their there is no cat there. I advise a man to keep none of his affairs a secret from his wife. Many a home has been happily saved, and many a fortupe retrieved, by a man's

saw some of the men rolling the ribbons for began to build this temple it was laid upon sale, and remarked that from each piece of insecure foundations. Thereupon he sent for beantiful.

One of the little girls thought what a coveted, took, and hid the Babylonish, garthe ribbon, and put it in her pocket, saying down." nothing to her sisters.

When she came home she cleverly sewed it into a bow for the bosom of her dress, and appeared with it at dinner that day. Instantly the watchful parents perceived an addition to her dress which they had not given her, and immediately she was asked where she got it. Fortunate for herself, she told the truth, or else her punishment would have been more severe.

" My child," said her father, " that bit of ribbon in itself is worthless; but-it is not yours, and you have no right to keep it. I am ashamed to have to confess to my friend, Monsieur G -----, that a chid of mine was capable of taking anything that was not given her, but it must be restored to the right owner at once; so come with me immediately after dinner, and give it back, and ask our friend's pardon for your fault, and we shall ask God to pardon you, and to keep you from ever again taking anything that is not your own."

Dinner was soon over, and the little girl hoped her father would forget going to the Liberty; but not so; seeing that she was not preparing to obey him, he said, in a voice and manner not to be mistaken, " Ma fille, depechez. vous;" "Make baste, my daughter." And so she had to go, and her father took her by the hand and led her up to the proprietor of the ribbon factory.

"My friend," he said, "I am sorry to have to trouble you again to day, but I have brought my child to ask your pardon for having picked up this bit of ribbon on the knot for her dress."

"But, Monsieur R-," said his friend, how gladly would I have given Mademoiallow her to keep this one."

"Merci | merci | (many thanks,) Monsieur G_____," replied the father; "but if this ribbon had been worth a guinea, it would have been the same-it was not hers ; be so to know that these are not put on, but that of strangers and preaching on trial. I did to be in the Lord is the source of all in who succeed best in life are those who make good as to take it from her hand. She is they belong to the character, and are maninow ready to ask your pardon, and I hope she feet at all times and under all circumstances. will never offend God again by taking any- _____Sunday School Classmate.

ribbon a defective piece at the end, called another builder, and said to him : 'The 'the fag," was cut off and thrown on the present corner-stone will be raised, and the floor, to be swept out on Saturday evening. present builder placed under it alive, and Some of these fag ends (as they were called) | upon the stone laid upon the body you will were longer than others, and very bright and proceed to erect the wall. Should it be weak or insufficient it will be taken down; the corner-stone again raised : you will be placed very pretty bow for the front of her slip one under it alive, the stone will be again laid, of these cast-off ends would make; and, like and the building proceed once more.' My Achan of old in Joshua vii. 21, who saw, accestor said nothing further; and you now know, O, stranger, the secret of these massive ment, she picked up a very pretty piece of walls, and why this building does not tumble

> The stranger, says the Crim-Tartar legend. went his way much meditating the marvellous government which was able to prevent the flimsy building .-- Harper's Magazine.

> > The Peace of God.

RY ISAAO WILLIAMS. The child leans on its parent's breast, Leaves there its cares and is at rest ;

The bird sits singing by his nest. And tells ; loud His trust in God, and so is blessed 'Neath every cloud.

He has no store, he sows no seed, Yet sings sloud, and doth not heed ; By flowing stream or grassy mead, . He sings to shame Men who forget, in fear of need, A Father's name

The heart that trusts forever sings, And feels as light as it had wings ; A well of peace within it springs ; Come good or ill, Whate'er to-day, to-morrow brings It is His will [

Home Politeness.

A boy who is polite to his father and mother is likely to be polite to every one else A boy lacking politeness to his parents may 1 a 73 the semblance of courtesy in society, but is never truly polite in spirit. and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of those who are in a sense a part of ourselves, and floor to-day, and carried it home to make a | who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of selle R- and her little sister as many courtesy and propriety at home-in the sit-God's holy law, and look his Maker in the more a seer and a prophet than man, if she pieces of ribbon as they chose! pray do ting room and the kitchen as well as in the parlor-and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction

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Christian Guardian TO CONTO, WEDNESDAY, JAN. 19, 1881

IRISH AFFAIRS.

Although outrages of various kinds are reported from Ireland, the outlook on the whole is more cheering. The State trials are proceeding, but the public interest has been diverted from them through the opening of Parliament and the announcement of the Government that a Bill would be introduced dealing with the Irish troubles. There is great anxiety concerning the action of the Government. The Speech from the Throne gave special prominence to the necessity of coercion, and many of the speeches were in support of such a policy. The Irish members have been in consultation with a large number of the English Liberals, and a deputation of the Irish waited upon Mr. Gladetone and urged upon him the necessity of incorporating in his Bill the " Three F's "-fair rents, free sales, and fixity of teoure. His reply has encouraged them to believe that an effectual measure will be adopted. There has been a most unexpected expression of sympathy with Ireland by the Liberal members of the provinces. Forty five English Liberals met with the Irist, and would have waited upon Gladstone if he had not received the Irish deputation in a satisfactory manner.

There is, doubtless, a very wide feeling of sympathy with the tenant farmers of Ireland. Many who have no sympathy with the Land League itself are convinced that the land laws need remodelling. The sedition and lawlessness of the agitation must be condemned by all sensible men; but the agitation itself may not be wholly evil. It may be the best possible expression of the feeling of the nation over unjust and burdensome laws. That there is just cause for complaint may be gathered from the fact that the Methodist tenant farmers are almost unanimously asking for a change in the Land Laws. A writer in the Recorder afficms that the cause of the present agitation is the tyranuy of the Land Laws. He asserts that the penal and severe laws enacted during the past 300 years, all in the interest of the landlord, are still in existence, and are enforced by the authority of England. The Land Act of Mr. Gladstone, passed ten years ago, would have quieted the Irish people : but he declares that it has been made void by the landlords in various ways. They have, as far as possible, forced yearly lease upon their tenants, and, by accepting these leases, it seems the tenants place themselves outside of the provisions of the law. Another method is to raise the rent on the change of Sunday. And the fact that these men viotenancy. A tenant, for example, wants to dispose of his interest in his holding, and a respectlate the law is presented as a reason why able and solvent man agrees to give so n nob for it. But when the contracting parties present themselves to the "Agent," he informs the intending purchaser that the rent will be raised as soon as he takes possession. This, of course, makes void the agreement. In this way the value of the holding to the tenant is depreciated in proportion as the rent is raised by the landlord, as every shilling an acre added to the rent takes a pound an acre from the purchase money. Another plan is to share in the expense of improvements. The law allows the tenant the value of his improvements; but by sharing in the expense, the randlord vitiates the claim of the tenant. These and similar methods are adopted to destroy the force of the Land Law, and the attempt is succossful. The same writer shows how the English have been misled concerning Ireland. Party politics, he says, have been the bane of Ireland, as the interests of the country have often been made subservient to party interests. The Irish representatives in Paris liament have not fairly represented the ... Irish farmer, nor do the present agitators. Both classes make the tenants' interests secondary. Formerly the priest and landlord ruled the election, and the interest of Mother Church or the interest of the land kolder was the question at issue, and to this the tenant's rights were made subservient. In the present agitation the Laud "> League is in the interest of Home Rule. Associated ever with either the Roman Catholic Church or with some political vagary, the cause of the tenant farmer has been misrepresented to the English, and * thereby injured. Again, the English people have never had the tenant's side of the question presented. They have heard only · the landlord's representation. The tenants are humble and unlettered people, and the landlords have had none to correct their the course pursued by certain Orangemen. They have spoken as if they were the repparatively few have any land interest. Indeed, the Orange Society is being employed tenants. Then again, he says, the people of England are led astray by the habit of judging of the Irish land ques ion by what prevails in England. In Eng. hours, and that the Inspectors should employ ments are made by the tenant. In England

leave the farm in which he bas sunk his capital-his all it may be. It is evident, therefore, that if the tenure of land in England is to be taken as the rule by which the tenure of land is to be judged, the conclusions arrived at must be erropeous. When so many agencies have been at

work to confuse and mislead the English mind, we cannot wonder that the cause of the Irish land agitation is not well understood in England. The interests of England are bound up with the peace and prosperity of Ireland; and we are fully persuaded that the mass of the English people are anxious to do justice to Ireland, and to make her contented and happy if possible.

THE ELEVEN O'CLOCK MOVE-MENT.

The Licensed Victuallers waited upon the Ontario Government last week, and presented a memorial praying for an extension of the hours of sale on Saturday night from seven o'clock to eleven o'clock. They were received by the Hon. Messre. Hardy and Pardee. The memorial presents several reasons in support of the position that the extension of the hours would be beneficial to the morals and sobriety of the city, and suggests several other changes in the law. It affirms that there are over 1,000 unlicensed groggeries in this city, and that as soon as the licensed houses are closed on Saturday, these open up and continue open until Monday. These places, moreover, have regular runners who entice people in. and when once in the unfortunates are not allowed to depart until their money is all spent. Concerning this, we have to say that we don't believe it. Imagination has been drawn upon. No doubt there are a large number of unlicensed houses that sell on Saturday night and Sunday, as well as on every other day of the week; but the number is greatly exaggerated. Now, ten customers to each place would be a small average to allow, and, if we take the figures of the deputation, this gives us 10 000 persons in this city who frequent these groggeries during Saturday night and Sunday. To these we would have to add the hundreds who obtain all the liquor they want from the tavern-keepers, who sell during illegal hours. According to these figures, we have say from 8 000 to 12,000 persons drinking during these hours, and many of them, according to; the deputation, drinking to excess, being compelled to spend all their money. If this were true, would not the same drankenness and disorder flow from this drighting as from that done in the reguher way; and would we not naturally expect an equal, if not an increased, number of acrests? But against all this we have the fact that there is less drankenness on Saturday night and Sunday than on other days. The records of the Police Court show this. Everybody knows that liquor is sold in large quantities during prohibited hours : but the principal offenders are those holding licenses. The deputation admitted that some do sell on Saturday because they consider the law upjust. The number is large, and they do not confine their lawlessness to Saturday, but sell quite freely on

out the detective agency." The police have not been found to answer for this work. The illicit liquor-traffic needs to be taken unawares, and the police are too well known to do this.

In the conversation that followed the presentation of the memorial, Mr. Hardy promised that their petition would receive cor. sideration. He believed it would meet with is in error in saying he was not correctly regreat opposition. He expressed satisfaction with the action of the Association in assisting to stop the illicit sale. Mr. Pardee assured the deputation that the Government was determined to use all means possible for the extirpation of the illegal sale. He expressed the opinion that public opinion is against the change proposed. One of the deputation argued that if the change were made there would be less illegal selling by the licensed dealers, admitting that from his own observation when travelling beknew the law was violated on Saturday nights by the opening of back doors when the front were closed; " and the President of the Association would not admit that there is now a better observance of the law on Sauurday than formerly, although he claimed it for Sanday. These admissions sustain the assertions of their opponents on this point.

It is quite pathetic the way they plead for a year's trial of the extension, expressing willingness, if this privilege be granted, to submit to further stringency, "even to forfeiture of license for the first offence." As though this were a thing of which the country knows nothing ; as though we had not become sick of the Sunday revellings, and closed the bars. They want to get in the thin edge of the wedge; but we hope they will have the privilege of submitting to the imposition of the penalty of forfeiture of license for the first offence without such a retrograde step as they advocate. They professed to be able to show that three-fourths of the people in the cities sympathise with them; and also a large proportion of those in the mrsl dis tricts. Let them send on their petitions if they dare. The province is sound to the core on this question; and if there should appear to be the slightest danger of the change being made, the House of Assembly would be flooded with protests against it from all parts of the province. There need be no fear. The Government will not re lax the law; but in answer to part of the prayer of the Licensed Victuallers, and in accordance with the wishes of the Temperance people, it may make the law more stringent.

REV. MR. BAINSFORD AGAIN.

The offensive exclusiveness displayed by the Episcopalian ministers in their late Conference gave very general offence, not only to Methodists, but to members of other Churches, and even to many members of the Church of England. Two trenchant letters appeared in the Globe in reply to these offensive remarks, one signed " Methodist," the other by the Rev. Dr. Hunter, of Bloor Street Church. Among other pointed things Dr. Hunter said: "Let him in the first place consult the Dominion census, and he will find that when the last returns were made

very much as if Mr. Rainsford was throwing the preaching as an evangelist, and has been a conciliatory sop to the High Church men, in America for several months laboring chiefly by making ungenerous insinuations against the Methodists.

Since the above was written, "a member of the Conference" writes to the Globe, that that he took down Rev. Mr. Rainsford's words at the time in shorthand, and that he ported in the Globe.

EVANGELISTS AND REVIVALS.

We learn that the Rev. E. P. Hammond, the well known evangelist, will shortly visit Toronto to spend some time in special religious services, beginning at Sherbourne Street Church. We have never had the opportunity of meeting Mr. Hammond, but we have heard many warm testimonies respecting the success which has attended to Winnipeg was the means of arousing a widespread religious interest in the community, and bringing many to a saving knowledge of Christ. The work of an evangelist of this class is peculiarly trying. He comes to set the battle in array with the direct aim of promoting the conversion of sinners. If this result is not visibly secured, whatever good may be done his mission is deemed a failure. Yet as a revivalist he has serious difficulties to overcome. His manner may seem strange, many may have objections to the employment of itinerant evangelists, others may stand aloof because the mode of operations is not what they have been used to. Yet upon the co-operation of all Christian workers the success, under God. mainly depends. We should remember that modes are secondary. Any method or agency which God honors as the instrument of ving men should secure the sympathy who desire the spread of and here Christ's ingdom. Even when we may not approve of everything in the way of conducting such services, this should not cause us to withhold our help. A soldier would not be justified in withdrawing from an army that was fighting an invading foe, because the commander did not do what he thought best. One special advantage of an evangelist's visit is that it generally rouses and unites the interest and efforts of a Christian community, in a way that would not have been without this special agency. The fact that the power is from God should not lead us to undervalue the human agency, below the place which God assigns it in the economy of things. Therefore we muswork as well as pray. Too many make prayer a substitute for self denying work. It costs less sacrifice of our convenience to pray than to plead faithfully with men to be reconciled to God. But we cannot commute with God. Every man must bear his own burden of work and responsibility. The fact that God works with us and by us is a reason why we should work. It was in con-

nection with a glorious display of his power that God said unto Moses: "Why criest thou to me? speak unto the children of Irsael that they go forward."

DEATH OF DR. JOBSON.

A cable dispatch frem London announces

the death of the Rev. Dr. Frederick James Johson, the eminent Methodist divine. Dr Jobson was born at Lincole, England, in 1812, and was articled to Mr. Willson, F.S.A., an srchitect of that city. Mr. Willson's house was a resort for many Catholio clergy, and from these young Jobson received much literary instruction, but his faith as a Protestant remained unchanged, and in 1834 he entered the Wesleyan ministry. Besides being stationed in the First London circuit. and those of First Leeds, Fifth Manchester. Bradford, and, other mportant circuits, he was appointed to visit the Methodist Episcopal Church in America, in company with Dr. Hannah. His connection with chapel building and schools for ministers' sons, the Theohelp his case much. He pleads that a logical Institution and day-school education are but a few of the associations which have identified him with the most important posts class leaders (whom did he mention ?)-that of the Wesleyan Church. He acted at one time as Clerical Treasurer for the Foreign Missionary Society, and in 1869 was elected President of the Wesleyan Conference. Dr. Jobson was the author of "Chapel and School Architecture as Appropriate to the Buildings of Nonconformists," published in 1850; "America and American Methodism," published in 1857; and "Australia, with Notes by the Way on Egypt, Ceylon, Bombay and the Holy Land," published in 1862. These works attained great success, but not more than several devotional works from his pen which have also taken a high place in the literature of Methodism. Since 1864 Mr. Jobson has been Book-Steward, and he has done much to elevate the character and extend the circulation of Wesleyan litera-

All Letters containing payment for the Onris- always submit to the landlord's terms or in large cities to enforce the liquor law with- | Church. We may be mistaken, but it looks and the largest in that city. He has travelled | they will not at this time of day persuade among the Germans. He proposes to spend air or eight weeks more here, and will ful out a series of engagements which he has abead. His life has been a busy one, not only in looking after his large parish of 1.100 communicants, but also after his orphanages and Bible colleges and missionary enterprises, which require the constant employment of nine assustance to attend to his correspondence. He receives 30,000 let-ters annually in three languages, and about

eight thousand more in other languages. In the early years of his ministry he wrote out his finished sermons and then committed them to memory so as to avoid reading them. But under these efforts the people would often go to sleep, as they do now nuder well-prepared theo logical essays. He was forced by circuinstances on one occasion into an exposition of a portion of Scripture, and, notiong its good effect upon the congregation, he has attempted that method ever since. When he wants a text he prays or it and reads for it until it is impressed upon his mind. Then he meditates over it, and on his knees he has learned more of theology and hiblical interpretation than he ever learned in the bis labors in other places. His recent visit university. He studies in the original Bible tongues, occasionally using a commentary of eucyclorsina. He, however, fieds the Bible in own best expositor. He urged his brethren 10 preach Const, not philosophy, history, politics and science. If two or more texts or subjects impress themselves on his mind he takes that one which makes the deepess impression, and ays over the other for subsequent consideration. He advised the preachers not to neglect their own touls' welfare broanse their time is so much taken up with parishioners, told then plainly that they must look out for answers swered, and besonght them to cultivate a lowly mind. Ministers, he said, are tempted to walk carelessly and loosely, and in contormity with the world.

