"Whose fan is in His hand, and He will thor-oughly purge His floor, and gather the wheat into His garner; but he will burn up the chaff with unquenchable fire,"-MATT, iii. 12.

When the Lord with His fan in His hand shall

To winnow His floor, and to reign; Oh, tell me, my soul! in that terrible day, Shalt thou be of the garnered grain?

When the fire of the Lord shall burn up the chaff In a blaze no might can restrain: Oh, tell me, my soul! shalt thou then be consumed ir saved with the garnered grain?

When these transient forms which we cherish on earth, Shal! then be found useless and vain; Oh, tell me, my soul! shalt thou perish with them

When that fan shall cleanse these hearts of ours, And purge them with cryings and pain; Oh, tell me, my soul! will it leave in thy heart Much that is garnered grain?

The fan of the Lord It comes! It comes! Oh, haste thee, my soul, that He find in thee Nothing but garnered grain!

FELLOWSHIP WITH GOD, A FEL-LOWSHIP IN SIGHT.

REV. WILLIAM NAST, D. D.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." 1 John i. 5.

In the two preceding verses the apostle had expressed his aim and desire in umphs over justice. The truth that writing the epistle, namely, that his readers might have fellowship with him and with his fellow-apostles, which is "truly a fellowship with the Father and with his Son Jesus Christ," and that in consequence of it, they might enjoy fullness of joy. And now he proceeds to lay down what is fundamentally necessary to enter into and remain in fellowship with God. As God is light, our fellowsnip with Him must him must be a fellowship in light. But be a fellowship of light.

The fundamental truth that God is light-light is the emblem of the ineffable purity, of the immaculate holiness of God. John and his fellow. apostles had heard from the lips of the only begotten Son, who said: " He that hath seen me hath seen the Father:" and "I and the Father are one;" who is "the brightness of the glory of the Father, and the express image of his person." The message therefore, which John declares here, refers not only to God the Father who "dwelleth in the light which no man can approach unto." but more especially to God the Son, to God manifested in the flesh, to the incarnate word, of whom John says in his Gospel, "In him was life and the life was the light of men." If God had not been manifested in the flesh, able to save to the uttermost them that the message that he is light and in come unto God by him. This truth him is no darkness at all, would bring the apostle illustrates in a fourfold to fallen man no more relief than it manner. He speaks first (verse 6) of does to fallen angels, there would be those who while professing to have felno access for sinful man to a holy God; lowship with God walk in darkness: for what communion has light with then (in verse 7) of those who truly darkness? what fellowship can a holy | walk in the light as he is in the light; God have with a sinful being? But then (verses 8 and 10.) he passes over praised be God, John gives us another to an entirely different class of men. to message; it is this: "God is love, and those who say: "We have no sin." or in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him," or, as impossible for him to have fellowship Paul expresses it: "God was in Christ, with God. Finally, in verse 9 the aposimputing their trespasses unto them." It is then, of the incarnate God of whom John speaks here, as elsewhere. as the true light which lighteth every mon; as him who is not only the propitiation for the sins of the whole world, but who was also manife-ted to take away our sins and to destroy the works of the devil whose blood cleanses from all sin

The additional clause, " and in him is no darkness at all," is not a mere repetition, but has a peculiar significance, whether we refer it to God the Father, or to his Son Jesus Christ. In John's time already, the Gospel was adulterated by pantheistic heresies. The father of the Gnostics, Cerinthus, taught that darkness as well as light was originally in God, and that that darkness emanated or separted itself from the light, and condensed itself into matter, which was declared to be the cause and substance of sin. According to Cerinthus, the world was made in sin; according to the word of God the world was created of light, and sin came in no wise from God.

