### Belected Articles.

NIGHT AND DAY.

The day le Thinh,The long hight summer de
The long hight summer de
From the night dawning light till oveni
And all its merry birds and blooming :
And all its golden beauty bit us stay.
The day, O Lond, is Time.

The night is Thine,—
The long dark wistor's night,
Bushing or birds to sleep, our fluwers conceiling.
But, by its lost of glowing stars, rereshing
Through the doop ely, Thy clory and Thy might
Through the doop ely, Thy clory and Thy might

The Bight, O Lord, is 2 mine.

And May brid brid day
is also Thios, when we
Must work while life dost last for our dear Master
O that our signification to ravial faster,
And we with results reprice give to Thee
Out the's fast-fleeting day:

Out the stan-itesting up;

That derive right
Is also thino, O Lord.
When Thouse about to the beloved great.
For while they pools sout die, Thou over livest,
And our Thy their noise keepest which noil want,
Till deriven was in built.

C. R. M

OHRISTIAN DUTY IN POLITICS.

The following, from an American aper, is not inapplicable to our own revince and Dominion. Let Christian on read and ponder its truths, deterined to profit by them:

mined to profit by them:

It is not to be denied, and cannot be concealed, that the public mind is far from being in repose. Our political sand civil financial affairs are in such a condition as to excite grave apprehensions for the future of our City. State and Country. The grounds of these apprehensions are obvious to all thinking and leading men, and they may be briefly summed up in these few sentences:

tencos:

Politics have been seized upon by money seeking meu; with money the control of legislation has been obtained: combinations of men with vast wealth, and corporations controlling vast unusbers of men and hundred of millions of money, have put the power of government in the hands of a few individuals, who use it for their own aggrandizement. The will of the people is stilled, and a few conspiritors banded secretly pull wires that work the machinery called government. The foutest example so, of course, the oligarchy that rules, oppresses and insults the metropolist, of course, the oligarchy that rules, oppresses and insults the metropolist, of course, the oligarchy that rules, oppresses and insults the metropolist, of course, the oligarchy that rules, oppresses and insults the metropolist of the day. Bad mon are coming late the centrel of party machinery, and are using parties for their own solfish ends and not for the country's welfare. There are men who think themselves intelligent who will deny this statement, but no intollegat man will.

The remedy and salvation of State few will be used to the flow will be found in going back to the Politics have been seized upon by

and not for the country's welfare. There are men who think themselves that the stable not been considered. There are men who think themselves the stability of the country with the stable not been considered for the country. The stable not been considered for the included of the country with the country, the distribution of the country with the country, the country with the tendency of social and political life in this city and country as not feerfully like what it was in Athens and Vennes the country with the c

a physician to cure this disease? Or is it likely that the plague can be janyed? I likely that the plague can be janyed? We speak as to wise men. We address ourselves to Christians. To Chipstans who take an active interest in politics, and to then we come with these words of warning and appeal; hecaying, we believe, that on them very largely rests the responsibility, and with them is the pour of saving the State in the hour of its great peril. Christians are not faithful to the Master, nor to their country, when they sacrifice their country, when they sacrifice their religious convictions for the sake of political party. And just here is the weakness of the Church and the porif of the State Many good mon are more afraid their party will be defeated, than they are that witte and truth and purify in public life shall suffer. They are not willing to stand out bravely and steadfastly against corrupt men, when the temporary success of their party seems to domand every man's vote. If they would be true to their religious principles, and never vote for bad men, by windows party set up, they would make themselves felt as a party—as a power m the State. Thus they would control man outside of their own ranks. They would make themselves felt as a party—as a power m the State. Thus they would control man outside of their own ranks. They would make themselves felt as a party—as a power m the State. Thus they would control man outside of their own ranks. They would make the male of their own ranks. They would make the male of their own ranks. They would make the male of their own ranks. They would make the male of their own ranks. They would make the male of their own ranks in the male of the stand in wholesome fear of the religious clement. As it is now, we found that the purposes, and he is in danger of being deserted because he is good. In our country, the Church is not to assert itself as a Church. But as in dividual members, all Christians are bound to stand fast to their profession and chibit in politices, as in busine

It would certainly be well to try the

### WARD BEECHER'S IDEAS OF HEAVEN.

so, WARD BEECHER'S IDEAS OF HEAVEN.

Henry Ward Beecher being asked, what relation will our dear rirends in this words be to us, if we all most in the Bible nowhere is it intimated that our knowledge so cach other, or our superior affections will cease. On the contrury, the fair implication of Christ's teachings, and of His apostles, is that conceious identity and the higher social relationship will continue and be heightened in the heave will lead and be heightened in the heave will lead. That the apostles expected to meet the heroic worthies of their own on an ation. Abraham, Isaac and Jacob, Mose, David, and the Prophets, no one of the heroic worthies of their own on an ation. Abraham, Isaac and Jacob, Mose, David, and the Prophets, no one of the heroic worthies of their own one of the heroic worthies of their own on an ation. Abraham is a second that the second the heroic worthies of their own one of the heroic worthies of their own of the heroic worthies of their own one of the heroic worthies of their own of the heroic worthies of the heroic

HOW TO LIVE CHEAPLY.

Says the Golden Ays.

THE BLESSEDNESS OF GIVING.