> " MOTHER SHIPTON'S PRO-PHECIES,"

"How do you account for "Mother Ship ton's Prophecies ?." The "prophecies" of Mother Shipton are humbug. Such a person as Mother Supton was a veritable character who lived more than three hundred years ago, and uttered a number of so called | rophecies. Tuey were, for the most part, a vague, unmeaning jamble of seeming predictions applicable to no special event, and without point or general interest.

In 1641 a pamphlet containing a' medley of this sort, curefly in halting verse, was printed in London, and her "Life and Cn rious Prophecies" were given to the public in 1677. -

In 1862, Mr. Charles Hindly, of Brighton, England, issued what purported to be an exact reprint of "A Chap-book Version of Mother Smpton's Prophecies from the Eartion of 1618." In time, for the first time, there were point and pith, and special application. All modern discoveries were plainly described ; and one prophecy which began-

" Carriages without horses shall go," and set forth the railroads, telegraphs, steamers, and other modern invention a wound up with,

> " The world to an end shall come In eighteen hundred and eighty-one."

This, of course, quite startled the public. If all other important events of the nineteenth century had been so apily described, wby should not the last prediction be fulfilled ? To the remonstrances of those who were inclined to doub: the genuineness of tuese prophecies, it was answered that they ficiencies as far as possible. were an exact reprint of the old edition which had been for nearly two hundred and fifty years on file in the British Museum. that possibly this sum may be available. It is Some gentlemen, however, not credulous enough to be so easily satisfied, went to the Museum, and learned that there was 'a another of 1642, containing what purported to be Mother Shipton's portrait; other prophecies dated 1648, 1667; and "Mother Shipton's Life and Curious Prophecier," complete in one octavo edition of 1797. The repriat of 1862 was then procured and a comparison made. This proved that a frand bad been committed. The old prophecies were a vague jumble of local predictions were not in the old book, and were either interlineations, or entirely new fragmonts, evidently written after the events they were supposed to predict. Upon the point being pressed, the secret came out. In the spring of 1873, Mr. Hindly wrote a letter confessing that he had fabri. cated the prophecy and ten others to render his little book saleable. Bishop Huntington in the Boblen lectures says : "If man is authentic, so is the Christian revelation. If man has a legitimate place in the universe, the gospel has a place there with him, by the same right. Tue Chinese student in the study of Bishop Boone, representing intelligent humanity at its farthest modern remove from Ubrist. peaks the irresistible verdict of the race. He was a teacher among his Pagan countrymen, and was taken into the mission family to learn English and translate the Bible into the celestial tougue. For a long time he remained insensible to anything in the Scrip tures but their literary beanty. Abruptiy, one day, he rose from his manuscript with the New Testament open in his hand, and else but write, should speud their time in perwith the rapid manner of one who has been startled by a discovery, he exclaimed. " Whoever made this book made me. It knows all that is in my heart. It tells me what no one but a God can know about me. Wheever made me made that book." Woat is true of the book is true of him who is its life. Whoever made you a man, and me, is in Christ, reconciling us to himself.

[JANUARY: 19, 1661.

intelligent men that the bishops in their ordination gave them really supernatural powers. Their celebrations and proces. sions may amuse for a time by their novelty. but their pretensions deserve essentially no more respect than those of spirit rappers. and the serious forces of the world go on upon their way, no more affected by them than if they were shadows. As little is it possible to hope much from the school of negative an scientific criticism. For what science can tell us of positive truth in special subjects we are infinitely thankful. In matters of religion it can say nothing, for it knows nothing. A surgeon may dissect a living body to discover what life consists in. The body is dead before he can reach the secret, and he can' report only that the materials, when he has taken them to pieces, and examined them, are merely dead matter. Critical philosophy is equally at a loss with Christianity. * * * 50 far as philosophy can see, there may be nothing in the materials of Christianity which is necessarily and certainly supernatural. And yes Christianity exists, and has existed, and has been the most powerful spiritual force which has ever been felt among mankind.

The Wesleyan of Halitax comes to hand in a new dress, which gives it a much more handsome and attractive spycarauce. Our friends who want to keep themselves informed concerning the affairs of the Church in the Maritime Provinces will find the Wesleyan very useful. It is a well-conducted family journal.

The trustees of the Bridge Street Methodist Church, Belleville, having set spart a number of pews for the use of the Methodist supdents of the Commercial College in that town, a vote of thanks signed by thirty-five students, published in the Daily Ontario, gracefully acknowledges the courtesy.

We regret to learn that, in consequence of the failure of his health, the Roy. Hugh Johnston, B.D., of Montreal, has been compelled to give up his work for the present, and has gone to England with the hope that an ocean voyage will restore his health.

The death of Sheriff Reynolds, of Whitby is announced.

"OUR DOMESTIC MISSIONARIES."

DEAR BRO.,-The letter on this subject over Bro. McAlister's signature fairly calls for a few words of explanation. But pressed with more work than I am able to overtake, I can only saatch time for a few brief statements."

1. Bro. McA. intimates that the \$4,000 of deficiency in current income must all come out of the 338 Domestic Missionaries. This statement is misleading. When the Central Board found that after making grants to Mission Detricts and for miscellaneous expenditure, do., they had a much less sum for Domestic Missions than last year, they went back over their work, and made deductions aggregating several thousands of dollars, . These deductions affected almost every item in the appropriations that had been made by the Board. and were made with a view of equalizing de-

BIO. McA. next refers to the reduction of \$9,000 in last year's expenditure, and thinks

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the obnoxious prohibition should be repealed. On this principle all law would scon go by the board.

But the gentlemen of the traffic indulge in a little harmless self-laudation with a withering reference to the inactivity of the "Temperance party." They call the attention of the Government to the efforts of the Association to stamp out the illicit traffic, and cite two instances in which they assisted the Inspector, "in great contrast to those who style themselves the Temperance party, who have done nothing to assist them in this matter, but, on the contrary, seem to delight in embarrassing those in the licensed trade." The Temperance men were not aware of the efforts of the Licensed Victoallers, and were not asked to iender any assistance. They would have done most willingly all they could to punish the transgressors of the law in this respect. Bat this illicit traffic could be almost entirely put down by the Licensed Victuallers' Association without outside assistance. The liquor sold at these shebeens must be obtained from manufacturers or wholesale deaters. If the Association refused its patrouge to the brewer or liquor dealer who sells to the groggenes, the traffic would soon cease. The brewers are all members of the Licensed Victuallers' Association, and it is evident that some of them are supplying these places, for it was stated by the depu lation that "frequently from ten to twenty kegs of beer are found in these places." They have commenced to boast tog soon. When

they have ferretted out the members of their Association who soll to the unlicensed and have stopped their illegal traffic with the law-breakers, they may then take some credit to themselves, although their motive ís a selfish one. They make several recommendations.

some of which Temperance men would be willing to support. The recommendation. statements in Parliament and in the public | that "in cases of unlicensed selling, where press. Another cause of misconception is owners cannot be traced, the party found selling might be held listle as owner, and goods tound in such places, where there is presentatives of the farmers, whereas they absolute proof of sale, should be confiscated are generally artizans or laborers, and com- and destroyed;" and that "the grocers should be put under the same laws precisely as the hotel-keepers," will meet with geneby some landlords against their Protestant ral approval, and the Government can safely proceed to enact these provisions. But the recommendations that an equally

severe punishment be visited upon the purchaser and seller of liquor during prohibited land the landlord makes the improved the police and not engage the services of ments in the land; in Ireland the improve- irresponsible persons as detectives, will not receive the approval of Temperance men. the relation between landlord and tenant is The object is to destroy the only efficient criminal statistics quite as little represent arranged by free contract, while in Ireland | means of detecting transgressors. As Mr. the Methodist Church, as criminals of the

in 1871, there were in Ontario: 462.264 Methodists and 331,481 Episcopalians, and in the whole Dominion 567,090 Methodists, and 497,744 Episcopalians. Let him then turn to the last report of the Inspector of Prisons-that of 1879-and he will find of the convicts in the common gaols of Ontario 8.798 were Episcopalians, and 1.393 were Methodists. In the Central Prison of Toronto 208 Episcopalians and 65 Methodists. In the Provincial Reformatory 880 Episcopalians and 160 Methodists."

This shot evidently hit the mark ; and Mr. Rainsford has a reply to Dr. Hunter's letter in Monday's Globe, which certainly does not speaker is not responsible for a newspaper report-that he did not mention Methodist he would not have made the statement, if he had known it would have been reportedthat Dr. Hunter has no right to speak for all the Methodists of Canada - that he had often spoken approvingly of the work of the Methodists - that what he did say was. Since I have been several times assured by business men that our laity stood in business circles superior to the lay body among Methodists, the more shame to us for not making similar good use of them."

We confess all this seems to us a very ame defence. How does it help the matter that Mr. Rainsford spoke of Local Preachers and not of class-leaders? How does the alleged superior business standing of Episcopalians qualify them for lay preachers? Dues not the report in the Globe (farnished | ture. Dr. Jobson was in the best sense a popular preacher, his sermons and public adwe believe by a member of the Conference) harmonize better with Mr. R.'s line of dresses being marked by unction and power. argument ? Mr. Rainsford rebukes Dr. Hunter for not pursaing a more Christian coar-e; but he should know that slanders which appear in the public press can only be counteracted through the same medium. Mr. Rainsford's sneer at Dr. Hunter for supplying for a period the pulpit of a Reformed Episcopal Church, is introducing personalities that have nothing to do with the con troversy. No doubt, be intends this as an illustration of "the courtesy due from one minister of the gospel to another." When an attack is made upon Methodists generally, and untrathful insinuations made against the moral character of a most worthy class of men, common to all branches of Methodism, any Methodist minister speaks for the whole body of Methodists in repelling such an attack. As to Mr. R.'s remarks | a fame that is world wide, appeared on Monday about the "unchurched masses," from whom criminals come, he ought to know that the "Methodists" who figure in the there is no free contract; the tenant must Hardy stated, "It is found almost impossible " Charch of England " represent that church in Bristol-a church of 1,100 members, | mental elements by spells and gestures; bat hear from more of the brothren, n sense in the sense of the sense of the sense of the sense of the sense in the sense of the sense of the sense The sense of the sense

GEORGE MULLER'S METHOD

The personal experience of all Christian workers, ministers and laity, is so directly related to their success in the work of God. that we publish the following outline of an address by George Muller on his own method, taken from the New York Witness, believing that the reading of it will prompt some to self-examination, and lead them to seek for a more thorough qualification for the work of representing Christ to the world. Every minister of Christ is an instrument in his hand, but upon his qualification for the work the result largely depends. This ad dress must have been eminently suggestive and inspiring to the ministers who heard it; The Rev. George Muller, whose life and work of faith in Bristol, England, have given him before the Baptist Ministers' Conference and addressed his brethren. It is fifty five years and one month, he told them, since he became believer in Christ ; be has been fifty-four years n the Gotpel ministry and nearly fifty-oue years in pastoral work, including almost forty-right cara that he has been pastor of the same a the second second second

In Good Words, Mr. Froude says: If the Church of Rome recovers power enough to be dangerous, it will be shattered upon the samerocks on which it was dashed three centuries ago. The Church of England may play at sacerdotalism and masquerade in medizeval garoiture; the clergy may flatter one another with notions that they can bind and loose the souls of their fellow. Curistians. and transform the substance of the sacra-

necessary here only to say that the expenditure was not \$9,000 less than the income of the year, but merely less than the expensioners of the prechap book of that title bearing date 1611; ceding year; hence there is no reserve fund from this source.

The next reference is to the saving of interest by the payment of the debt. This saving has been nullized in the correct year's appropriations ; that is, the Board this year appropriated for interest and discount \$2 750 instead of \$7,000 paid on this account in 1873-9, or \$5,024 paid in 1879 80.

As to apppropriating a part of the Relief and Extension Fand to the relief of Domestic Misthat might have been fulfilled at any or sionaries, some competent authority must first every decade since their date. All the pointed decide whether such a use of the fund would be and interesting predictions in the new issue | legitimate. Plainly, we cannot borrow from that fund, for that would be going into debt again, and this, by General Conteres ce legislation, we are wisely prohibited from doing.

Bro. MoA. will see, therefore, that his first three suggestions are not merely impracticable, but impossible. His fourth suggestion points out the only source from which relief sible the present year, barnesy, an expect of fort on the part of the Domestic. Missions to help themselves. It is true there are some news where the people are so poor that any marked advance in giving can inadly be expected ; Jet there are many other missions where the people could do better it they would. But they are not likely to do better while such persi-tent attempts are made by certain of your correspondence to converse them that they are a sacry abused people, and that the Missionary Board is a order mouster who wiltany denies

h-m justice. Any one writing in the kindly spirit of Bro. M Anoter is entitled to the fullest explanations that can be given. I am constrained to say, Lowever, that such is not the character much that has recently appeared in the columns of the GUARDIAN. Is might be well for the writers to near in moud that reck-less, statements, founded as they often are on very partial information, or, worse stul, on mere suspicion, can only have the effect of in-tensitying the evil they protess to deplore. While I and my loyal brethren throughout the sistent efforts to weaken our hands by trying to shake the confidence of our people. I am glad to say, however, that notwichstanding these efforts, there are good indications of an advance all stong the line. From many quarters tidings reach the Mission Rooms of a noble advance on just leat, a finings' spowing ting still our people are true to the great Missionary oause ; tust they have more doondence 'm the men who for a quarter of a century or mo a have itved and intered before them in the light of the sun than in anonymous actioblers or hoys of vesterday, who seem ambundas to illustrate the sentiment that

* Satau finds some mischief still 5 For the name to +0." Yours faithfaily, A. SUTEERLAND.

ACEN.WLEDGHEST. -- IL S. RECALL BURDER of the GUARDIAN, Rev. A. P.L.) ons asked the friends of the Church to remember the Barrie Island people in their thank offerings. He now wishes to acknowledge the receipt of \$2 from Mr. Saunders, druggist, London, and will be glad to

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THE CHRISTIAN GUARDIAN.

LITERARY NOTICES.

-Certain Men of Mark : Studies of Living Celebrities. By George M. Towle. Boston Boberts Brothers. 1880. Price \$1.

The "Men of Mark" of whom sketches are given in this volume are : Gladstone, Bismarck, Gambetta, Beaconsfield, Castelar, Victor Hugo, John Bright, and the Three Emperors (of Germany, Russia and Austria). It is generally conceded that the history of the agents that have acted In the past is of great importance, but it certainly is not of less importance that we should have a knowledge of present events and of the living celebrities of our own day. The sketches in this volume are vivid and graphic, and bring the great living characters they treat of before us with wonderful life-likeness. We can heartily recommend it to both young and old. The paper and printing are very good.

-Notes on the International Sunday school Lessons. By Rev. R. R. Meredith, D.D. Boston Howard Gannett. Part I. January to April.

Price 30 conts a part, or \$1 per year. This is the first number of what is called the " Pocket Series." It is published in four parts, and can be carried in the pocket conveniently. The notes are principally well-chosen selections from the best commentators, and are followed by a homiletic outline, generally of unusual excellence, by the author. Bible class teachers especially will find this work helpful. It is compact and suggestive.