But the clause, "In him is no darkcontact of the light and darkness. He washed his hands of the whole Hatcham | there were constant cries "No Popery," that didthis to me."

comes in the likeness of sinful flesh; He takes upon himself the nature of those who sit in darkness and the shadow of death; His humanity is real, he was tempted in all points like as we are; yea, he who knew no sin is made sin for us; He who is the light, the light of life, is brought into fellowship with the darkness of death. For our sakes, in our stead, in our nature, He who is light makes our darkness his own. And yet in Him is no darkness at all! "There is no sin in him," says John, (John iii. 5). Though "tempted in all points as we are," he was "without sin;" while bearing our sins in his own body on the tree, he was "holy, harmless, undefiled, separate from sinners." In the thickest night of Gethsemane and Calvary, in the dreadful struggle of the Prince of Life with the power of death, the light makes no concession, no compromise with darkness, but remains untainted, unshaded. The Father gives the cup. and the Son drains it to the dregs, and in that awful transaction between the Father and the Son it is clearly seen that the holiness of God remains pure and without blemish, while mercy tri-God is light, and in him there is no darkness at all, has its brightest manifestation in the atonement which the Son of God has made for sin-

Let us now return to the consideration of the inference which must be drawn from the declaration that God is light, in regard to our fellowship mith God: if God is light, and if there is no darkness in him, our fellowship with how is a fellowship between the darkness of the sinful creature and the light of the holy God to be brought about? There can be no mixture between light and darkness, there can be no compromise whatever between a holy God and a sinful man. It is self-evident that the light of God can admit of no shading in consequence of its contact with darkness; that the immutable holiness of God cannot make the least concession to anything unholy. Access to a holy God being made possible to the sinner through Christ, there must take place an elimination of sin to the extent in which it approaches the light, so the sinner is saved from sin, from its guilt, its power, its indwelling and polnear to God through Christ, who is "We have not sinned." Such have no need of the cleansing blood of Christ, and while a man is in this state, it is reconciling the world unto himself, not | tle points out the way in which the sinner expects the forgiveness of his sins, and the cleansing from all unrighteousness. - Penuel Advocate of Scriptural Holiness, England.

RIOTOUS PROCEEDINGS AT ST. JAMES'S, HATCHAM.

On Sunday a scene took place at the morning service both inside and immediately outside the church of St. James's, Hatcham, London, which probably has no parallel in the annals of English Protestant worship. The hour fixed for the commencement of the service was, as usual, eleven o'clock; but the church was filled at twenty minutes past ten, and at a quarter to eleven there was such a rush of people through the doors that the passages up the centre aisle and those at the sides became completely blocked by men and women who could find no seats. Those who could not gain admission to the church stood in groups at the top of the pretty little road leading to St. in light, and for light. Darkness and James's, awaiting, what appeared to be considered certain, the arrival of the Bishop of Rochester (Dr. Claughton) ness at all," has also a special reference and there was the unusual spectacle at to the incarnate Word. He who is the at a church in this country of a sar. usualatdivine service was observed. The light cometh, in the person of his Son geant and two constables of police on police-sargent was again sent for by the to seek and to save us who are in dark- special duty. The crowd waited in vain ness, and there is an intimate actual for the Bishop, who, it is stated, has