It is one of the subjects talked and written about a good deals it the broast time is flow to live cheaply. There of with the prosection is flow to live cheaply. There of with the prosection is flow to live cheaply. There of with the prosection is flow to live cheaply is a constraint of the content to appear and be thought just what is in the what is not, and be content to appear and be thought just what is lit what is done to keep up appearance what it is not, and be content to appear and be thought just what is lit what is done to keep up appearance outgo and income, and make life a drudgery and vexation. How to live cheaply is a question casy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convent noe in the place of fashion. Study simplicity. Refuse to be beguind into a style of living above what is required by your reposition in society and is justified by your resources. Set a fashion of simplicity, meeting above what is required by your position in society and showy things which others will be glad to follow and thank you for introducing. Teach yourself to do without a thousand and one picty and showy things which wealthy people purtuence, and prek yourself on being just as happy without them as your rech neighbors are with them. Put so much dignity, sincerity, kind. to grow as a space and the control of a service of the control of

THE BLESSEDNESS OF GIVING.

osen. Here, for instance, isa manadyanced

wealth with a grass that only death can loosen.

Here, for instance, is a manadvanced in life, who has fifty thousand dollars to give to charitable objects. He knows to give to charitable objects. He knows to can have but a few years longer to live. He is considering what disposition he can make of this sum. Shall he distribute it now, or shall he give it by will after his death?

If by will, he has the pleasure of retaining it in his own hands till death, and this gratifying that love of possossion which is inherent. And, besides, the money will do as much good ten years hence as now. The needs will he as great then as they are to-day. Foreign missions, home missions, the cause of education, all the great causes of Christian benevolence will be as imperatively demanding holp. Why then not distribute those fifty thousand dollars by tostamentary legacies? Because the blesseduess of giving is thus, in a great measure, lost. And the lose is a freat oue. The money does its blessed work for others, not for hun. He deliberately throws away the means of great moral and spiritual benefits himsoft, or rather bartors them for the softship rathesiation of the love of possession. Wisdom then dictates, a regard huns supposed should look around hunsal substibute his fifty thousand dollars—every one of which will send back a more than compensating good.— Il ateksman and livedeter.

THE THRONE OF GRACE.

# THE THRONE OF GRACE

If you want your spiritual life to be healthy and vigorous, you must just come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. is your little faith and little prayer. The fountain is unscaled, but you only sip a few drops. The heread of life is before you, yet you only eat a few crunds. The treasury of heaven is open, but you only take a few pence. O, man of httle faith, wherefore do you doubt? Awaketoknop your privileges! O, man of lettle fatth, wherefore do you doubt? Awake to know your privileges? wake and sleep no longer. Tell me not of spiritual hunger and thirst so long as the throne of grace is before you. Say ruther you are proud, and will not come to it a poor sinner; say rather you are slothed, and will not take pains to go the poor sincer; say rather you are slothed, and will not take pains to go the poor sincer; say rather you are slothed, and will not take pains to go the poor sincer. you are suching, and will not take pains to get more. Cast asside the grave-clothes of pride that still hung around you. Throwoff that Egyptian germent of indoleure, which ought not to have been brought through the Red Sea. Away with that unbelief which ties and transfer of the price of the

AN OLD MAN'S ADVICE

The venerable President Sinney gives in the Ingrement sixty Unite separate pieces of advise to preachers, all of their yillude, but the most necknorth and important archerowith, presented — Asop that you personally know and daily live upon Christ.

Be full of prayer whenever you attempt to preach, and go from your close to your pulpit with the inward groating of the Spirit pressing for atterance at your lips.

ings of the Spirit pressing for utterance at your lips.

See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of them.

Preach from experience, and not from

Preach from experience, and not from hearasy, or mere reading and study. Give your most intense thought to the study of ways and means by which you may save souls. Make this the great and intense study of your life. Beware of learning on commentaries. Consult them when convenient, but Judge for yourself, in the light of the Holy Glost. Never lot the question of your popularity with your people influence your preaching.

preaching.

Nover let the question of salary deter
you from "declaring the whole counsel you from "declaring the whole counsel of God, whether men will bear or for-

bear."

Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you as an ambasador of Christ if they see that you dare not do your

If they see that you dare not do your duty.

Be especially attentive to the wants and instruction of the poor.

Suffer not yourself to be bribed into a compromise with sm by donation parties.

parties. So that your own habits are in all respects correct; that you are temperate in all things; free from the stein or smell of tolonece, alcohol, drugs, or anything which you have reason to be ashamed, and which may stumble others. Avoid affectation and sham in all things. Be what you profess to be, and you will have no temptation to "make heliare."

Suffer not yourself to be publicly treated as a mindicant, or you will come to be despised by a large class of your licarors.

AN UNPAID MINISTRY.

The calamity which I stand in dread of and which is, next to the withdrawl of the divine blessing, the greatest the church can suffer, is that the rising talchurch can suffer, is that the rising talent, genius, and energy of our country
may leave the ministry of the Gospel
for other professions. "A scaudalous
maintenance," Matthew Henry says,
"makes a scandalous ministry." And
I will give you another equally true:
"The poverty of the parsonage will develop itself in the poverty of the pulpit."
I have no doubt about it. Genteel
poverty, to which some ministers are
dounted, is one of the greatest evils
under the sun.
To places manifesting most successions.

under the sun.

To place a man in circum stances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education; to bring them up in what is called gented life, and to deny him the means of doing so, is enough, but for the hope of heaven, to embit consistence. In the dread of debt, in meany daily martifications—meeting. that are means to come as a consideration to the forth hope of heaven, to embitte existence. In the dread of debt, in many daily mortifications—meeting, perhaps, some old acquaintance, whom the dare not ask to his table lest his more prudent wife would frown upon his extravagence—in harassing fears of what will become of his wife and children ahen his head like in the grace,—a man of cultivated maind and talicate sensi gilties has trials to bear more painful than the privations of the poor. It is a hitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their clocks the fox that knaws at their vitals.—Dr. tinthric.

# POWER OF THE WAVES.