-We have received from R. W. Shoppell, publisher, No. 60 Bible House, N. Y., a " Portfolio of Bible Pictures," illustrating the International : S. S. Lessons for the first six months of 1881. These pictures are very well executed, mapy of them being striking engravings after some of the old masters. They help to elucidate the lessons to the scholars, and at the same time fix the events in their minds. Price, for the whole year (52 pictures), 60 conts ; either half year, 35 cents. -We have received from William Warwick and Bon their reprints of the Leisure Hour and Sunday at Home for January, and of the December numbers of the Boy's Own Paper and Girt's Own Paper. Several changes have been made in the Leisure Hour for 1881, and it appears in new type and improved appearance generally. A new story, "Will he no' Come Back Again ?" is begun ; and there is a large variety of interesting articles on various subjects. Among these we may mention : " Sussex Folks and Sussex Ways," "Memorable Scenes in the House of Commons," - "Old Marriage Castome," " Past and Present in the East," and "Unbeaten Tracks in Japan." The illustrations this month are especially fine. -The Girl's Own Paper and Boy's Own Paper are Christmas numbers, and are filled with just such stories and pictures as the gicle and boys like.

-The Methodist Quarterly Review for January has been received from Phillips & Hunt, New York. It opens with an interesting article on the late Bishop Hamline, by the Rev. Dr. Kidder-Then follow leading articles on the following subjects :- " Our Pacific Coast Problem," by the Rev. A. J. Hanson, A.M.; " Pan-Presbyterian Coup. cil," by the Rev. A. C. George, D.D. ; " Zoroaster and Zoroastrianism," by Dr. Fradenburgh ; "The Old Testament Apocrypha," by Rev. M. S. Perry, D.D.; Baird's " Rise of the Hugnenots," by the Rev. E. B. Otheman, A.M. "Phases of the Conflict between Faith and Infi. delity in Germany," by the Rev. Frank L. Nag ler. The Quarterly Book-Table and the other departments are, as usual, of great interest. -The International Review for February (A. S. Barnes & Co., New York) is an excellent num ber of this able literary monthly. The articles cover a wide range of subjects, and are all markad by a high order of talent. They are as follows : "John Quincy Adams' Diary ;" "Froude's Defence of Henry the Eighth ;" "The Tariff Question;" "M. Zola as a Critic;" " Hans Christian Andersen ;" "Fiction and Public Libraries :" " Mr. Tennyson's New Volume ;" "Oar Mercantile Marine." The price is \$5 00

to justice the perpetrators of the outrages alluded to in that circular." The magistrates also earnestly request Mr. Forster to inform the Government that, in their opinion, immediate measures should be taken to protect life and property.

A Royal and Changeable Convert. Not a little has been said about the conversion of King M'tess, the African monarch who received Mr. Stanley cordially. Now it would be announced that he had accepted the Catholic faith, now the Protestant, and again had gone back to heathenism. The conclusion has been reached, and probably is the correct one, that the conscienceless ruler changed his professed religion as often as he thought it for his advantage to do so. Starting as a worshipper of Lubabi, goddess of the Lake, he became subsequently a Mussulman, a Protestant, a Catholic. Then, it is reported, his people remonstrated and said: "We must represent to you that we do not hold these continual changes be for the good of the State. We point out to you, moreover, that you have already got all the guns and all the powder that can reasonably be expected to flow from the changes in religion, and we invision therefore to seturn to the faith of your in and the established church your country." And it is reported further that the king has accepted this advice, and returned to his early heathenism.

Consumption of Beer.

The consumption of beer in the United States, as shown by the Internal Revenue returns, is largely on the increase. During the last fiscal year taxes were paid on 18,-347,000 barrels of malt liquor. Each barrel contains 31 gallons, and the consumption was, therefore, 414,000,000, or 8.28 gallous per capita per annum. This is equal to about 150 mugs of beer each per annum for Sunday, the 1st and 2sd inst. every man, woman and child in the country. or 600 glasses for each male in the country above the age of twenty one. In 1870 the consumption was less than half what it is at present, or 6,574,000 barrels, equal to an annual per capita consumption of 5.29 gallons. Beer retails at five cents per glass, and it follows that at the present ratio of consumption this business of beer drinking costs \$7.50 per capita to every man, woman and child in the country, an aggregate of \$375.000,000, or one-fourth more than the total expenses of the United States Government. The total annual expenses of public schools in the United States is \$80,529 000, so that beer drinking costs the country four and three fourth times as much as its public education

British and American Journalism. A United States paper, the Paper World, for January, furnishes and vouches for these statistics: Eight thousand two hundred and eleven newspapers and magazines published in the United States and Canada. | held at Midland. A very pleasant feature of the whose circulation is given, emit an aggregate per single issue of 20,677,588 copies. The average circulation of each journal is 2,041, against an average circulation of 7.602 of each British publication, thus showing that the average American journal has but 27 per cent. of the circulation of the average British. The aggregate of all issues for one year from the 8 211 American presses mentioned is 1,836,473,592 copies against 1,734,-841,956 copies issued by the 2,928 British presses. Thus it will be seen that our foreign cousins, with but little more than one third the number of American publications whose circulation is known, send out within one-eighteenth as many copies per annum as ours. This may at first seem in credible, when we consider that the popula tion of the entire United Kingdom does not exceed 35,000,000, while that of the United States and Canada varies but little from 54,000,000. Chinamen in British Columbia.

ever the outcome may be, the people generally will approve the President's decision, and be glad that Whittaker is to have a fair chance to prove the innocence which he has so persistently asserted.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

AUBORA.-The friends at Petch's appointment have decided to build a new church.

BLAIRTON .- The anniversary tea-meeting held in the Methodiet Church at Blairton on Christmas night was very successful. The attendance was large, the tes was excellent, the addresses were witty and instructive, and the musical selections were good and well rendered, and altogether the entertainment was a most enjoyadded to the funds of the church.

RosLIN, - A very successful entertainment was held in the Mathodist Church in Roslin on the 22od olt., when \$60 were taken at the door. Tea was served at 6 p. m., with which all were pleased. Jacob Ciancy, Erg., of Camden, delighted the andience with his service of song. The Rev. J. W. Savage, of Stirling, delivered his lecture "An Evening with the Poets," which was Nugent and Dr. Sanderson, were good and to the highly appreciated ; and the Rev. D. Kelso made some friendly and interesting observations, after which a most successful and highly interesting meeting was brought to a close.

BOBCATGEON,-Bro. J. Smiley writes :- We have just concluded our Missionary and S. S. anniversaries. They were never more success tul than this year. We had a grand deputation for our missionary meetings, consisting of Reve, Weldon, Jewell, Glover and Laidley. We had good congregations, good speeches, good collections and good sleighing; and if we had our collectors' books and gould strike while the iron is hot, I have no doubt it would be to our advantage. Bro. Emeley, of Minden, did us capital service at our S. S. anniversary on Saturday and

PETEBBORO'.-The Part Hope Times Bays :-The Methodist congregation of Peterboro' have made vigorous and successful effort to reduce the debt on their fine church, which when the movement started amounted in round numbers to \$26,-000. A meeting was held recently, at which the splendid sum of \$11,000 was subscribed. The list was headed by Mr. George A. Cox, President of the Midiand Railway, and Meesrs. T. W. Robinson & Co., who each gave \$2,000, and Mr. James Steven on, who contributed \$1,000. There were five subscribers of \$500 and five of \$250 each. The committee hope to raise \$14,000. PENHTANQUISHENE MISSION .--- A series of tes neetings were held on this Mission for circuit and parsonage funds. The first was held at Penetanguishene, at which the Rev. Dr. Butherand very kindly gave us his celebrated lecture on "Men for the Times." The people were high. ly deligated, and if the doctor ever visite this place again we promise him a full house. Pro. beds \$53. At Wood's School House they raised

\$35 ; and at Victoria Harbor, \$36 ; making at the three places \$124. On Christmas Eve there was a very successful Sabbath-school tea meeting evening's entertainment was the presentation of Christmas presents to my colleague and Mrs. P. Owen Sound .- Missionary sermons, highly impressive and useful, were preached at Owen Sound on Sabbath, January 9th, by Rev. A. Sutherland, D.D. Collections and subscriptions in advance of last year. On Monday evening, January 10th, Dr. Sutherland favored us with his deservedly popular lecture, "The Men for

promises to be of unnaual interest. What. from lecture some \$56. The report of the Trea- at Didsbury and Westmineter, the Strangers' surer of the Trust Board shows that during the Friend Society, the London Hospital for Conyear \$2.228 18 of church debt had been paid, with sumption and Diseases of the Chest; the Inbalance in hand of \$116.16 to meet further liabilities on church. This, in addition to payment of minister and current expenses, speaks for itself as to the state of the Church.

> Lonpon-South Circuit.- A most successful tea meeting was held at the Sanborn's Appointment on the evening of the 5th inst. After the usual preliminaries—a sumptuous repast prepared by the ladies of the appointment, and prayer-the Rev. J. S. Colling, minister in charge, as the

requess of the meeting took the chair, and proneeded to introduce the various speakers, do. The eadings and recitations by Rev. W. Hamilton Spence, Miss Collins, and Mr. Wm. Dickie, were interspersed with music by the choir, organized tor the occasion by the Misses Naphins and others, all of which was highly appreciated. able one. The result was something over \$60 The benediction having been pronounced, the p ople, "glad they had come." and chuckling over their grand success, took their sleighs for tome. Proceeds for church repairs, \$60.

GUELPH-Dublin Street.-Lisst Sanday was our mussionary day. Sermons appropriate and spiritual were preached morning and evening by Rev. Dr. Sanderson. Afternoon meeting largely attended. Missionary addresses, by Rovs. F. E. point. Notwithstanding the fact that one-third of those who subscribed last year have moved from the city, yet we are thus far shead of last year, and hope to improve before making a final report. The long-tried and faithful friend of M-thodist Missions (Dr. Sanderson) did the cause goed service during this visit, and large and attentive congregations listened to his excellen:

cormons. Rev. F. E. Nugent's visit in the afternoon was timely, and, his address well received ELMIRA .- The anniversary suppor of the Metho. dist Church at Winterbourne was held on Christ mas Eve, Dec. 24th, and was very successful-The attendance was large, quite filling the church. Saitable addresses were delivered by Mr. Henry Kuox and the Reve. A. M. Ham. ilton, Youmans, and W. J. Ford. of Berlin. The total receipts amounted to nearly \$80. On New Year's evening the anniversary suppor of the church in Elmira was held, and in almost all respects was most successful. The attend. ance was much too large to be accommodated in the church, which was literally packed. After supper had been served in the basement, the

chair was taken by J. E. Bowman, E.q The Rev. Wm. Williams, Chairman of the District, delivered his lecture on "Waiting" The reverend gentleman delighted his anditory, and the general sentiment was that it was the richest treat, by way of lecture, that had ever been given in this place. The organ was presided over very efficiently by Mr. A. Vogt, organist of the First Methodist Church, St. Thomas, who kindly consented to assist on the occasion. The supperiecture, and music, both vocal and instrumental

which amounted to \$110. MONTREAL CONFERENCE.

were not less satisfactory than the proceeds

MANOTICE CIRCUIT.-Ray. W. H. Dyre, pastor. The Christmas Eve tes at Wellington was largely attended-financial results very creditable. On Now Year's Eve a very pleasant social was held at the parsonage-proceeds \$24, applied to Parsonage Furniture Fund. On the evening o the appointments but one on the circuit, visited hs, and left substantial evidences of their largebeartedness.

WINDSOR MILLS .- The Methodist social at the residence of A. Frye, E q., last week, proved successful; proceeds for parsonage purposes. We anderstands 15 is contempla

expected to take part .---- Tae M : thoust Church

was literally packed last Subbath evening, when

WATERLOO .- Rev. W. Scolt, pastor. We learn

from the St. John's News that the S. S. Festival

on New Year's Day was largely attended. The

school-room was beautifully decorated. Appro-

priate addresses were made by Rev. Messrs

RELIGIOUS INTELLIGENCE.

IT is said that 30,000 out of 40,000 townships

of France are open to evangeheat traching. A

Catholic priest recently said that he could not go

alterations recently made, and to recognize and

welcome toer new pastor, Rev. James Jackson

THE various legacies bequesthed by the late

provided for. To the Metropolitan Faud for

Wrny.

the Rev. Isaao Wilkinson preached.

us to obtain information sufficient to bring ablest lawyers in the country, and the trial suggestions. Sabbath collections and proceeds each to the Wesleyan Theological Institutions curable Hospital, Putney; the Earlswood Asylum, the Haverstock Hill Orphan Schools, the King's Cross Hospital, and Victoria Park Hospital for Chest Diseases. Two-thirds of the

> ultimate residue of the estate is bequeathed to the Metropolitan Chapel Building Fund, and the remaining third to the Provincial Chapel Building Fund. The personal estate is sworn ander £200,000.

preacher of the Universalists, has brought that denomination into fresh notice. The result is only to show, however, that, like the Unitarians the Universalists have made very slow progress, and are among the smallest denominations in the country. It has been pointed out that, compared with the Methodists, Bapvists, Presbyterians and Congregationalists, taken together as the nominal exponent of the doo trine of everlasting punishment, they are only about one-seventieth as numerous. The Christian Advocate says that Universalism has andergone in its hundred years every possible variation. The old " death and glory " doctrine few, if any, now preach or hold. Now many so-called Universaliat ministers are practically Unitarians. It was said many years ago the the chief difference was that the Universalists thought that God was too good to damn them, but the Unitarians thought that they were too good to be damned." But the teaching amon g the more devout of both bolies is now not very unlike.-Examiner and Chronicle.

FROM THE MISSION ROOMS. SUNDAY SCHOOL MISSIONARY SO.

CIETIES. We call especial attention to the "Annusl Report of the Juvenile Missionary Saciety in connection with the Ottawa Street Methodist Sabbath school, Montreal," December 31st, 1880.

BOYS' CLASSES.	Miss E. Looke \$13 61	
J. Cunningham \$19 94	Mrs E. Robeon 11 55	
J. N. Moya 14 80	Miss M. Staveley 10 \$1	
N. D. Drew 10 81	Mr. E. Lanceley B 41	
W. fe serdea 10 15	Mre vimmo	
T.Fessender	Miss F. Boyd. 7 .	
W. Greig	Miss J Dienv	
Janges Por 4 7 4 55	M es Cuthle 7 2	
B. Stavo + 2 05	biss Gab iliv 6 1	
GIBLE CLASSES,		
Mise Maud Wyne 20 68	Marss Marati 5 37	
Misa J. J. Fabing 12 56		
DECAPIFULATION.		

Boys' Classes ... 877 95 oung Men's B ble class. Young Lawise Bible class. Young Lawise Bibl -class. Officers Collections at meetings. Total

Increase over lust year BANNER CLASSES.

MOSES PARERE, Sec. Treasurer,

To appreciate this report, in any degree approaching to its merits, a few facts should be added : (1) The school is by no means favorably situated in point of wealth, being in a section of the city occupied almost exclusively by working people; (2) It is not strong numerically, the number of scholars upon the roll being 274, with an average attendance of 167; (3) They have a real live Secretary-Treasurer, who is in hearty sympathy with, and full of enthusiasm in, the work; (4) It will be seen that the result is not obtained by a system of collecting even, but the 11th inst., a donation party, representing all it represents the spontaneous offerings of the school, systematically and persistently presented.

This report of what has been and is being done by this school furnishes an admirable illustration of what could be quite as easily accomplished, and in many cases much more

CURRENT NEWS

-It is removed that Each cowper desires to resign the office of Lord Lieutenant of Ireland.

21

-Mr. Gladstone has reduced the rents to his tenants twenty-five per cent.

-The United States is shown by the recent census to have a population of 50,152,866.

-The Afghan war is officially estimated to have cost, in all, £17,500,000, including the frontier railways.

-A cold wave passed over Ontario on Monday The death of Dr. Chapin, as the leading night week, 20° below zero being touched in some places.

> -A Vienna press despatch says that the alliance of the three mperors-Austrian, German and Russian-may be regarded as re-established. -The small-pox is raging with great violence in Hastousco, State of Vera Cruz (Mexico) Small pox and putrid fever are raging in the city of Vera Cruz.

> -A Berlin despatch says ; The Christian Liberal Club is organizing a workingmen's demonstration against the anti-Jewish agitation among the poorer classes.

> -The N.Y. Tribune says Capt. Eads will ask Congress to guarantee aix per cent, interest on fifty million dollars] to enable him to build his ship railway.