services of the church by the Bishop, no correspondence whatever has passed between his Lordship and the Rev. Arthur Tootn, the vicar, a fact which leaves the vicar, his churchwardens and the authorities shall be. In the church filled with choice flowers, giving a highly decorative aspect to what was the Tooth, robed in in alb and white chasuble, with cloth of gold embroidered at the back, standing in front of the "altar," ready to commence the service. At the bottom of the church, close to the entrance doors, was a knot of some 15 men and lads, who mounted the form, and at the very beginning of the opposition to the Ritualistic practices of Mr. Tooth. One young "gentleman" commenced a verse of a comic song, but was shamed into silence by those around him. The following cries were freely indulged in: "Come in and see the pantomime," "Why don't you go to Rome," "This is not Protestant worship." The churchwardens, Messrs. persuasion to bring these refractory wurshippess" to order, but, as will be seen below, a sterner remedy was required to preserve the decency of public worship in a church where the vast majority of the congregation were as one with the vicar. At the accustomed stop in the service, Mr. Tooth divested himself at the altar of his chasuble, and, preceded by a crossbearer, went into the pulpit and preached a sermon, in which, as on Christmas Day, he dwelt upon the self-restraint exercised by the blessed Virgin Mary, speaking also of the virtue practiced by St. Joseph, and exhorting his hearers to take the lesson to themselves. He expressed an opinion that the Church of God had a more glorious time in the future than she had ever enjoyed in the past. He urged upon them all to be patient among themselves in their spiritual difficulties, for every day was bringing them fresh light and fresh knowledge. The vicar was listened to almost without interruption, and his deep, sonorous voice was heard in every part of the church. It was when he again put on his chasuble and resumed the service that a real and serious disturbance took place. Far down in the church, when the choir commenced singing a Christmas hymn to the well-known Roman Catholic air of "Adeste Fideles," the tune being that of the Portuguese Mariners' Hymn. serious row took place, and from time to time to the end of the service the lower part of the church was turned into a bear garden. A gentleman in the church spoke aloud some offensive words respecting the service, and he was immediately seized and hustled towards the doors. This gave rise to free fight. Umbrellas and sticks were flourished and used effectually upon the heads of ritualists and an ritualists. A large portion of the congregation jumped upon the forms, put on their hats and prepared to defend themselves. Ladies fainted, some of them being carried to the sacristy, and in the midst of all this riot loud voices crying out "No Popery;" and "Go to Rome," were heard above the din. Poice sargeant 22P at length arrived. and his presence put an end, for the time, to the fight, but when he left the church it was renewed, the combatants striking right and left with sticks and umbrellas. In the mélée many hats were hopelessly crushed, and the head adornment of more than one lady came to grief. At this juncture a tall gentleman made to the door, and, turning towards the "altar," and flourishing his umbrella, said in a loud voice: " If the law don't put that down we will." He then left the church. All this time, while there was reat excitement and much hissing and groaning, the service was conducted with its choral accompaniments, as if the ordinary decorum

ance had a pacifying effect. But still

concern, and places the onus of action | "Why don't you go to Rome," "Come upon Lord Penzance. It may be here in and see the pautomime." Matters stated that since Sunday week, when were getting very serious close to the Canon Gee was sent down to take the entrances to the church, and a few men conspicuous by their ardent conduct were seized by the churcwardens and ejected, Mr. Croom requesting the police outside to take the names of the offenders with a view to summoning congregation in considerable perplex- them. During the process of ejection ity as to what the next step taken by a gentleman received a severe cut on the face from a blow with the handle of an fering, and the animal has been very service was commenced at 11, the can- umbrella. Outside the Ritualists got uneasy, constantly rubbing her snout dles on the altar being lighted, the vases mixed, and a short pugilistic encounter along the floor or against the bars of was the result. The temporary lull in- the cage, and instinctively endeavoring side was broken by a gentleman asking in many ways to rid herself of the communion table, and the vicar, Mr. in a loud voice, "Where is the Bishop?" And this was followed by groans for his Lordship. A positive panic among the congregation was created by subsequent proceedings. Ladies in a fainting condition were assisted out of the church. hats were crushed, umbrellas and sticks used on people and lost, and again the police appeared upon the scene, but service gave very audible vent to their really took no action in the matter. In the meantime a reinforcement of a sergeant and a dozen constables arrived from Deptford police station, and their services were required to keep in order the disorderly crowd outside the church. During the remaining portion of the communion service groups of men discused at the bottom of the church the question of the hour. One man declar-Croom and Plumpton, endeavored by ed in a loud voice that this was "a rascally Roman service;" another rejoined. "It is true Catholic worship." The discussions were carried on with the utmost levity and amid jokes and laughter at the solemn moment what Ritual ists call the "Consecration." The service in which incense was copiously used, came to an end with the Benediction. In the choir, during the service, were the Rev. Rev. A. H. Mackonochie, the Rev. C. J. Maxwell, (St. Albana,) the Rev. J. W. Briscoe, St. Peter's London Docks,) the Rev. J. W. Crouch, &c. A number of men remained in the church close to the screen, and fearing mischief to the altar decorations was meant, the choristers formed a cordon round the altar for its protection. Outside, the congregation were hooted by a well-dressed mob. The clergymen were hissed, and Mr. Mackonochie was followed by a mob.—English Paper.

