

Very few, comparatively, of our people are familiar with the writings of our Founder, of the incomparable Fletcher, or those biographies of the early Methodist preachers, for which there was a keen and wide-spread relish among our co-religionists of a former generation, and which so much contributed to make them intelligent, aseful, Godly, and much-attached members of our Church.

In addressing to you a few simple and earnest counsels on the subject of *life at home*, we must emphasize our sense of the great importance of a becoming regard for the sanctity of the Sabbath day under the domestic roof. If we esteem the public observance of the day a worthy sign of our national religion, surely there should be a corresponding recognition of it within the enclosure of the home. A quietness all its own should reign throughout the day, and the cessation from the ordinary business of the week should be availed of for the coming together of the members of the family in loving fellowship for a longer space than is found possible during the other days of the week, and this weekly reunion should be sanctified by such exercises in reading, conversation and song as would be in harmony with the design for which the day was made.

We commend to you the study of the tithe. It surely cannot be that so important a duty as that of honoring the Lord with our substance is laid upon us in His Word, and at the same time no rule to guide us in the performance of that duty laid down. We believe, and are resolved to teach, that such a rule is clearly discoverable. Many and great are the evils arising from the failure to apprehend the divine law of giving. Give as the Lord has prospered you, and you shall prosper still more. "As the Lord has prospered you," teaches the duty of proportionate giving; then, as to what arithmetical proportion, ask your reason and your sense of gratitude to the Giver of all, whether it shall be less under the Christian dispensation than under the less favored one which preceded, during which one-tenth was the minimum offering to God. The general adoption of the principle of proportionate giving would revolutionize the present haphazard system, or rather no-system, of church finance, and inaugurate a brighter era of spiritual prosperity than the Church has ever seen—would, in fact, if our God is a covenant-keeping God, "open the windows of heaven."

We do well to keep steadily in view the providential design in our being raised up as a people. That design was to spread scriptural holiness. This is our high calling and our glory still. Holiness is our great central idea and our object point. Oh, that all our legislation and all our meetings might have but this one end in view, and lead up to it! Every other aim must be subordinated to the great connexional and historic aim. And it seems to us that if we are to pursue that one aim effectively we must hold tenaciously by all that in the past gave us our strength and secured us our prosperity. The rapidity with which Methodism has spread as a connexional and itinerant system is ample proof that it is well conceived with the view of propagating itself. Let us guard well then these two vital principles of connexionalism and itinerancy.

Have confidence in the long established means of grace. Let the pernicious and persistent cry for something new go unheeded. We really want nothing new. Rather we want a revival of the old—the class-meeting, the week-night prayer-meeting, the watch-night, and covenant services, and the week-night missionary meetings, where these have become extinct. A multiplication of societies within the Church is not necessarily an evidence of much life. Much organization may mean much embarrassment. The increase of the religious life in our midst will create organization for itself. This is the law of all life. If we make machinery before the life prompts and warrants it, and is able to fill it, we but encumber ourselves.

We are still reaping the blessed results of the Union of 1884. May that union never be broken! One only ground of fear we have that schism will ever divide the one body: if we, unmindful of the lessons of the past, grow indifferent to those peculiarities of our system which have differentiated it from all

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