-The agragrian outrages in Ireland to December, 1880, numbered 866, which was more than those of the whole of 1879, and a little less than the aggregate of the three preceding years.

-A convention of the Irish Land League was held at Buffalo on Wednesday last, Father Walsh, Secretary and Tressurer of the Central Connell of Seven, presiding, to consider means of assisting the League in Ireland.

-A ratepayer of Ottawa has given notice that he will contest the payment of the bonus to the Loronto and Ottawa Railway, on the ground of illegality, in removing one of the polling places from the house advertised.

-An enthusiastic meeting of the advocates of the Scott Act was held at St. Catharines on the evening of the 13th inst. Resolutions were passed to settle down to hard work in the canes of temperance.

-The anti-Jewish agitation in Germany is spreading in the provinces, and has extended to Saxony, Bavaria, Leipsig and Brealau. The enti-Semitic petition to Bismarck has received 40,000 signatures.

-The strike of colliers is almost universal in Lancashire, principally caused by the desire of the masters to contract themselves out of the law rendering them liable to pay compensation in event of accidents. From forty to fitty thousand men and boys are idle.

-Ten thousand copies of Lord Besconsfield's Endymion" were sold in London on the day of publication. This was a large sale, but it was surpassed by that of Dr. Samuel Smiles' Daty," of which the public bought fifteen thousand copies on the day it was issued.

-Latest telegrams announce that the Peruvian army is encamped nine miles south of Lima, The Chiljans are at Lurin, and a battle is believed to be imminent. Lima is guarded by the police and foreign residents. A number of dynamite mines have been placed at different points outside the city.

-A d spatch from Manchester says : Au attempt has been made, it is believed by Feuians, to blow up an armory in the infantry barracks at Salford, where the rifles of the volucteers were deposited. A store near the armory was blown to atoms. No other damage was done. An investigation is in progress. The explosion

atta B year. E 1 1 A.A.A. 1

-Frank Leslie's Sunday Magazine for February has its usual supply of good reading matter, liberally illustrated. Among the chief articles are: "The Temperance Missionary Successes in "... Tahni," by Rev. Daniel Edwards ;" and " The Home Palpit-Jesus Giving Dignity to Toil.' "Out of the World" is continued.

-Vick's Floral Guide for 1831. James Vick, Kochester, N. Y.

NOTES AND GLEANINGS.

Population of the World.

A French geographical society gives an estimate of the population of Africa as follows: In the Soudan the population is 80,000,000, or about 53 persons to the square mile. East Africa is rated at some \$0,000,000 and Equatorial Africa at some 40,000,000 sonis. A late authority on ethnololy sets the negroes as numerically 130,000,000; the Hamites, 30,000,000; the Bautas, 13,000 000; the Foolans, 8,000,000; the Nutians, 1,500,000; the Hottentote, 50,000; making a total of 182,550,000. These figures are considered too low by both German and British geographers, the former estimating the population as high as 200,000,000.

The Late George Eliot. George Elict wrote with a golden pen, For her "Middlemarch" she is said to have received \$40,000 on the delivery of the manuscript, and , for " Daniel Deronda " \$60.000. besides a percentage which probably yielded her \$20,000 more. She was a hard worker, spending seven or eight hours a day at her desk, though from forty to sixty lines a day she considered an ample "output." She was slow and methodical in working, always preparing her plots and even her narratives in her mind, so that putting them on paper was merely a transcription. When she had completed a book she invariably suffered from fice of nervous depression, which were only relieved by travel and change of scene.

$\mathcal{C} = \{ \mathbf{a}_1, \dots, \mathbf{a}_n \}$ Mr. Forsier's Circular.

A reply to Mr. Forster's circular has been signed by the magistrates of Cavan county. The document, which has the approval of the Lord Lieutenantiof the county, states

Says the Victoria Colonist : Several Chinamen who came out to work on the Yale Savona contract were induced to abandon their engagement last summer and go

to Cariboo. Near Quesnelmouth they joined a party of their countrymen whom they found as work on a hitl-side or bench overlooking Frazer Rover. These raw Chinamen, who had never seen a piece of gold before in all their lives, much less worked a rocker or set a string of sluices, pitched in heartily at their new employment. They packed water in the true Chinese fashion from the river to the summit of one of the highest benches whilst others rocked the dirt. From June antil November the party, eight in number. worked fuithfally. On Saturday they arrived in town on their way back to China, bearing between them upwards of \$25,000 as the product of their summer's work. Pretty good this for greenhorns. Four of these men sailed from Canton less than nine months ago, and they are about to return with a sum that will make them indepen. dent for the remainder of their days.

The Cadet Whittaker Case.

Our readers will remember the Cadet Whittaker case, in which a colored cadet was charged with mutilating himself to bring discredit on his fellow-students. It is now stated that President Haves has finally decided to grant Cadet Whittaker the trial before a court-martial which the colored lad and his friends have strenuously insisted he ought in comon justice to have. It was an open secret in Washington that peither the President nor the Secretary of War agreed with the finding of the Court of Inquiry, they being convinced that there was prejadice at West Point, both among the officers and cadets, against Whittaker on account of his color. In the Court now appointed, of

the Times." We had a large and delighted au- ere long for the same purpose, when friends dience, and a grand financial success for our from Sherbrooke, Richmond, and elsewhere are Sabbath-school. For four days on this district our Secretary-Treasurer was in "labors more abandant," He left us on Wednesday noon much wearied in body, but strong in the Lord and in the power of his might, still planning for further conquests. May the God of our fathers speed him on his way l

CHEBRY VALLEY,-Oar Christmas entertain Butes and Smith and the pastor, and a consider ment by the S. S. scholars was a great success. able amount was raised for the library. The tree was beavily freighted with a great FRANKVILLE CIRCUIT. - Rev. E. Tennent, pasto variety of presents, many of which were not only The anniversary of the Frankville Subbath besunful but valuable. The minister and his echool was held on Christmas Eye. Attendance wife were not forgotten, and indeed they never was good. Entertainment consisted of music by ate by this kind and appreciative people. Mrs. the choir, recitations and dialogues by the chil-Captain Wilbanks (recently married), who has dren, and addresses by Keys, Somervilla, Porbeen for several years the faithful and efficient teons, and Webster. The Onristmas tree was leader of the choir here, received that night (per laden with nice presents; also over \$25 of books Santa Claus), from the congregation, a beautoful were given as presents to the scholars .----- A silver cake-basket and batter disb, as a slight similar entertaiument was held at Toledo o: token of their appreciation of her services and New Year's Eve, and was as auccessful in ever, worth. At the tea meeting here on the 28th respect. Besides masic, dialogues, &s., ad. Dec., the S. S. scholars surprised Mr. Shore. dresses were delivered by Rovs. Porteons, Casm with an elegant silver teapos and speen holder bere, and Wooster; and Meesce. Baches and B. of beautiful and chaste design. 1 shall send Garratt. Toe minister's family was not foryou some furthe- particulars concerning our work gotten in distributing the gifts from the tree. on this circuit before the close of the year.

LONDON CONFERENCE.

MILTOS .- Rev. J. Preston writes :- 1 am happy to say we are in the midst of special services of very great power. Will send you particulars by and by

BRIGHT.-Rev. Mr. Cozons, of Victoria College, preached the anniversary sermous on Suuday, January 2nd, to good congregations. The tea meeting on Monday evening following was a grand success. Rev. Mr. Rovertson (Presbyterian) made an excellent speech ; and Rev. Wm Williams, the Chairman of the District, delivered profound but entertaining and elequent address. Proceeds of the anniversary \$46.

TROBOLD .-- We were favored here on the 26th Dec , with a visit from the Rev. John Wakeneld. of Hamilton, President of the London Confer ance, in connection with the Sabbath-school anniversaries; and on the 2nd inst. with the presence of the Book-Steward, the Rov. Wm. Briggs, who preached the church appiversary sermons Both of these excellent brettren did honor to their Master and to the gifts he has entrusted to them for the edification of his body, the Cauron A popular and largely patronized concert was given in the Oddfellows' Hall on the evening of the 5th inst., by Mr. F. Warrington and Mrs. Jankyn, of Toronto, assisted by several able local

has purpose, Sir Francis leaves £21,000, and amateurs. OARVILLE .- The third anniversary of the to the Provincial Fund \$5,000. Among the regardes at a £2.000 to the Loys Wesleyan School, Methodist Church in Oakville was held on the 9th with the powers given them by law, but "that, owing' to the terrorism exercised through the county by members of the through the county by members are officers originally appointed from civil life. This will clear the verdict as by other societies), which renders the law powerless, it is absolutely impossible for Whittaker will be defended by some of the law powerless, it is absolutely impossible for

easily, by a hundred or more Sunday-schools in our Church, when fully enlisted and enthu sinstically officered in this work.

Brethren of the ministry and superintendents of our Sunday-schools, will you not prosecute this work during this year of 1881, beginning at once? Depend upon i', ', will amply repay the labor put forth. - Marine States

REPORTS.

The Annual Rep ets are going forward as rapidly as possible. Brethren will notice that the parcels are all prepaid at this office, as far as express freight is concerned. A few days' pavience on the part of the brethren, and all will be served. Piease do not write to the Book-Breward for them; if necessary to communicate at all, do so with the Missionary Secretary.

EXTRACTS FROM LETTERS.

EXTRACTS FROM LETTERS, WASHINGTON (London Conference).—" We have just held our mussionary meetings. They have just stand success. At one appointment we we, tup to a \$10 to over \$0. We shall be far absad of last year. To Good brait the glory. (London Conference).—"I en-close \$5 for mission Fund trom Washington Circuit. Guel h District. They had specially them raised hast year. This is true, generally, in the district so yst." (Toronto Conference). "William Williams." Pour Harn (Toronto Conference). "In the district so

BOND HEAD (Toronto Conference).-" The indica-tions are trat this circuit will be considerably in -d-vance of iast year. "H.S. MATTHEWA."

VAN-GOI 1855 YEAR. "B. S. MATTHE WA." PEMAR KE (Montreal Copierence)....." Our town mis-souary universary was quite a success. Mr. Biald thinks we will tota about 30 per cent, advance on last

thinks we will four above as the solution of the sections.) sur contributions. "I go to Forrester's Falls and Beachburg appoint-ments, on the Beachburg Mission, next Monday and ments, in possible, Wednesday, so give them a life upwarth, if possible, Wednesday, so give them a life upwarth, if possible, the section of the section of the section of the section of the Wednesday, so give them a life upwarth, if so the section of the Wednesday, so give them a life upwarth, if so the section of the wednesday, so give them a life upwarth, if so the section of the s CAMPBELLFORD (Toronto Conference) .- " Our meet-

ings just close , were very successful. We expect an a kynuce of 30 per cent. " J. A. CHAPMAN." anywhere in France without seeing Bibles and

I stad attend to TIPUCe Alenogr Peeting Dibles 800	
Protestaut trao a.	CASH RECEIPTS-ORDINARY FUND.
BISGOP SIMPSON ADDODUCES & meeting of the	Oracgeville. per Rev. J. Hunt
Executive Committee on the Ecumenical Con-	Brussels,
serence, the meeting to be held at 805 Broad-	Paimerston,
way, New York, January 26th, at 2 o'clock. All	Perth, 35 37 Amenasburg, per Lev. B. Potter
the members representing the various branches	Scarboro', per Rev. J. W. Annis
of Mathodian in the United States and Canada	Newcast e, per Rev. J. E. Betts
are earnestly invited to be present,	Washington,
WHITEFIELD & Tabernacie, in Tottenham	Montreal Eighth, per J. P. Seybold, Esg
Court Road, has just celebrated its one hun-	Beebe Plain, ter Ray, G. C. Poyser
dred and twenty fourth anniversary. It was an	Bond Head, 1 er Rev. H. 8 Matthews 7 10
occasion of great interest, embracing the ex-	Caun belie d per Key. J. 4. Ch. prinan
unchon of a heavy and long standing debt.	Elizabeth Wathing, Roseburg, Douglas county,
	Oregon, per Rev. W. Briggs 20 00
congratulations on the improvements and	CASH DECEIDTS DELIER AND EVERN

CASH RECEIPTS - RELIEF AND EXTEN. SION FUND.

Arkwright, per Rev. C. Shaw meston First, Batterses, nev. Wm McDonagh, and inst...... Rev. Wm Galbreitn, B.C.L., and inst. Sir Francis Lycett, of the Wosleyau Church, nave been announced in detail. As was prebee, will, oper Chairman, 10. L., ind neet 10. 00 Garafreza, ber Kev, J. Laird 10. 170 00 Garafreza, ber Kev, K. Potter, 500 Bev, Wilkauf Torrauce, 2nd inst. 500 nev. A. Ho Bun, 2d inst. 200 Nev. N. K. Wildough vy, M.A., on sock of kid inst. 30 90 Rev. B. Chappell, per J. E. Kviller, Esq., 2nd inst. with hierest viously reported, and as was to be expected. Wesleyan cuapel-outlding enterprise is iargely

is believed to have been effected with dynamite, which was smuggled into the barracks by some one having business with the regiment. -

-There were 41 British and foreign wrecks, of which 27 were British, reported during the week ending December 25, making a total of 1,615 for the present year. At the corresponding period of last year the total was the sama. The approximate value of property loss was £3,510,000, including British £2 500,000. Twenty-two vessels were lost off the coast of the United Kingdom; four were abandoned as 896.

-Mr. Parnell's amendment to the Address was rejected by 435 to 57. The debate was then adjourned. Six Liberals voted with the minority. In the division on Mr. Parnell's amond. ment eight English members voted with the minority, viz, Messrs. Jacob Bright, Cowen, Thomasson, Bradlaugh, Burt, Labouchere, Arnold and Collings. The News says: A considerable number of Liberals abstained from voting on Mr. Parnell's motion. While concluding that they could not vote with the Government until the nature of the Land Bill was known, they felt equally unable to vote against coercion.

-In the Lower House of the Prussian Dist. Herr Windborst, leader of the Catholic party, supported by all the members of the Central and the Polish deputies, introduced a resolution d-claring that the administration of the sacraments and the celebration of the mass are not an ject to the penal clauses of the laws of 1873, 74 and '75. An amendment to the reso. lation is being prepared, proposing that malcontent clergymen shall only be exempt from liablity to prosecution for the exercise of the above function when not performed in churches and chapels, but privately. Germania warns the adversaries of the Church of the political conse quences of the rejection of the re-olution.

-Mr. Gladstone, upon whose hea th the excitement of the political struggle tarough which he is passing is having a serious effect, so as to disable him from appearing at all in the House one day on last week, is reported some. what better now, although he keeps indoors and declines as far as possible to see visitors, The uncertainty of the Premier's health constderably alarms his friends, who cannot help ob. serving how the care and worries of his office are drawing him toward necessary resignation, or a result more to be lamented. His sensitive. ness and nervousness visibly increase with the continuous mental strain put upon the man by his impressable temperament.

-A Bombay despatch to London, replying to an inquiry concerning the reported plot to assassinate the Europeans at Kolapore, made in consequence of the official deniats of the report, says: -- If there was no conspiracy at Kolapore, why should the Court be engaged in trying twenty-seven natives on a charge of conspiracy to wage war again t the Empress of India? Wo save a report of the sixth day's procredings at the trial, and no contradiction of the report is published here. A private letter from Kolapore coufirms the account of the conspiracy substantially as sent in these da-63 00 | spatches.

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ALERA DE MALLANDER ONT THE CHRISTIAN GUARDIAN

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[JANUARY 19, 1881.

A GERMAN TRUST SONG.

na i sa shkanazin i <u>son sanara ana shkanazin</u>

A TO BE LOOK TO L

22 % DA AM SOLEN

Just as God leads me, I would go; I would not ask to choose my way: Content with what He will bestow, Assured He will not let me stray. So as IIe ieads, my path I make, And step by s ep I gladly take, A child in Him confiding.

Just as God leads, I am content: I rest me calmly in His hands; That which He has decreed and sent, That which His will for me commands I would that He should all fulfil: That I should do His gracious will In living or in dying.

Just as God leads, I will resign; I trust me to my Father's will; When reason's rays deceptive shine, His counsel would I yet fuifit: That which His love ordained as right, Before He brought me to the light, My all to Him resigning.

Just as God leads me, I abide, In facth, in hope, in suffering true; His strength is ever by my side-Can aught my hold on Him undo? I hold me firm in patience, knowing That God my life is stul bestowing-The best in kindness sending.

