

far as this is brought about by "socials" and similar gatherings, a good work is accomplished. But let us not forget that union amongst Christians, to be worth anything to the Church, must rest upon the solid basis of spiritual and religious life. Fellowship promotes union, excites sympathy, and develops brotherly love. We may illustrate by calling attention to a number of passengers on board a steamer. In the majority of cases they never met before, though they may have resided in the same city, and possibly worshipped in the same congregation. For eight or ten days they are "together" in "fellowship," they converse freely, gradually unfold each other's history and plans, acquaintanceship ripens into friendship—not a transient gush of feeling, but a life-long attachment which nothing can sever; and when it is announced, "land ahead," there are many who regret that their fellowship must close for the present, to be renewed, if possible, hereafter. Then comes the shaking of hands, not the formal leave-taking which fashionable etiquette prescribes, but the genuine grasp of friends who would remain together if possible. Suppose those passengers on embarking at Portland, or New York, or Quebec, were quietly to pass into their own cabins, and direct the steward to furnish them with their meals, while they studiously avoided conversing with one another, how much of the spirit of love or friendship would be evoked? How many would even deem it necessary to give a "good-bye" bow, as a slight token of recognition when they parted at Londonderry or Liverpool? How many of them would desire to meet again? And yet there are some who would have us travel to heaven, so far as our religious experience is concerned, locked up in our own state-rooms, and preserving a dignified silence concerning our spiritual interests and welfare. Christians must have fellowship as Christians; their religious nature demands it, and if that demand is denied, they will be religiously un-social, and those valuable qualities in their character which depend for their full development upon mutual fellowship and conversation will be found wanting. The economy of Methodism provides for this fellowship and spiritual intercourse by arranging her members in "classes." Let us continue in this "fellowship," recommended and authorized by the Apostles, and which the history of Methodism has proved to be the conservatory of religious life and spiritual power.

ALEX. LANGFORD.

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PULPIT TALK.—No. I.

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CHRISTIAN JOY.



T. PAUL said to the Church at Thessalonica, "Rejoice evermore." Ten years later he wrote to the Church at Philippi, "Rejoice in the Lord alway, and again I say, rejoice." Without much difficulty we may fancy certain weak and sickly members of the Thessalonian and Philippian Churches, after reading these sentences over once, hesitate a moment, and then read them over