Even if there were no further argument to duty and morality that virtue is its own reward" and vice its. own punishment, examples like the following ought to be warning enough, against an evil and carless life. Says the New York correspondent of the Boston Journal :

One of the most interested spectators of the parade when the Boston Tigers passed through New York was a young man under thirty. He had been an ardent military man fer a long time genial, liberal and popular. Formerly he was in robust health, of a shout stocky, rugged build, and capable of enduring anything. He never knew a day's sickness in his life until within a short time. He had been a generous liver, and had ample means to gratify

Six months ago his father died, and he took a large business, the fruit of twenty years' industry. The young man threw off the ascetism of his father, and launched out generously He was just the young man to have hosts of friends, he treated them like a prince, and entered on what is known as a " fast life." First his business failed. Then a

blow struck him that crippled his health. In three months, from a florid, energetie, robust frame, he became a mere skeleton, and now his own mother would not know him. He is around everywhere among his old haunts and old friends: for his doctors have told him that there is no help for him; that he has just two months to look on the pleasant things of life and be as happy as he may. Then he will lie down to rise not again "till the heavens be no more." He talks cheerfully about the matter: counts the days as the run along; and when his young friends are in the midst of their hilarity he points churchwardens, and again his appear. to his attenuated frame and savs:

"Remember, boys, it was a fast life

HIPPOPOTAMUS DENTISTRY

The hippopotamus now at New York aquarium recently underwent that most disagreeable experience to all juveniles the extraction of a tooth. "Baby," as the unwiedly young female is named is now some twenty months old; and the second set of teeth or tusks are pushing out the rootless milk teeth. This is attended with considerable suf.

To remove a tusk from a grown hippopotamus would be rather a difficult and possibly a perilous proceeding; but Baby, who is but little larger than a good sized hog, is very gentle, and when it was decided to resort to the forceps, she submitted to being rolled. over on her side and only kicked and grunted moderately when, after two or three attempts, a strong pull and a stout twist wrenched forth the offending tusks. D. Kohn, the keeper of the hippopotamus, performed the operation the main object of which was not only to relieve the animal, but also to prevent her swallowing the tooth. It is a curious fact that brutes in a wild state almost always swallow their milk teeth; and it frequently happens that they thus commit involuntary suicide. In members of the cat tribe, the teech are quite large and sharp when they are shed, and it may easily be imagined that the keen points may produce serious wounds in the internal organs. This is a cause of mortality which we have not seen considered in natural histories, and which might exercise a potent effect in reducing the number of wild animals.

Dr. Kohn calls our attention to a curious phenomenon in relation to the hippopotamus, regarding which naturalists are not wholly in accord. It is known that, after the animal has remained out of the water for a brief period, a hankershief passed over the skin becomes colored with a reddish liquid. This is commonly believed to be an oily secretion, something amalogous in quality to the oleaginous material which occurs in feathers of aquatic birds. If however, the period of the amimal's absence from water be extended, the skin becomes mottled with spots which, on close examination, prove to be true scabs. Microscopic examination of these, as well as of the red liquid, Dr. Kohn informs us, distinctly shows the presence of blood globules, similar in all respects to those found in the blood of the hippepotamus; se that it is hardly possible to conclude otherwise than that the animal actually undergoes a sweat of blood. The pores of the skin are unusually large and widely spaced apart; and at the erifice of each, a scab is formed .- Scientific American.

OBITUABY.

FRANCES GARDENER COWEN.

Passed away from this life to her eternal rest on the 18th of January, in the sixty-ninth year of her age.

When about nineteen years of age she was ded to seek peace with God, and unite with his people.

It was from witnessing a death bed scene that she was first awakened to a sense of her danger as a sinner. "O," she said, "I thought how awful it is to die, if we are not prepared." This took place when the Rev. Mr. Crane was on the Newport Circuit, who afterwads labored and died in the West Indies.

Through the changing scenes of fifty years experience she continued a steadfast member of the Methodist Churchattending its public and social means of grace. She was always pleased to see, and enjoyed the company of her ministers, cherishing a warm regard for those with whom she had the opportunity of becoming most intimately acquainted. She has now overtaken many of those servants of God, who had gone before her, to the many mansions in the house above.

During her last illuess Divine support and comfort were graciously given to her, So that with confidence she could testify, 'all is well"-und that while putting off this mortal tabernacle Christ was preciously "all and in all" to her.

May her earnest desire and dying charge be fulfilled, in every member of her family meeting her in the realma JAS. ENGLAND.

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