Just as God leads, I onward go; Ofe amid thorns and briars seen, God does not yet His guidanes show-But in the end it shall re seen . . . How, by a loving Father's will, Faithful and true, He leads me still. -Lamvertus, 1625

SERMON B REV. T. DEWITT TALMAGE. DELIVEBED IN THE BBOOKLYN TABERNACLE. ANTE MORTEM GODLINESS.

"Godifness is profitable unto all things, having the promise of the life that now is and of that which is to come."-. Timothy iv. 8.

for the events of the opening year to come upon us, and there is an heroic way of going out to meet them, strong in God, and fearing nothing. When the body of Cathine was found on the battlefield, it was found far in advance of all his troops, and among the enemy, and the best way is not for us to he down and let the events of life trample upon us, but to go forth in a Christian spirit, determined to conquer. The papers are already made out, and to morrow some of you will enter into business partnerships, and others of you will take higher positions in the commercial establishment where you are now engaged, and others will enter upon new enterprises, and there will be in these cities ten thousand business changes. You are expecting prospericy, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and, therefore, I propose, as God may help me this morning, to project apon your st-tention a new element of success. You will have in the business firm frugality, patience, industry, perseverance, economy-a very strong business firm ; but there needs to be one member added. mightier than them all, and not a silent part-"Godiness [which] is profitable unto all things, having the promise of the life which now is and or that which is to come." I suppose you are all willing to admit that godliness is important in its eternal relations, but perhaps some of you say, "All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who suppose that if they can finally get out of this world into a better world, they will have exhausted the entire advantage of our holy They talk as though religion were a religion. mere nod of recognition which we are to give the Lord Jesus on our way up to a heavenly man. aion; as though it were an admission ticket, of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud, and a religion of the coffin, and a religion of the hearse, and a religion of the cemetery, who have no appreciation of a religion for the bank, for the factory, for the warehouse, ira-cible, and more bothered about the mote in for the jeweller's shop, for the broker's office. Now, while I would not throw any slur on a post-mortem religion, I want this morning, and in the first Sabbath of the new year, to eulogize an ante-mortem religion. A religion that is of no use to you while you live will be of no use to "Godiiness is profitable you when you die. unto all things, having the promise of the life that now is and of that which is to come." And I have always noticed that when the grace is very low in a man's heart, he talks a great deal in prayer meetings about deaths, and about coffius, and about graves, and about churchyards. I have noticed that the healthy Christian, the man who is living near to God and is on the straight road, to heaven, is full of jubilant satisfaction, and talk about the duties of this life, understanding well that if God helps him to live right, he will help him to die right. Now, in the first place, I remark that godliness is good for a man's physical health.! I do not mean to say it will restore a broken down constitution, or drive rheumatism from the limbs, or neuralgis from the temples, or pleurisy from the side; but I do mean to say that i gives one such habits and puts one in such condition as is most favorable for physical health. That I believe, and that I avow. Everybody knows that bueyancy of spirit is good physical advantage. Gloom, unrest, dejection are at way with every pulsation of the heart and with every respiration of the lungs. It lowers the vitality, it slackens the circulation, while exhibitaration of spirit pours the very balm of heaven through all currents of life. The sense of insecurity which sometimes hovers over the unrepentant man, or pounces upon him with the blast of t-n thousand trumpets of terror, is most depleting and most exhausting, while the feeling that all things are working together for my good now and for my everlasting welfare is productive of physical bealth. You will observe that godliness induces industry, which is the foundation of good health. There is no law of hygiene that will keep a lazy man. Pleurisy will stab him, ervsipelas will burn him, jaundice will discolor hum, gout will cripple him, and the intelligent physician will not prescribe antiseptic, or febrifuge, or anodyne, but saws, and hammers, and yard-sticks, and crowbars, and pick-res dition without positive work of some kind. Al though you should sleep upon down of swan, or ride in cardages of softest upholstery, or have the most insignificant affair of our life a matter upon your table all the luxuries that were of vast importance, glorified by Christian prinoured from the wine vats of Lapahan and Shiraz, our religion says, "Away to the bank away to the workshop: away to the factory your body, mind and soull' "Diligeut in business, fervent in spirit, serving the Lord," while mon the bare back of the idler and the drone comes the sharp lash of the apostle as he says, "If any man will not work, neither shall Onl how important in this day, when he eat. so much is said about anatomy and physiology and therapentics, and some new style of medicine is ever and anon springing upon the world, that you should understand that the highest school of medicine is the school of Christ, which declares that "godliness is profitable anto all things, having the promise of the life that now is and of that which is to come." So, It you start out two men in the world with equal physical health, and then one of them shall get the religion of the Lord Jesus Christ in his heart, and the other shall not get it, the one who becomes a son of the Lord Almighty will hve the lorger. "With long life will I satisfy thee, and show thee my salvation." Again, I remark that godiness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life his intellect gues in a be-dwarfing process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will, and wider he Lord resoured them. swing to all the intellectual faculties. Christianty is the great central fire at which philosophy has lighted its brightest torch. The religion had worked at them day after day, night after of the Lord Jesus Christ is the four ain out of aight, and he was sick nigh unto death as a re-

The Helicon poured forth no such inspir-ing waters as those which flow from ing under the throne of God, clear as orystal. Religion has given new energy to possy, shining in Dr. Yoang's Night Thoughts, teaching in Cowper's Task, flaming in Charles Wesley's hymns, and rushing with archangelic spiender through Milcon's Paradise Lost. The religion of Jesus Christ has hung in studio, and in gal-lery of art, and in Vatican; the best pictures, Titian's "Assumption," Ruphael's "Transfigu-ation," Rubens' "Discent from the Cross," ation," Rubens' "Descent from the Cross," Claude's "Borning Bash," and Angelo's "Last Judgment.", Religion has made the best music in the world-Haydn's "Creation," Handel's "Messiab," Mozart's "Requiem." Is it possible that a religion which builds such indestructible monuments, and which lifts its ensign on the high st promontories of worldy power, can have any effect apon a man's intellect but elevation and enlargement ? Now, I commend godliness as the best mental discipline --better than belles lettres to purify the taste, better than mathe-matics to harmess the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory. It will go with Hugh Miller and show him the footprints of the Creator in the red sandstone. It will go with the botanist and show him celestial giories encamped under the curtain of a water. It will go with the astronomer on the great Ĭuy. heights where God shepherds the great flock of worlds that wander on the hills of heaven, answering his voice as he calls them all by their namer

'Again, I remark that godliness is profitable for one's disposition. Lord Astley, before he went into a great battle, was heard to offer this prayer: "O Lord 1 I shall be very busy to-day 1 If I forget thee, forget me not." With such Christian disposition as that a man is independent of all circumstances. Our piety will have a tinge of our natural temperament. If a man be cross and sour and frettui naturally, after he becomes a Christian he will always have to be armed agains: the rebellion of those evil inclina-tions; but religion has tamed, the wildest nature; it has turned fretfulness into gratitude. despondency in o good oheer, and those who were hard and ungovernable and uncompromising have been made pliable and conciliatory. Good resolution, reformatory effort will not ef-There is a gloomy and passive way of waiting migneter hand to bend evil habts than the hand that bent the long bow of Ulysses, and it takes a stronger lasso than ever held the buffalo on the prairie. A man cannot go forth with any numan weapons and contend successfully against these Titane armed with uptorn mountain, but you have known men unto whose spirit the in-fluence of the gospel of Obrist came until their disposition was entirely changed. So it was with two merchants in New York. They were very antagonissic. They had done all they could to majure each other. They were in the same line of business. One of the merchants was con-verted to God. Having been converted, he asked the Lord to teach him how to bear himself toward that business autagonist, and he was impressed with the fact that it was his duty, when a customer asked for certain kinds of goods which he had not, but which he knew his opponent has, to recommend him to go to that store. I suppose that is about the hardest thing a man could do; but, being thoroughly converted to Got, he resolved to do that very thing, and be-lug assed for a certain kind of goods which he had not, h said: "You go to such and such a store and you will get 10." After awhile merchant No. 2 found these oustomers coming, so sent; and he found also, that merchant No. 1 had been brought to God, and he sought the same religion. Now they are good friends and good neigubore, the grace of God entirely changing their dispositions. "On 1" says some one, "I have a rouge, jagged, impetuous nature, and religion can't do asything for me." Do you know that Martin Luther and Robert Newton and Rignard Baxter had impetu sus, all-consuming natures, yet the grace of G id turned them 1000 the mightlest usefulness? A manufacturer cares but little for the stream that slowly runs through the meadow, but along the torrent that leaps from the rock and rusties with mad energy through the valley and out toward the sea-along that river you will find fluttering shuttles, and granding mill, and flashing water-wheel, and nature the swatest, the most rugged, and the most tramendous-that is the nature God turns into greatest usefainess. Oh! how many who nave been pagnacious, and hard to piease, and

which learning has sipped its clearest draught. sult. He knew he had not taken one farthing the President of the Association, Charles James from that bank ; but somehow, for some reason inscrutable then, the accounts wouldn't balance. The time rolled on, and the morning of the day when the books should pass under the inspection of the other officers arrived, and he felt himself in awful peril -conscious of his own integrity, but unable to prove, that integrity. That morning he went to the bank early, and he kneit down before God and told the whole story of his mental anguish, and he said, "O Lord 1 I have done right, I have preserved my integrity but here right, I integrity, but here I am about to be overthrown unless thou shouldst come to my rescue. Lord deliver me." And for one hour he continued the prayer before God : and then he rose. and he went to an old blotter that he had forgotten all about. He opened it, and there lay a sheel of figures, which he only needed to add to nother line of figures-some line of figures he had forgotten, and knew not where he had laid hem-and the accounts were balanced, and the Lord delivered him. You are an infidel if you do not believe it. The Lord delivered him. God answered his prayer, as he will answer your prayer, O man of business, in every crisis when you come to him. Now, if this then I am persuaded, as you are, of the fact that the vast majority of Christians do not fully test the value of their religion. They are like a farmer in California, with fifteen thousand acres of good wheat land, culturing only quarter of an acre. Why do you not go forth and make the religion of Jesus Christ a practical affain every day of your business life and all this year, beginning now, and to morrow morning putting into practical effect this holy religion, and demonstrating in your life that godiness is profitable here as well as hereafter? flow can you get along without this religion? Is your physical health so good you do not want this livine tonic ? Is your mind so clear, so vast, so comprehensive, that you do not want this divine inspiration ? Is your worldly business so tuoroughly established that you have no use for tuat religion which has been the help and daliverance of tens of thousands of man in crise of worldly trouble? And if what I have said this morning is true, then you see what a fatal bunder it is when a man adjourns to life's ex-piration the uses of religion. A man who post-pones religion to fifty years of age, gets religion tifty years too late. He may get into the king. dom of God by final repentance, but what can compensate him for a whole lifetime unalleviated and uncomforted ? You want religion to day in the training of that child. You will want religion to morrow in dealing with that West-rn customer. You wanted religion yesterday to curb your temper. Is your arm strong enough to heat your way through the floods? Can you, without being encased in the mail of God's eternal help, go forth amid the assault of ait hell's sharpshooters? Can you walk alone across these crumbling graves, and amid these gaping earthquakes? Can you, waterlogged and mast shivered, outlive the gale? Oh 1 how many there have been who mostroning the re-

many there have been who, postponing the re-ligion of Jesus Christ, have planged into mis-takes they never could correct, although they lived fifty years after, and, like serpents crushed under cart wheels, dragging their mauled bodies under the rocks to die ; so these men have fallen under the wheel of an awrul calamity, crushed here, destroyed forever, while a vast multitude of others have taken the religion of Jeens Christ into every-day life, and first, in practical busi-ness affairs, and secondly, on the throne of neavenly triumph, have illustrated, while angels looke 1 on, and a universe approved, the glorious trush that "godliness is profitable unto all things, having the promise of the life which now is and of that which is to come."

Our Missionary Work.

FROM THE MISSION BOOMS.

LITTLE SASKATCHEWAN.

Letter from REV. T. LAWSON, dated Rapid City,

The new church which we were just starting when you passed through, has been dedicated by the Rev. W. J. Hewitt, the Chairman of the District, and all liabilities substantially proided for.

The missionary meetings attended by the Chairman were successful beyond our expectat ou Both here and at Minnedosa, the two most

Esq., M.P., very truly said that if we wished to ex tend our views and make more popular our cause, we must bring people together who are of the same way of thinking, and wipe out the reproach which is against us that we are a cold people, and that we seldom meet one another in a social manner. In Wales, said he, there is great warmth of feeling, and this is fostered and strengthened by the various plans of asso cisted effort which are common to our friends in that part of the country. May we also be allowed to suggest, that our meetings should be, more frequently than they are, opened with a hymn and prayer? We have not too much, but too little of the devotional life among us, and therefore everything that can be done ought to be done to promote and strengthen this essential element of Christian life and fellowship. Mr. Clayden told us that a considerable portion of time was spent by our brethren at Baratoga in prayer and praise; it would be infinitely better for us all if we had more united exercises of this kind in this country.' We unhesitatingly aver, a better feeling and a greater practical service would mark our general meetings and their business, if more time were given to devotion than has been the custom."

Correspondence.

MONTREAL SPECIAL CORRESPONDENCE The established institution of the New Year's gathering of the Methodist schools of Montreal has been observed this year in St. James Street Church with an

IMMENSE ASSEMBLY, LABORE THAN EVER.

At 10:30 the vast concourse was completed with the arrival from different parts of the city, most of them in sleighs and with banner and song, of the 18 Sabbath schools and their 2,800 scholars. Rev. Dr. Douglas presided, being enthusiastically greeted by the assembly as a most welcome commander on this important field day, not only for his rich strong voice, but also for the life and interest inspired by his presence and words. Hon. J. Ferrier, probably one of the oldest Methodist Sebbatu-School Superintendents in the world, was also present, and seemed heartily to share the cheerfulness and interest of the oc casion. Addresses were delivered by Rev. Messrs. Forsey and Lucas. The New Year's greetings from Rev. L. Guetz, of Hamilton, were, upon motion of Hon. Mr. Ferrier, enthusiasti cally reciprocated. On the suggestion of Rev. Mr. lucas, greetings were sent to the pastor, Rev. H. Johnston, A.M., with an expression of prayer

tul desire for his recovery. An agreeable feature of the occasion was the reciprocating of fraternal greetings among the three New Year's gatherings—viz, the Union, which met in Emanuel Church; the Presbyterian, in Erskipe Church ; and the Methodist, in Sa. James Street Church. R:v. J. B. Saunders ra-presented us at the S. S. Union gathering, and Rev. W. I. Shaw at the Presbyterian. Both of these delegates were received with much conresy and cordulity, and addressed the assemblies respectively in Emanuel and Erskine Churches. Rev. R. Campbell and Mr. Brown, delegates from the Presbyterian S. S. Union, were well received by the Mothodist gathering Mr. J. J. Macharen, Q.C., the able Scoretary,

read the Missionary returns from the several schools, the aggregate of which is as follows :-

1	BOTTAOID' ING BOBLOBIES OF WRITE IN AN INITABLE	
	St. James Screet, a.m\$	573 84
	St. James, p.m	630 47
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1	Desrivieres, s.m	13 00
	Destivieres, p m	54 81
	Ottawa Street	476 67
:	East End	115 63
	Dominion Square	236.79
	West End	180 00
	Iannerics	4 30
i	Sherbrooke	128.75
	Point St. Charles, s.m	64 72
	Point St. Charles p.m	15650
	Verdun	12 25
1	Douglas	139 17
	Lachine (closed for winter)	16 85
1	St. Lampert	11.10
.	French Miesion	266 36
		!
	80	102 01

\$3 126 21 The annual tea meeting of the S. S. Union was

The Rev. Mr. Rousselot, cure of Notre Dame) the other hand, twelve circuits and missiong

THE CHILDREN'S FUND AGAIN ! a da 🖳 🚛 ja gan 👔

مود اور کر ور در را اه ایشنان مداخلها و افراد داممه دامه مرد دارد.

