

His Advent.

"THE King is coming! Strow the way
With branching palms and lily flowers;
Let banners wave in proud array,
And mirth and music crowd the day
Through all its rosy hours."

So spake the people long ago;
But when indeed the King had come,
There was no rushing to and fro,
No trumpet-call or pompous show,
And every voice was dumb.

For, lo, within a manger-bed
He lay, a little naked child;
No glory was about Him shed,
Save that above His crownless head
A virgin mother smiled.

What would the world of such a King?
Away with Him! their high priest cried;
Nor ceased until—ah, cruel thing!
An eager crowd came hurrying
To see him crucified.

High priest and populace did meet
With one accord their King to slay;
They pierced His hands; they nailed His
feet;
There never was so sad and sweet
A sight before that day.

For He who hung upon a tree
With His last breath their sin forgave,
Even while they gibed Him scornfully—
"Others He saved, forsooth, but see,
Himself He cannot save."

Ah, King divine! whose wrath indeed
The world unworthy never knew—
Dost thou still live to intercede
For creatures blind to their own need,
Who know not what they do?

The wise and learned answer nay!
But babe and suckling let me be,
Content to know no more than they,
If so I can but find the way,
O King that leads to Thee!

that there are so many Christian women in the world. If the women in the United States, for example, formed but one-third of the membership, and the men two-thirds, the case would be far more deplorable than it is. We say nothing about the superiority of American women, as a rule, in point of intellectuality, culture, and refinement, when compared with the men; though that is a fact which has not escaped the observation of temporary sojourners in that country. But the women have the future in their keeping more than the men. The men and women of the next generation will be, in a great measure, what the mothers of the present have made them. In this fact, more than any other, lies the real dignity and power of woman. She is the moulder and fashioner of the character of the race.

There may be good men who had worthless and wicked mothers. The grace of God is not limited to the children of good women. There are to be found in the Church of God reputable and pious people who have had neither fathers nor mothers whose example they could safely follow. But these, probably, form exceptions to the general rule. Wherever you find an exceptionally great or good man, you may conclude that there was some element of real character in his mother. History is full of facts which point to this conclusion.

There is no class of people to whom the Church and the world are so much indebted as to Christian mothers. The most important fact—the most stupendous, and far-reaching in its consequences—is Methodism. But, humanly speaking, Methodism could never have existed but for the beautiful, the accomplished, the gifted and devoted Susannah Wesley. She was, as Dr. Abel Stevens remarks, the real founder of Methodism. It had its origin in the Rectory of Epworth, rather than in the halls of Oxford.

And since Mrs. Susannah Wesley's day, how many thousands of Christian mothers have been building upon the foundation which she laid! Not to speak of the influence of their personal example and labours, their gifts to Methodism have been of the most priceless value. To them it is indebted for most, if not all, of its most gifted, devoted, and successful ministers and labourers in other departments of Christian work. One of the most remarkable things connected with the proceedings of the Centennial Conference, which met in Baltimore some time ago, was the testimony which was incidentally borne to the value of Christian women, and especially of Christian mothers to the Church.

Results of Prohibition.

BY THE EDITOR.

THE beneficent results that have accrued from even partial and transient restrictions of the liquor traffic give a hopeful augury of the very great benefit which would result from its entire suppression.

Dr. Lees, in his argument for prohibition, enumerates many of these examples. During a temporary stoppage of distillation in 1812-13, crime decreased one-sixth. In consequence of Father Mathew's success in Ireland, crime was reduced to the extent of one-third, as compared with preceding years, and one-half as compared with succeeding years.



A CANOE IN THE RAPIDS.

It is, however, in the United States of America that the experiment of legal prohibition of the liquor traffic has been carried out on the largest scale, and with the most satisfactory results. An immense body of testimony demonstrates its efficiency beyond the most sanguine expectations of its friends. Governor Dutton writes, some months after its inauguration: "It has completely swept the pernicious traffic, as a business, from the State. An open groggery cannot be found; I have not seen a drunken person here since the first of August." Governor Morrill says: "In ten days every tavern in the town where I reside was closed. In two years all the liquor required for medicinal and mechanical purposes cost only \$198. For twenty years before, the annual expenditure was not less than \$8,000 or \$10,000."

The Hon. Neal Dow says: "At the beginning of the year the number of open rum shops in the city of Portland was from 300 to 400, the receipts of which, at \$3.00 a day, a low estimate, would be \$270,000. Now there is not one. Many rum shops were converted to other branches of trade.

The following are extracts from an interesting letter from Hon. Neal Dow to the Chairman of a Parliamentary Commission of the Canadian Legislature appointed to inquire into the working of the prohibitory law in Maine. He says: "Under the operation of the law, pauperism and crime diminished wonderfully. In some of our towns pauperism ceased entirely. In others the gaols were literally tenantless, and in all of them the number of prisoners greatly diminished. The wholesale liquor trade was utterly destroyed without a single prosecution."

THE hand of the poor is the purse of God.—*Du Vair.*

Romantic and Perilous Scene.

OUR picture presents us with a romantic and perilous scene. See this torrent rushing madly down these rapids, between towering ledges and among huge boulders. How can these frail canoes pass without being dashed to atoms?

It is wonderful how experienced boatmen will navigate in safety amid such perils.

But there is another peril, more fearful than the cataract. There is a wily Indian with his bow bent, ready to send his unerring arrow to the heart of these boatmen. They may escape the perils of water, but how can they escape the Indian's deadly attack?

In many of the older portions of our America, the early inhabitants were in constant peril from these wily savages. And can it be any wonder that the Indians were so ready to avenge the many wrongs they had suffered from white men? They had been driven from their hunting grounds again and again, defrauded in every way by dishonest and avaricious agents of the government; treaties have been disregarded and violated; and how could they regard the white man otherwise than as a foe?

If we should have friends among the Indians, no less than among our neighbours, we must show ourselves friendly. This has been the unvarying policy of the Canadian Government, and, as a consequence, in all our dealings with the Indians for their lands not one drop of blood has been shed, while in the United States there have been cruel Indian wars, which have cost hundreds of lives and millions of dollars.

HE that is unwilling to serve God in pain and patience is unworthy of so good a Master.

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TORONTO, JANUARY 31, 1885.

Christian Mothers.

THERE are twice as many women in the Churches in the United States as there are men. Two-thirds of the members of the Churches are women, while only one-third belong to the opposite sex. This is not as it should be, for there are as many men in the world as there are women; and the men need the influence of the Church quite as much as their mothers and wives and sisters do. The men and the boys ought to be in the Churches in quite as large numbers as the girls and women are. The men require the the Churches, and the Churches need the men. The existing state of things is an unfortunate one both for the Churches and the men.

And yet it cannot but be regarded as one of the most hopeful facts of the current history of the Church of God