

any in the land. In wealth, in culture and refinement, its congregations are equal to any, and its pulpit need not shrink from comparison with that of Churches which were venerable and learned before Methodism was born.

In its prosperity is its chief peril. Avowed Agnostics and Infidels are comparatively few in number. Not one in ten thousand declares himself to the census commissioner as of no religion. It is not even respectable in polite circles not to belong to some Church. Hence, for social reasons, and from professional or business policy many will attend and support Church institutions who have little religious principle, and naturally these will carry into their church relations much of worldly spirit and worldly influence. They dress as fashionably as any, their amusements and entertainments are those of the world. They are in the Church, but not of it. They create an atmosphere of worldliness. They insensibly affect by their social influence those who seek to cultivate the inner and the higher life.

What are the antidotes to this danger? One is, sustained and increased spirituality in the pulpit. We rejoice to know that the wealthiest and most fashionable city congregations hear from the pulpit no uncertain sound, but the whole counsel of God declared with the same boldness, zeal, and love of souls, which have won such victories in the past. And looking beyond our own Church, we rejoice that from ten thousand Christian pulpits the great evangelical truths of the Gospel are proclaimed with apostolic zeal and power.

The social services of the Church must also be maintained with energy and vitality. The prayer-meetings and class-meetings are the moral furnaces of the Church which raise its spiritual temperature and ward off torpidity and death. And above all, a baptism of the Holy Ghost, a grand revival of religion will so endue the Church with spiritual life and power that frivolity and worldliness shall be consumed as flax in the flame, and Pentecostal fires shall glow in every heart.

We need not seek nonconformity to the world by a recurrence to drab bonnets and straight-breasted coats, to barn-like chapels and unadorned homes. Beneath these exteriors may hide as hateful and un-Christ-like a spirit as that of a Caiaphas or a Judas. We must live in our own age and subject to its environment. Have we wealth, culture, social rank? Let them be consecrated to the service of God.

Let us, like the Magi, bring our gold and frankincense and myrrh, our richest gifts and rarest, to the Christ of Bethlehem. The vessels of gold and silver adorn more rightfully the temple of Jehovah than Belshazzar's impious feast. Let us not dwell in ceiled houses while the house of God lies waste. Let us have beautiful churches, "exceeding magnificent" and a seemly service. Let us have stately music to celebrate with Milton, "In glorious and lofty hymns the throne and equipage of God's almightiness—a sevenfold chorus of hallelujahs and harping symphonies." But let the glory of the Lord fill the house as it filled His temple of old; and let His presence there abide forever.

Let our homes be as bright and beautiful as they may. Let music, art, culture, refinement adorn our lives, and literature and science inform our minds. But upon every adornment and every enjoyment let there be written, "Holiness to the Lord," and may He who gladdened with his presence the marriage feast at Cana, and the happy home of Bethany, be the abiding guest of every home and every heart.

EQUAL SUFFRAGE.

While all the world has been ringing with the praises of a woman sovereign, ruling for sixty years with skill and wisdom the mightiest empire the world ever saw, it is curious that many shrink at the idea of giving a womanly right to vote for a village school-master. We have got a little beyond that in Canada, and grant municipal suffrage to a limited number of women. This experiment has been attended with marked success. The woman vote can always be counted upon on the side of good morals, temperance and social reform. The most noted temperance victories in this country have been won largely by the organized efforts of the Woman's Christian Temperance Union. The approaching gathering of the World's W. C. T. U. Convention brings before us the splendid record of this society, which has "belted the world with ribbons white," and everywhere exerted its benign influence "for God, and home, and native land." In two widely-severed commonwealths woman suffrage has been given practical experiments, in Wyoming, United States, and the British province of New Zealand. Hon. S. L. Sedden, the Premier of the latter country, on a recent visit to Canada gave most emphatic testimony as to the success of