DEAR MR. EDITOR,-A happy and prosperous New Year to you, and not too much worry by letters about the Children's Fund 1 As you were pleased to publish my former letter, perhaps you vill not object to one covering the whole ground I notice that all the letters written in defence of the Fund are remarkable for their weakness, and, like everything else that opposes progress, have to resort to special pleading. The object of the Fund, when instituted, was to aid brethren with families, who might be placed on such fields of labor as could not give them adequate support. I do not deny that in a few cases it does that yet, but by doing an injus-tuce to many others that far outweigh its ad vantages

What I write is not from a selfish motive, as the average paid by each field is \$66; and as I have three young children, I should be a gainer for several years if the Fund remains. The figures I purpose to give relate to the

LONDON CONFERENCE; and have been collected with considerable care,

and may be relied upon, except where circuits were divided last year. Many of these I got, some I did not. I will give the figures as they relate (1) to young men-those who commenced since 1865, and are now in the active work; (2) old men-those who commenced before 1855, and are still in the active work; (3) Domestic Missions ; and (4) the work in general.

YOUNG MEN.

There are ninety-nine of this class. One pays in and draws out the same amount; twenty receive above what they pay in, an aggregate of \$849, or an average of \$42.45 euch ; and the remaining seventy-eight pay in an ag-gregate, above their own claims, of \$3 504, being an average of \$49.09 each. Again, how many of these twenty are aided as the Fund originally intended f and the answer is, nine. Five ges less than ten dollars each, and several are on fields that do not need it: e.g., Sarnia draws a surplus of \$49; Mitcheli, \$34; Lucknow, \$24. One has left the work during the year, and I find he has no claimant, and pays \$82. OLD MEN.

Of these I find fifty-one still in the active work, three dating back into the thirties-W. Wil-loughby, 1836; Dr. Sanderson, 1837; and T. Costord. 1839. The last, having charge of the Mount Eigin Industrial Institution, leaves fity to be accounted for. ' Twenty-one receive aid aggregating \$1,029, an average of just \$49 each. Three of these receive less than ten dollars; three more, less than twenty; and eight more are on fields that do not need help: e.g., Galt \$65; wingham, \$54; Londesboro', \$110; Burtord, \$64; Norwich, \$61; Hamilton First, \$31; and Guelph First, \$52, seaving just seven that are really benefited as the Fund originally in. tended. There are twenty-nine who pay an ag-gregate surplus of \$1,514, an average of \$52 20 each. Many of these have long borne the bardens of the Connexion, and have families that are quite expensive, though not claimants (a child passes off the Fond at eighteen), some go Ary, eral given: D. Auld, Belmore, \$37; W. Birks, Blyth, \$36; T. Crows, Westminster, \$148; J. Gray, St. Thomas Second, \$47; W. S. Griffin, 5.00 ville, \$95; J. L. Kerr, Dorchester, \$112; J. Mo-Alister, Oakville, \$79; G. R. Sanderson, D.D., London (Dandas East), \$57; D. Savege, London (Wellington Street), \$64; Win. Savage, Clifford, \$86; J. C. Slater, Smithville, \$56; C. Stringfellow, Oxford Centre, \$59; M. Swain. St. George (two married met.), \$52; J. A. Williams, D.D., Goderich, \$52; and W. Willoughby, Sallord, \$45. These brethren are looking forward to an early superannuation, and the amount of support the Superannuation Fund gives cannot b called pay, and they ought to have all the advantages their present well-carned position could give, without any drawbacks. Can our young men, in the vigor of life, take their sur-plus of fifty and sixty dollars, knowing it to be

verage of \$64.66; and certainly Guelph First, Elora and Galt do not really need it. Ten pay a surplus of \$43 90 each; Guelph Second, \$111; Ponsonby, \$34; Plattsville Mission, \$64; Berlin, \$33; Elmira Mission, \$42; Nassagaweya, \$33, There are five Domestic Missions on this dis-trict. The assessment to the Children's Fund on these is \$230, and the entire mission grant, exclusive of rent, is \$151.

Wellington District -- Nine circuits are aided at an average of \$43 22 each; seven according to the intention of the Fund; and six pay an average sarplus of \$49 each. This is the most "humane" district in the Conference, yet such figures as Harriston, \$98; Palmerston, \$38; Belmore, \$37; and Clifford, \$86, seem rather oppressive.

the Missions pay in \$39 60 each, and get out no-thing. This is one of the beauties of the Fund. Guelph District.—Here six fields get aid at an

Stratford District -- Here eight fields are aided Stational District. - Here eight helds are aided at an average of \$61.50 each, and among these may be seen Stratford, \$14; Mitchell, \$34; and Exeter, \$112. Lucan, \$58 (Bro. Russell is in favor of the Fund); Centralia, \$73; and Mill-back, \$161, are the only places aided according to the original intention. Eight charges pay a surplus of \$28,25 each surplus of \$28 25 each. Goderich District.-Here eight fields are again

aided at an average of \$5212 each, and some could well do without it: e.g., Holmesville, Lon-desboro', Wingham and Bervie. Eight pay a sarplus of \$16.25 each, among which may be named Goderich, Belgrave, Bayfield and Dungannon.

There are 216 fields in the London Conference. Ot these, forty receive aid as originally intended by the Fund, thirty-six receive aid that can do without it, one hundred and eighteen pay a surpius into the Fund, and the remaining twentytwo are not much affected by it. This certainly -hows that there ought to be some change. I would suggest that the Fund be abolished, and let every man stand on his merits. There are fields that can and will support the largest families, it the father be equal to the field. If this cannot be done, let a Committee, simi-

lar to our Contingent Fund Committee, meet after the stations are confirmed, and consider the necessity of each minister with a family, and appropriate him the necessary amount, and raise it by an assessment on each circuit accord. ing to the salary paid the minister in charge the previous year.

We may have an opportunity of discussing the whole scheme on the floor of Conference, and prove that some of us "stars" are already moons," if judged by the amount of "moon. shine." ALPHA.

THE GRANGE.

DEAR SIR,-I am now in the novel position of appearing for the first time in print, and would not now come to the front but for the second letter of "Lay Methodist," who certainly has ocased to "weep between the porch and the the privilege of replying to him? In the first place, I strongly object to his method of attack. He hides himself behind the

editorial chair, and from thence strikes at the Grange and its members. Why don't he come outlike a man with his real name, instead of skulking in the dark? I would like to know

where I was opposing. Next, I object to the ground he takes in argu-m-nt against the Grange. He meets with some members of the order whose hasits he condemus, and jumps to the conclusion that the Grange is to blame for their selfistness. Now, Mr. Editor, it seems to me that the consistent thing for "Lay Methodist" to do would be to strike at the root of the matter-or, in other words, strike at the principles of the order. And just here I take my stand, and defy "Lay Methodist " to prove that the principles of our vene the teachings of our higher Master and Lord.

It all the members of the Grange do not come up to our standard, neither do all the members of our different churches come up to their standard ; yet, who would condemn the whole Church for the shortcomings of a few of

its members ? Law Methodist " hos missed

their neighbor's eve than about the beam like ship-timber in their own eye, have been entirely changed by the grace of God, and have found ou that "godiness is profisable for the life that

now is and for the life which is to come Again, I remark that religion is good for a man's worldly business. I know the general theory is, the more business the less religion; the more religion the less business. Not so thought Doctor Haws, is his biography of a Consistian merchant, when he says, "He grew in grace the last six years of his life, more than at any time in his life; during those six years he had more business crowing him than at any other time." In other words, the more worldly business a man has, the more op portunity to serve God. Does religion exhibarate or retard business? is the practical question for you to discuss. Does it hang like a mortgage over the farm? Is it a bad debt on the ledger Is it a lien against the estate? Does it crowd the door through which customers come for broadcloths and silks ? Now, religion will hinder your business if it be a bad business, or if it be a good business wrongly conducted. It you tell hes behind the counter, if you use false weights and measures, if you put sand in sugar, and beet juice in vinegar, and lard in butter, and sell for one thing that which is another thing, then religion will interfere with that basiness; but a lawral business, lawfully conducted, will find the religion of the Lord Jesus Christ its might est surliary. Religion will give an equipolse of spirit, it will keep you from eballitions of temper -and you know many fine bu-in-sses have been blown to asome by bad temper; it will keep you from worrying about frequent loss; it will keep you industrious and prompt; it will keep you back from squaudering and from dissipation; is will give you a kinduess of spicit which will be easily distinguished from that mere store courtery which shakes hands violently with you, asking about the health of your family when there is no suziety to know whether your child is well or sick, but the auxiety is to know how many dozon cambric pock-t-handkerchneis you will take and pay cash down. It will prepare you for the practical duties of everyday his. I do not mean to say that religion will make us financially rich; but I do say it will give us, it will assure us of a comfortable sustenance at the stars, a comfort able subsistence all the way through, and it will help us to direct the bank, to manage the traffic. to conduct all our business matters, and to make

ciple In New York city there was a merchant hard in his dealings with his fellows, who had written over his counting room door, " No compromise." Then when some merchant got in a crisis and went down-no fault of his, but a conjunction of evil circumstances—and all the other merchants were willing to compromise they would take seventy five cents on the dollar, or fifty cents, or twenty cents-coming to this man last of all, ne said : "No compromise; I'il take one hun-dred cents on the dollar, and I can afford to wait." Woll the wheel turned, and after a while that man was in a crisis of business, and he cent out his agents to compromise, and the agents said to the merchants: "Will you take fifty cents on the dollar?" "No." "Will you take anything?" We'll take one hundred cen's on the dollar No compromise," And the man who wrote that inscription over his counting room door died i destitution. Oh ! we want more of the kindness of the Gospel and the spirit of love in our busiuess enterprises. How many young men have found the religion of Jesus a practical help How many there are in this house to day wh could testify out of their own experience that codliness is profitable for the life that now is There were times in their business career when they went here for help, and there for help, and yonder for help, and got no help until they knelt before the Lord crying for his deliverance, and

In a bank, no: far from our great metropolis, an officer could not balance his accounts. He had worked at them day after day, night after

interesting and growing cause. The class and other means of grace are well sustained.

The membership of the Mission is made up of representatives from almost every part of Methodism in the East; but, having a strong toye for the institutions of our Church, and tear of G d, we are enabled to maintain "th naity of the Sourit in the bonds of neace."

Without ostentation or parade we are put suing our work, and endeavoring to lay deeply and well the foundations for future success.

The financial returns this year will be largely affected by the partial failure of the crops ; but we will try to patiently struggle through.

We feel that you have done all you possibly could for our welfare from the Fand, and we must not murmur. He who feeds " the young time of need. A zeal for the work, a strong faith in the future, and a love for him who ha redeemed us, are the ruling and moving incen tives of our action on this distant mission field. My colleague, Mr. Mears, is a great help, and is much appreciated by the people.

BIRTLE.

Letters have been received from Mr. S. H. D-wart, who is supplying this Mission, dated respectively November 23rd and December 17th,

from which we make an extract or two : "I have just completed a thorough survey of my mission. It is very extensive-sixty-five miles from east to west, and forty five from north to south. My Sunday appointments are distant from Birtle as follows: Harris, 15 unles; Shoal Lake, 22 miles; Roseburn, 25 miles; Menzies', 40 miles; and Todd's, 23 miles. I preach in Birtle and Rossburn once a fortnight, and connect the other appointments with these. To do this work I must have a good horse, and teed him well. This will be very expensive here. Such a horse as I want will cost about \$125 at Portage in Prairie, or \$150 here; and outs are \$1.50 a bushel here. I got well treated and welt received everywhere, but the people are not able to do anything yet mussionary. Tue grain was nearly all for the frozen. It costs me a dollar a day for my board and horse keep, and that is cheaper than ordinary. Flour is \$6 per cwt. ; bacon, 18; per lb. ; butter, 50c. per lb., etc. Ouly hay is cheap. Dr. Rice and I bought a pony at Winnipeg. got here with her, and had to have her killed. don't know as yet whether I shall recover

whithing from the man I bought from. In the six weeks I have been here I have travelled nearly five hundred miles, not counting my trip up; made fifty seven visits, and preached fifteen times. I cau, God helping me, do more work, but not with my pre sent shaga nappi [pony]. Shell River, over forty miles distant, should be visited; but thirty a beast to go out, but could not. Were it sumner, I could camp. I enjoy my work very much: Though out several days when the mercury ranged from 19 2 to 35 °, I did not suffer, and I might be better equipped, for I left so hurriedly at last, that I have not all of even the necessaries for cold weather; yet I enjoy the cold much better than I did the Datario weather, now soft, then freezing, etc."

THE Unitarians are remarkably frank in confessing their shortcomings. The Christian Life

says: -" With much pleasure we record that a welcome meeting, both large and enthusiastic. was given to Mr. P. W. Clayden on his return from America, where he had represented the British and Foreign Unitarian Association in a very efficient manner. The sermon he preached before the Conference at Saratoga is a most timely address, suitable for our churches in both hemispheres, and we hope will have the serious attention of us all. At the meeting on Tuesday

beld on the 4th inst. and was attended by a very large number of people. Rev. E. A. Stafford, Chairman of the District, presided, 'Mr. J. J. Maclaren, Q.C., Secretary, presented his report, showing the number of Methodiat Saboath-schools in Montreal and suburbs to be 19; officers and teachers, 275; scholars, 2 768; increase since last year, 85; conversions during the year, 180; meeting in class, 337. There is some significance in the fact that to Methodism is entrusted the instruction of so many children. Iu Montreal the Presbyterian population is about double that of Methodism, and yet the Presbyterians have only 2,900 Bunday school scholars, while Methodism has 2.763. Why do not these young people when they grow up remain in Methodism? Because, while the Methodist Church is in many respects popular, the classmeeting and spiritual life are not popular. Les us yield on these points, and tolerate the dance and the theatre and worldliness ; then we can take the Sunday-school class roll and transfer it bodily to the register of Church members, Perhaps we are doing this to some extent now; or rather we let the young people pass out of our Sunday schools, and then we have neither the

baits of worldliness nor of grace to bring them back again. In such a position, some say, "Give up your strictness about worldly amusements," and others say, "Give up your class-meeting, and yon will keep as members all these thousands of Yes. that is true. but the result young people." Yes, is too dearly bought.

At the Union tea-meeting specific subjects were assigned to the speakers, as follows :- Rev. Prof. Snaw, Bible Study ; Prof. Robins, LL.D., Inspiration of the Scriptures; and Rev. W.J. Joluffe, The need of the Spirit in Sunday-school

THE ST. JAMES STREET CHURCH

work.

services last month were marked by deepening spiritual interest. By the ordinary means, especially by the Sunday night prayer meetings, many were being led to seek the Saviour, and the prospects seemed very favorable to the pastor's plane of giving the month of January to special services, but the

ILLNESS OF BEV. H. JOHNSTON

has sadly thwarted his desires and purposes As exaggerated accounts of his illness have ap-peared, it may be wise simply to state that on the morning of Tuesday, 21st ult., Mr. Johnston was startled by the touse of some one falling The nervous shock thus cause down stairs. The nervous shock thus caused occasioned a derangement of the action of the heart, to which he was the more predisposed by the burden of his previous anxiety for the succe of his work, and on returning to his room he fell upon his bed insensible, remaining so for twenty minutes, and for upwards of an hour the action of his heart was sourcely perceptible. He has had to desist from work, and is now spending a few weeks with Dr. Cullis in Boston. Latest intelligence from him is that his health is im proving and his strength returning.

THE FRENCH MISSIONARY WORK

in Montreal is increasing in interest. The congregations continue to grow. The Sabbath-sobool, under the superintendency of Dr. Alex-ander, is full of life, and reported at the New Year's gathering \$266 The Institute is full of students and is doing good work, and the be-quest of the late Mise Catharine Heck (granddaughter of Barbara Heck), of \$1,600, has considerably relieved the financial pressure of the church debt.

MISCRLEAN FOUS.

The week of prayer is being observed, though not with any r. markable interest. The meetings are held one each evening, and mostly in the up town churches; that of Thursday evening in the Dominion Square Methodist Church.

An enthusiastic and largely attended meeting of most respectable French Canadians was held last week in the library of the parish of Notre Dame, Rev. Father Rousselot, cure, presiding. Strong resolutions were carried, and a Vigilance Committee appointed to diminish in temperance in the city and prevent the issue of tavern licenses to unworthy applicants.

As " Iota " has reterred to these, I will only give a few additional figures. There are forty man ried ministers on our Domestic Missions. The secregate amount promised by these mussions is \$16.035, an average of \$401 each. The net mount raised lass year was \$13,674, an average of \$341.85. Seriking a mean between these, you have an income for each of say \$375 from the mission. This is supplemented by an aggregate grant of \$4,381, or an average of \$109.50, from the Missionary Committee, besides providing for rent and removale. So the income of each will be \$485. Allow \$70 for horse and wear and tear of conveyance, and you leave him \$415. If he has children, each child will draw out \$30 addi. tional from the Children's Fund. At first sight, some may say, "This is very nice ('Dirte,' for instance); here is a brother and his wite get ting a cozy \$415, and with six children \$180 added, making \$595, and thus, while none have much, it is somewhat equally divided." But where did that extra \$180 come from? Not from an outside source, but from the \$415 of the poor missionary who has no children. Eighteen of the forty receive aid ; three re-

DOMESTIC MISSIONS.

drawn from such sources ?

ceive less than five dollars each, so only fitteen are really benefited, receiving an aggre-gate of \$970, or an average of \$64.66 each. Twenty-two pay in an aggregate aurplus of \$807, an average of \$36.70 each. So you will see the income of the inisionary with children is\$415+\$64.66—that is, \$479 66; and the income of the married missionary without children is \$415 - \$38.70-that is, \$378.30. Less, I venture to say, than a single man with a second-stass certificate would ask for teaching school, Again, one of these missionaries receives a surning of \$166 alone. Suppose him to be removed next Conterence, and a man without children put in his place, and then you have twenty-three men without chudren paying \$807, and fourteen men with children getting \$804, the one just meeting the other. The weak shued by the weaker, instead of the weak sided by the strong.

THE WORK IN GENERAL.

Hamilton District. -Hamilton city draws out \$660, and pays in \$407-that is, \$253 more than they pay in-and the two most needy city charges (Zion Tabernacle and Hannah Street) pay 10 \$02 and get out nothing. Only two neids are aided outside the city (Dundas, \$86, and Waterdown, \$32), and seven pay in an average surplus of \$49 each. (Ten dollars and under I do not count either way)

Niagara Listrict — Here, five charges (Thorold, Drammonaville, Welland, Clitton and Crow-land) are mided at an average of \$29.40 each, and fitteen pay in a surplus of \$746, being an average ot \$49 73 each.

Brantford District .-- Here, four fields only receive out anything (Weinington Street, \$44; Mt. Pleasant, \$123; Fairfield, \$64; and Norwich, \$61); and all the eleven remaining charges pay in \$496, being an average of \$45 09 each.

Simcoe District .-- In this district are twelve pastoral charges. Three draw out a surplus viz , Port Dover, \$112; St. Williams, \$87; and Waterford, \$77; and the remaining nine pay an aggregate of \$451, an average of \$50 11 each. 'Iwo Domestic Missions (Delhi and Port Rowan) pay an average of \$50.50 each, and get no ining out,

London District .- The first charge aided is Queen's Avenue, \$13; then London South, \$35; Ingersoll, \$58; Beimont, \$50; Mount Brydges, \$100; and Glencoe Mission, \$166. Tweive circuits and three missions pay in a surplus of \$790, averaging \$58 for each circuit, and \$31.33 to each mission. There are twenty claimants on this district belonging

to apperaunnated manisters and widows. St. Thomas District .- Here, seven are aided, at an average of \$51.10 each, and eight are paying a surplus of \$336, averaging \$12 each. Though these are as equally divided as any district yet reviewed, still such figures as St. Thomas Se ond, \$47; Springfield. \$69; Otterville, \$90; and BISMATCK MISSION, \$37, are rather formidable. Chatham District.—On this district seven fields are aided at an average of \$56 each; three not really requiring such aid (Uhatham First, \$60; | to come; but the man who makes false charges Amherstburg, \$24; and Leamington, \$43). On is in danger as well as the man who takes stolen

tirely while speaking about our method of purchasing goods. Now, sir, I diaim to know, from the experience of years, how the Grange does the greater part of its business. ". The wholesale dealer approaches us with his circulars, or his samples, and furnishes goods at his own valuation. Will "Lay Methodist" please show us the wrong in accepting his offer :

I do not think those dealers will thank " Lay Methodist" for insinuating that they obtained their goods dishonestly; nor yet those who purchase bankrupt stocks, and thus are enabled to sell more cheaply than their neighbors.

Besides this, we have to pay entrely too much for goods at many of the retail stores. I do not charge the store-keepers with dishonesty; but the credit system is at the bottom of the difficulty; and those who do pay for their goods, also have to pay a percentage for those who do not. This cannot be denied : the store keepers do not pretend to deny it. But Grangers eay that if we pay cash for our own goods, we ought not to have to pay the bad debte of otuers. And the Grange strongly press the necessity of buying for cash, and seeling for cash. If this principle of our order were lived up to by our merchants, there would be very few failures among them, and no necessity of our co-operating for the purpose of g-tring our goods at their true value.

One would think that " Lay Methodist " considered it a crime to purchase goods for less than the retail merchant is willing to sell them. I wonder if he ever heard that ministers generally get their goods at a reduction of at least ten per cent. less than ordinary customers get theirs. If wrong for the farmer, it must be for the minister.

The ministers have their Mutual Aid Societies ; the doctors, the lawyers, the merchants, and many others, have organized to look after their interests; but the moment the farmers combine, the cry is, "Those selfish Grangers!" as though they slone were selfish, or they alone had no need of uniting for the purpose of improving their condition.

In conclusion, I strongly deprecate the spirit which led " Lay Methodist" to refuse Brother Wigle's kindly offer to instruct him relating to the order, in the manner he did. He believes the Grange to be wrong, therefore it is wrong; and he will not permit any one to make him acquainted with the principles of our order. This is his position. None are so blind as those who will not see.

If " Lay Methodist " wishes, I will send him s copy of the rules of the Grange, and then he will see for himself what are the principles of the order he is traducing.

J. H. RUGERS

THE GRANGE.

MR. EDITOR .- I see that " Lay Methodiat" is out again in the GUARDIAN on the Grange. He thought he made a case, and expected a reply. Such slanders should receive a reply. He cannot prove his charges against the Grangers as a body. He says there may be a few honest men among the Grangers, and that Mr. Wigle may be among that few, but he seems to doubt it. That is a avceping assertion. He seems to be very plous; covers his charges under the cloak of religion. The Grangers do not want to rain any man; but they take the liberty, as does "Lay Methodist" and every other man, to buy where they please. There is no taking stolen goods in that. The Grangers will not be dic-tated to by "Lay Methodist" where to buy or sell, but cast his slanders in his face. charges the Grangers, as a body, with being dis-honest. "Lay Methodist" has taken too much on himself. He will not give his real name. No; but he will stab in the dark. He has made himself a busy-body in other men's matters. He had better take the beam out of his own eye. before he begins to take the mote out of his neighbor's. He tries to make out that the Granger is in great danger concerning the world

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goods. There is nothing in the Grange to harm a man's religion or honesty, if he was honeet and religious before. NEIL MCINTYRE,

A CHANGE NEEDED.

DELB SIB,-I have for some time felt that a change is needed in the working of our weak and unpromising Domestic Missions. We have many small villages and rural sections which for twenty, forty or more years have received 'aid from the Missionary Society, and when there is no human probability that these missions will ever become self-sustaining. In some places the land is so rocky, and in others so unproductive, that there cannot be any increase of population, and there is no prospect but that these places will continue

a burden on the Society for all time to come. In the same sections of country, and in the same villages, the Presbyterians have mission-aries, a Methodistand a Presbyterian side by side, both preaching to small congregations, and both very inadequately paid ; and as honorable Chris-tian ministers they do not want to interfere with the families belonging to the opposite Church, though one could easily do the work of both.

Now, I believe that the time has come, and that there is Christianity enough in these denominations, that in these un promising fields the Metho dists would surrender in one piece to the Presby teriane, and the Presby terians in another to the Me thodists. No man's denominational loyalty would suffer, for his Church would gain as much as it would lose. By this arrangement the minister re-maining would receive the joint contributions of the people ; he would be better supported and the Missionary Societies relieved. I know this plan would not decrease the number of ministers, but it would make two weak missions, that have no prospect of ever-being anything else if they re-main as they are, an independent field, and the released minister could preach to people now destutute of the means of grace, and where his field would soon be self-supporting. ... Do not our common missionary work, our common Protes-tantism and our common Christianity require this? And would not this more than ever prove the oneness of all who are in Christ?

The details could be managed by a joint committee appointed for the purpose by the Meth-odist General Conference and the Presbyterian General Assembly. If the subject was discussed in the District Meetings and Presbyteries, and by these referred to the higher courts of th Churches, I have no doubt but in a few years such an understanding could be arrived at as would result in great good to both the Churches. J. TALLMAN PITCHER.

CHILDREN'S FUND.

1,2 - -

There is every probability that the agitation in regard to this fund will be continued until the fund is abolished. One would think that upon no point would

a minister be more sensitive than upon that of whinner is more sensitive that how out of receiving involuntary assistance towards the support, and education of his children. What minister is there that would not rather economies in every possible manner than feel that in any work he was parameting his family

that in any way he was panperizing his family by receiving money legally collected from unwilling contributors ?

I think "J. Smiley," instead of giving the commonsense, gives the nonsensical view. He writes: "Nothing is more certain than the fact that they will never succeed in abolishing the Fund." Surely the brother must have received a reve-lation on the subject from some higher powers, or he would never have allowed himself to put upon paper such a sweeping assertion.

If we ask him to prove his assertion, which the rules of logical debate allow us to do, we know that it cannot be proved; therefore we throw it out as not debatable.

If we did not know to the contrary, we should assume, from the tone of his communication, that the vetoing power was vested in him, and that every legislative set of the General Con-ference had to be anomitted for his approval. The day is past when any brother, no matter how exalted his position, can bring down his foot, and say with authority, "This thing shall

not be.

The vote of the plebeian counts for as much as the vote of the patrician, and the majority carries. G. C. POYSER.

Our Church Mork.

HIGH BLUFF. Doubtless the provision made by the Missionary Board that each Chairman shall require quar-

ginning of better days for this weak and struggling society. We thank God and take courage. SAMUEL SHIBLEY. 1.1

CHRISTMAS CELEBRATION AT THE ST. CLAIR MISSION.

On Christmay Day, Miss Barrett, our popular eacher, with the friends of the Methodist Church of Canada of this Mission, gave an entertain-ment to the children of the day and Sabbath-schools, in the form of a Chrisimas Tree and appropriate presents. Through the efforts of Chief Summer and the

parents, a good dinner was provided, to which the children did ample justice ; after which the parents and children repaired from the Council House to the church, when after prayer the Chief was called to the chair, which he filled with his usual ability. Suitable addresses were then delivered by the Rev. A. Milliken, the missionary, and other speakers belonging to the band, after which the tree was stripped and the presents distributed, with which the recipients were highly pleased. The teacher had a nice present of bead and basket work presented to her by two of our young ladies; and both teacher and missionary had new Indian names given to them by two of the older members of the church. The brass band did us good service by their appropriate music; our choir also save some good pieces. All were pleased to listen to a solo by Miss Georgina Sumner, the Chief's younges daughter. Altogether it was a pleasant Christ-mas gathering of the families of this reserve We held our annual New Year's Feast on the lat inst., when all that came together ate and drank, and rejoiced to bid each other a Happy New Year in true Indian style. We had also a politable watchnight service. May the year 1881 be a year of peace and prosp-rity 1 A. MILLIER.

VALLEYFIELD.

Our Christmas Tree was a very successful af

fair. The church was so crowded that it was necessary to place chairs in the aisles. By so doing we were able to accommodate the most of our friends. Misses Creichton, M. A. Morris, Emma, Louiss and Annie Walsh presided at the organ. The recitations by the children were good. Bro. John Holmes, of Ormstown, favored as with a few well-chosen remarks. The parents and friends showed their interest in the children by more than filling the tree with beantifu presents. ' The minister in charge was the reci-

presents. The minister in charge was the reci-pient of seven handsome presents. When the collection plates were returned it was guite evident that "Alexander the copper-smith" had not many friends in the audience. An unusually large collection was the result, It might not be out of place to say that the envertainments given in connection with our oburch in this place have been a success in every in-stance. This is a liberal people; may the Lord bless them with spiritual and and J. W.

ATUEBLEY.-Rev. F. Johnson writes: Our missionary meetings are over, and the amount subsoribed is far in advance of the entire amount raised last year. The Rev. H. Wilkinson preached the sermons, which were well received, and with the Rev. J. S. Clarke, our esteemed Chairman, who is a host in himself, did us excellent service, making our meetings not only seasons of general interest, but also of much spiritual profit, ----- On Sabbath, the 19th ult., our new church on the tenth concessionwhich was recently completed-was re-opened. The service was conducted by the Rav. K. Creighton, of Rama, who preached a thoughtfue and impressive sermon, which was well re-ceived by a large and appreciative audience. On the following Monday a tea-meeting was held there, when our kind Chairman delivered an. excellent address, well suited to the occasion.

Short addresses were also delivered by others, including the pastor. Music by the Indian choir of Rama. A good time was enjoyed. Pro-ceeds over \$45. Our church is clear of debt. —At our Brechin church the ladies gave a tes, to aid the salary, on the 29sh ult. Rav. J. Weldon gave us a short address, suited to the occasion, after which the Rev. E. Barrass delivered his popular lecture on "Courtship and Marriage," which was well received. ladies say "it was just excellent." Mo Masia by the Rama Indian choir. Proceeds over \$50 -Our congregations are good, and matters, on the whole, seem to progress favorably.

am happy-happy!" He continued to grow weaker and worse until the 14th of December, when he calmly resigned himself to his Saviour

and pissed away. In the death of Bro. Thornley a serious loss has been sustained. His widow has lost one of the best of husbands, the family one of the best of fathers, and the Chursh a most regular, steady, devoted, liberal and consistent member, steward His habit in worship was not forward or bois-

terons, but he was always in his place; and by his cheerful countenance, heartfelt prayer and ready and humble testimony, all felt that he was a man of God, full of the Holy Ghost and

faith. Our prayer is that the God of the fatherless and the widow may fulfil his promise to those our dear brother has left behind, and that the

quiet but illustrious life he has left behind to his family, and all who knew him, as a legacy of precious worth, may lead to the conversion of all to God." His death was improved by a sermon preached by the writer of these few lines, in the Metho-dist church, Point St. Charles, Montreal, on

Sabbath evening, December 26th, to a large and deeply-affected congregation. E. A. WARD.

LAURA HAND.

Miss Laura Hand was born in Peacham, Vernort, September 15th, 1810. She removed to Canada abcat fitty years ago, residing with her brother, in Potton, Quebee, till his death itteen years ago. Sabe-queutly she resided with her brother-in-law, Leverett Hand, of Potton. She experienced religion when about sixteen years old, in North Troy, Vermont, under the preaching of Rev. Mr. Cutler, of the M.E. Church. She united with that branch of the Church, and on removing to Canada joined the New Connexion Methodists, and on their withdrawing from Potcon, twenty-seven years ago, united with the Wesleyan Methodists. She was a consistent member till her death ; un assuming, yet taking the deepest interest in all

that pertains to the cause of religion and the Methodist Church. She was a bright example of the power of divine grace-one whose inflaence was ever felt for good, and whose geniality, sympathy, labors and liberality have helped the Church and the various ministers laboring on the Mansonville Mission, She loved the Bible and thoroughly appreciated the CHRISTIAN GUABDIAN.

Last August she was taken ill with dysentery whilst on a visit to her friends in Troy. She speedily became so sick that it was impossible o remove her home. In a week she succumbed to the disease, and her spirit passed away, calmly trasting in the blood of Jesus. Her sur-viving relatives and the Church mourn their loss, yet rejoice that their loss is her infinite gain.

She is gone to the land, where the care worn and weary Enjoy tussweet rapture of sacred repose; She has gutted forever this wilderness dreary, And bid a long farewell to time and its woes.

While on earth she was loved, and we deeply deploy

her: But all shall a murnur escare from our breast? To you ask now the lived? She ast beaven before hom. Do you ask how she died? In the faith of the blest.

W. K. S. MARY LECUCELIA MARR.

The subject of this obituary was born in 1852, in the township of Brighton, Northumberland, of Hiram and Aun Wees. In 1853 they re-moved to the county of Kent, and settled on = farm on the river Sydenham ... Hiram Wees was a noble Onristian man. and. soon after join. was a noble Christian man, and, soon after join-ing the Church, became a class-leader, which position he occupied until health failed him. He died in 1869, deeply regretted by many friends —loved and respected by all who knew him for his kind disposition and sterling Chris-tian character. Through an oversight, his memory did not receive the recognition which was his due from the Methodist body. This is their reason for reference to it now. His exmest their reason for referring to it now. His earnest prayer to God was for the salvation of his children; and it was enswered. The subject of this obitnary was converted about five years after her father's death. Her conversion was clear and unmistakable, and never did she express a doubt as to the genuineness of the chauge. Revival meetings were being held in the neighborhood, and she and a lady friend, a Christian, were attending for several days. She was troubled about her soul. One evening, on the way to the church, an earnest conversation

zen where he has resided....For several months his health has been declining, but in patience he possessed his soil. About six months ago I became acquainted with him. During that time I have frequently had the pleasure of conversing

with him on those high and important subjects which concern our immortal spirits. Mr. Eyeres was a man of more than ordinary intelligence. His convictions were strong, his attachments firm, and his viewe on religious subjects were definite and clear. Like David, he could say,

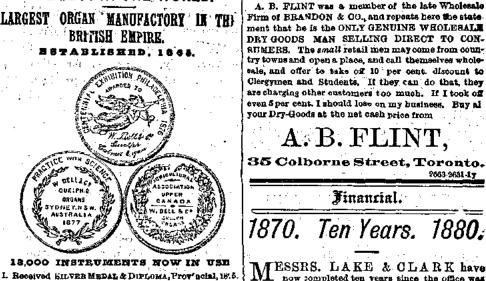
definite and olear. Like David, he could say, "My heart is fixed, my heart is fixed." Bro. Eyeres lived daily by faith on the Son of God. Jesus was to him "all and in all;" consequently he enjoyed "the peace of God which passeth understanding." His last illness was short. About one week he was confined to his room. During this period he was visited by his pastor, Christian friends, and relatives, whom he was delighted to see and hear. He always gave them the fullest and clearest evidence of his acceptance with God. Many times we were reminded of the words of the poet, the post,

"The chamber where the good man meets his fate ' is privileged beyond the common walk of virsu sus life, Quite on the verge of heaven."

When it became evident that he must die, he was perfectly resigned to his heavenly Father's will. I visited him twice during his last illness, and found him in a good state of mind. I was particularly impressed with his happy, trusting state on the occasion of my last visit. He was calmly waiting "all the days of his appointed time until his change came." He was ready and had a desire to depart to be with Christ. - While standing by the side of one good brother was standing by the side of our good brother we thought that angels were around us, ready to bear the soul of our suffering friend away from the scene of mortal strife to immortal glory. It was good to be there. Very soon after, on Nov. 24th, the strife ended and the suffering saint entered into rest. His remains were taken to the Eden Cemetery, on the Oskwood Circuit. A large number of people attended to witness the last ceremony, and drop a tear at his grave. No wonder! His worth wasgreat, and his removal was felt to be a loss to his dear family, to the Church, and to the place in which he lived. On the following Sabbath his patter preached his funeral sermon in the Cameron Methodist Church to a large congregation, from Job Xiv. 14. May the surviving friends of the deceased and all who read this aketch enjoy the same triumph

REV. EPHRAIM L. KOYL.

Rev. Ephraim L. Koyl was born July 4th, 1814 Under the ministry of the late Rev. Ezca Healey he was led to see himself a sinner, and at the age of nineteen aurrendered all to the Lord and united in membership with the Church. He was appointed a leader in April, 1840, and in November following an exhorter. The next year he entered Upper Canada Academy, where he acquired the basis of an education by which he was better equipped for usefulness as a preacher and a writer in the cause of trutb. He entered the ministry of the M. E. Church in 1843, and two years after was united in marriage to Frances, second daughter of the late Jonas and Mary Calp, of Beamsville, who mourns with Onristian submission the unexpected and adden decease of one who for many years was a faithful husband and partner in every sorrow and joy. Having labored faithfully and accept-ably in the service of the M. E. Church as a minister during a period of ten years, he off-red himself to the Wesleyan Methodis: Conference, by whom he was received into full connexion in June, 1853, and during all the years of his ministerial career his character was unquestioned. He retired from the full work of the ministry June 1878, and at the close of the late Belleville Conterence took up his abode in Cobourg, in order that his youngest son might have a home while a student at Victoria University. Bro. Koyi's health had been feeble of late, but not such as to excite alarm. On Wednesday proceeding his desease he attended class, accompanied by his wife his testimony was very cheering, and his confi-dence in his Saviour was very childrifte. It was just such a testimony as one would like to hear from lips we knew would soon be scaled by death. On Sabbath morning, Nov. 21, he appeared better than usual, and was a most devout worshipper in the house of the Lord. A few moments before the evening service commenced he took his seat in church, with his wife and youngest son, and after rising from his devo-tions opened his hymn-book and commenced reading the hymn chosen for opening the ser the way to the church, an eatness conversation took place between them with reference to faith. Her companion pointed out the nature of faith. Her companion pointed out the nature of Batty immediately rendered medical aid, Batty immediately included the medical aid, human help was unavailing. He who a few moments before walked up the aisle into his pow, silently left the earthly house of his tabernacle, and leaning upon the arm of his Beloved, was led through the valley of the shadow of death into the land of rest, the saints abode, the home of the disembodied spirits of the Church triumphant. To attempt to de-scribs, the feelings of the congregation might appear to be little better than tri-fling with what to all was awfully solemn, and to those who live near to God must have been sublimely hallowing. Early on the morn-ing of the 23rd, after a short service, the remains of our beloved brother were followed to the railway station by sympathizing friends, among whom were a large number of the stu-dents of the University and Collegiate Institute. At Beamsville, where the body was interred, a funeral sermon was preached by the Rev. Reuben E. Tupper, the Revs. Meszes. Hawke, McCullough, and Marray, Presby-terian minister of Grimsby, assisting at the interment. A memorial service was held in Cabourg Methodist church on Sunday evening Cobourg Methodist church on Sunday evening, December 5th, when the Rev. T. W. Jeffery, pastor of the church, preached a sermon suit-able to the occasion, based on Rev. xiv. 13, and the Rev. Richard Jones concluded the set after giving a concise and beautiful sketch of the life and labors of our departed friend. When thou sendest. Lord, for me, Olet the messenger be love."



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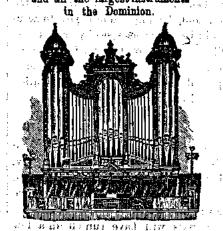
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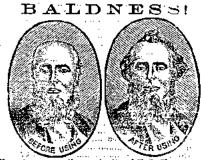
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terly reports from the different missions, is a wise regulation ; but I fear that very few of us have conformed to this rule in this new field of Manitoba. My impression is that this has arisen from two causes : we are so scattered that it difficult for us to organize, and our settle-ments are so situated, our population so floating, that it largely militates against our success ; and I fear, in the second place, we have had very little success to chronicle. During the few very little success to chronicle. During the lew years we have been laboring here, our work has been heavy, our fields settled by a scattered population, and our success in soul saving and gathering into the Church very limited. This has very deeply depressed us, and has led to much heart-searching. Bometimes we have felt so discouraged that our work weighed very heavily, and we were disposed to send in our resignation for the North-West work, but, blessed be God, we are looking up. At High Bluff appointment our congregations are increasing so rapidly, that we cannot accommodate the number of people who gather. We have added quite a number of sease, and yet the people throng the door and windows. This is not our only encouragement. We have been holding special pointment our congregations are increasing so services for five weeks, and God has very gracionaly attended them with rich showers of grace. We have already admitted twenty four, and there are others seeking who will soon unite with the Church.

Our membership is wonderfully quickened, and we trust all have felt the breeze of divine grace fanning the spark into a quickening flame. We came to this mission with fear and trembling, but now feel very much at home among this kind and truly generous people. We are laboring with much better heart than ever, and are

looking for increased showers of grace. We were glad to see Dr. Sutherland's genial, happy face among us, though he only dropped in for a few minutes. Could the Doctor have been with us an evening to meet our congrega-tion and explain the straitened nature of the mission finances, it would have done both us and the Society a great deal of good. J. M. HARRISON.

THURSO.

The new Methodist church was opened for divine service on Jan. 2nd. According to an-nonncement the Rev. L. Hooker, chairman of the district, was to preach morning and evening, but we were considerably disappointed on receiv-ing a telegram that owing to severe illness he was unable to be present. There being no available supply, I was under the necessity of occupying the pulpit twice myself and dedicating the church. However, the congregations were large, and the collections exceeded our expectations. The tea meeting on the following Monday night was a grand snocess, the house being crowded to its utmost capacity. Addresses were de-livered by the Roys. J. Roadhouse, T. Vernier (French Evangelical) and P. H. McEwen (Baptist), which were interspersed with choice selec-tions of vocal and instrumental music. The proceeds of Sabbath collections and tea amounted to over fifty dollars. The church is a wooden building (anfinished on the outside) 29x38, with gothic windows and arched ceiling, and will seat between one and two hundred. The interior is finished in oil and walnut stain, which gives it a very neat and attractive appearance. The total cost is (together with chandellier, which is provided for by subscription) something above five hundred dollars, four hundred and fifty having been raised before the opening. By Sabbath collections and proceeds of tea meeting, the entire debt, with the exception of a few dol-

lars, has been met, so that the church may be truly said to be dedicated to Almighty God. The Methodists here have long needed a charch for their own comfort, and to give them prestige in the eyes of their more highly favored

Rana.—The Ocillia Packet of December 31st says : The Christmas festival held in the Methodist church on the Rama Indian Mission was unusually successful. Tea was served in the Temperance hall-kindly lent for the occasion. after which the people repaired to the church, which was crowded to its utmost capacity. Mr. James Smith occupied the chair. 2 The Rev. J. Hart, from Severn Bridge ; Chief Johnson, from Scugog Lake ; Mr. Hazard, and the Rev. K. Creighton, pastor of the church, delivered interesting addresses, characterized by gound instruction and flashes of wit. Appropriate se-lections of music were sung by the church choir, in their best style. The newly-organized brass band (Indian) also contributed greatly to the interest of the occasion. The proceeds of the meeting, after defraying all expenses, amounted to over \$70-a sum which, with the instalment raised last spring, will clear the organ of debt, principal and interest; also the expense connected with remodeling the or-chestra, and enable the missionary to give a generous donation to aid the band in paying for their instruments. We can hardly be expected to speak as to the spiritual state of the work on the mission ; but looking at the improved ap-pearance of both the parsenage and church premises, at the fact that a first-class organ has been purchased and paid for entirely by local help, and that last Sunday alternoon there were over fifty adults of the Indian population, the usual attendance in the Bible classes taught by Mr. and Mrs. Creighton, besides the children

in other classes, we come to the conclusion that on all sides progress is the order of the day on the Rama Mission.

... The Righteous Dead.

WILLIAM THORNLEY.

In the providence of God, the Point St. Charles Church, Montreal, has been called to lose another of its members and offi-cers in the death of Bro. William Thornley. Bro. Thornley was born near Colne, Lenca-shire, England, in the year 1837, came to Canada about the year 1848, and was providentially directed to settle on the Lower Lachine Road, smong the Hadleys, a well-known and highly-esteemed family in the Methodist Church, with whom he was at once brought into connection with all the means of grace in connection with the Methodist Church. At that time they attended the old Ottawa Street Church, and during the year 1859, in a protracted service heid by Rev. T. B. Howard, our late Bro. Thornley gave his heart without reserve to God, and his name and influence to the Church, and sustained himself as a regular, steady and consis-tent member and officer until called away by death.

About the close of the month of November he took a bad cold, which completely prostrated him, and from the effects of which he never fally recovered. Sometimes himself, with the family and friends, had hopes that he would recover; and as he was a young man with a de-pendent family around him, no wonder if hopes of a lengthened probation of life were indulged in. But he was always submissive to the will of his heavenly Father, and throughout his whole affliction he was divinely sustained, and always ready with a reason for the hope within him, with meekness and fear.

A few days before he died, his leader, Mr. Hadley, made him a visit, and requested that he would not allow his mind to be depressed, but look to the Saviour, who would help him and sustain him. He replied, "My spirits are not de pressed; I am happy." Nearer the final hour, when his dear wite began to feel alarmed and

at that moment accepted Christ as her Saviour. She told, afterwards, that a great burden seemed to be taken away, and she felt happy. It was late when they reached the church-the min-ister, the Rev. Mr. Laycook, was preaching. He noticed them as they came in, and remarked at the close that one who had entered that evening had obtained a change of heart since he had seen her last. He could tell by the happy expression of her face that peace had come to her soul.

In disposition she was lively and cheerful, ever disposed to look on the bright side, and to cheer and encourage all around her. She be-came a member of the Methodist Church of Canada, and continued such till her marriage, in 1879, to Alexander Marr, photographer, of Dresden, when she united with the Presoyterian Church, of which her husband is a member. She thought it best for both to belong to one Church. In the summer of 1880 her health, which had never been very robust, tailed, and when autumn oame, that insidious disease, consumption made rapid progress, despite all that could be done to prevent it. For seven weeks she was confined to her bed.

but bore up-hoping against hope until within two weeks of her death, when she was told there was no more hope. The struggle was no light one. She was young, and had been very happy, and it was hard to leave those she loved so well—her husband and aged mother, to whom she know her decease would be almost death itself. Butshe resorted to prayer; and it was not long before peace came, and she could say, "I leave you with God." She could smile and be cheerful even in the prospect of death, be cheefful bron in the prospect of was with having the full assurance that God was with her, and that he would support her in her dying nour, as he hitherto had done amid all he triais.' And as the end drew near, she would talk to the many friends of how happy she felt taik to the many mends of how happy she fell, and asked them to meet her in heaven. She was waiting, simply waiting, for her heavenly Father to call her home. At last the end came, quietly and calmly breathing her last. I shall not easily forget her sweet and trum-phant trust in Christ. The writer preached her funeral sermon to a growing decomposition in the Breatwart a crowded congregation in the Presbyterian church, Dresden, from the words, "The righteous hath hope in his death." May her aged and widowed mother and afflicted hus-band meet her where none of its inbabitable shall say" I am sick," and where death is nn-

HENRY EYERES, SEN., OF CAMERON

known !

JOHN TURNER.

The subject of this sketch was born in the county of Wexford, near the town of Gorey, Ireland, Dec. 25th, 1815.

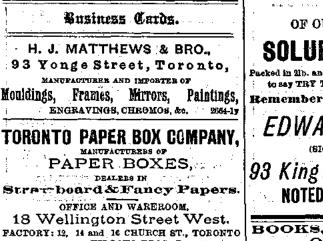
In early life he was prevented from going into the follies of this world, into which so many of our youth are allowed to run without the least restraint being imposed upon them. Our dear Bro, Eyeres was blessed with parents that feared God.

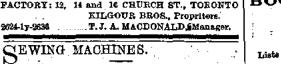
Under the sacred influence brought to bear upon him by the Wesleyan ministry, and the prayerful example set before him by his parents, he in the year 1830, at the early age of fifteen, became a humble and sincere disciple of Jesus, and at once united with the Wesleyan Church in his native land. In the year 1839 he emigrated to Canada with his mother and sister, and settled in the township of Cavan, where he united with the Church of his choice, and for nineteen years proved a worthy member of the Church of Christ. In the year 1843 Mr. Eyercs was united in marriage to Miss Fanny Gardner, of Cavan, with whom he lived

In the year 1859 the deceased moved with his estimable family to Feuelon, and with-out delay united with the Wesleyan Church. Mr. Eyeres has been from the time of his conneighbors, and it is to be earnestly hoped that fear the worst, he saw her weeping, and said. we sign to God a consistent member of the in the erection of this building we see the be- "You are not like me; you are in trouble, but I Methodist Church, and a highly respected citi-

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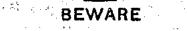
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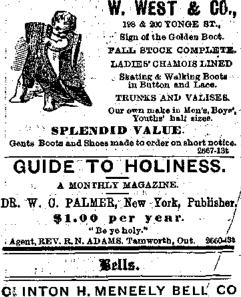
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On the 5th., inst., by the Bev. Isaac N. Robins w. at the residence of the bride's father. Mr. George W. Tavior, to Emma A. only daughter of Finlay Osborne, Esq., all of Tyendinaga.

On the 12th inst, by the Baw, H. Berry, of Wallace at the residence of the brids's father, Mr. Wm. J. Bobin on, of Farco, Dakota, U. S., late of Sinclairville, On., to Annie, third daughter of Mr. Hichard Waters of Petherton, Artaur township, Ont.

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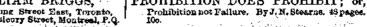


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