

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XII. No. 22.

HALIFAX, N. S., WEDNESDAY, MAY 30, 1860.

Whole No. 568.

Religious Miscellany.

Missionary Intercession.

A HYMN.

Inscribed to the Wesleyan Missionary Society.

O Thou, whose ear prayer and praise,
Whose scepter to all worlds extends;
Whose power all spirits can raise;
Whose love redeeming never ends—

Fail the words of sacred verse;
Apply the law Thou hast revealed;
Give to the deaf attentive ears,
The blind their sight,—to faith unsealed.

To races, languages and climes,
Without forgetful, Thy care is shown.
In glad, foretold, millennial times,
Thy grace throughout our earth be known!

Diffuse the light of Gospel truth;
Emancipate the slaves of sin;
Regenerate old age and youth;
And universal triumph win.

Far north and south, far east and west,
The valley of dry bones is stirred;
From pagan tribes, by Christ unsealed,
The cry and wish of war are heard!

When shall more sons of noble sire,
For brethren, love in sacrifice?
And men, with Macedonia's desires,
Make willing gifts, not mean in price?

There is a bond of love for man;
A day of searching and reward—
That day, by faithful service, can
Be one of welcome and reward.

For magnanimity sublime,
We seek not first where warriors stood;
But where good men, in barbarous clime,
Proclaim the all-attending God.

Thy labours sustain, increase,
Fields white to harvest may they see;
When thou shalt end, their death be peace,
Work done their high memorial be!

Thy witnesses with faith endow—
The churches with Paul's zeal inspire;
Send down on each the Spirit now,
Create for all the tongues of fire.

Thine is the kingdom, God of love!
O'er all, through Christ, we render Thee—
The song which bursts from all above,
Shall rise to heaven from land and sea!

ANGLO-SAXON.
Canada, May 1st, 1860.

The Origin of the Methodist Economy.

"God hath chosen the weak things of the world to confound the mighty."

The origin of Methodism has always appeared to me a remarkable chapter in the history of Providence and its economy. One of the most remarkable passages in that chapter.

Time has proved it to be the most efficient of all modern religious organizations, not only among the dispersed population of a new country, but also in the dense community of an ancient people; on the American frontier, and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

This wonderful system of religious instrumentalities was not conceived a priori. It grew up spontaneously. Its elementary parts were evolved unconsciously in the progress of the sect. Wesley says that the state of religion throughout the English nation required a thorough reform; and "felt in himself," says Southey, "the power and the will for it, both in such plenitude, that he appeared to him a manifestation not to be doubted of in the future, but consisted only of the openings of present duty." "Whither," says the same author, "they were to lead he knew not, nor what form or consistence the societies he was collecting would assume, nor where he was to find laborers for the scheme, nor how to derive its temporal support. But these considerations neither troubled him, nor made him for a moment forsaken his course. God, he believed, had appointed it, and God would always provide means for his own ends."

He expected at first to keep within the restrictions of the national conventions and in the English city, it is found effective beyond all other plans, stimulating, inspiring all others, and yet outstripping them.

It has given a society of spirit and a disciplinary training in Methodism which are equaled in no other sect.

We cannot but admire the providential adaptation of this institution to another which was sub-equently to become all-important to our economy—I mean an *Itinerant Ministry*.

Such a ministry could not admit of much pastoral labor, especially in the new world, where the circuits were long. The class leader became a substitute for the preacher in this department of his office.

The fruits of an itinerant ministry must have disappeared in many, perhaps most places, during the long intervals which elapsed between the visits of the earlier preachers, had they not been preserved by the class meeting. A small class has been the germ of almost every church we have formed. It was the germ from which has developed the whole growth of our vast cause, for it was the *first organic form of Methodism*.

Another most important result of the class meetings, formed so accidentally, or rather provisionally, at Bristol, was the pecuniary provision they led to for the prosecution of the plans which were daily enlarging under the hands of Wesley. The whole *fiscal system* of Methodism arose from the Bristol plan, which, without foresight, was the great independent cause he was about to establish. Wesley formed through a slight circumstance, a simple and yet most complete system of finance for the immense expenses which its future prosecution would involve. And how admirably was this pecuniary system adapted to the circumstances of the cause! It was devised to raise up a vast religious combination, it was to include the *poorer classes*, and yet require large pecuniary resources. How were these resources to be provided among a poor people? The project presented a complete dilemma. The providential formation of a plan of finance which suited the poverty of the poorest, and which would properly have contained, banished all difficulty, and had led to pecuniary results which have surprised the world.

The other important peculiarity of our church already alluded to, a *lay and itinerant ministry*, was equally providential in its origin. Wesley met the first opposition to the employment of lay preachers. He expected the co-operation of the regular clergy. They, however, were his most hostile antagonists. Meanwhile, the small societies formed by his followers for spiritual improvement increased.

"What," says he, "was to be done in a case of this kind? It was to be done by the aid of the laity. No clergyman would assist at all. The expedient that remained was to seek some one among themselves who was upright of heart and of sound judgment in the things of God, and to desire him to meet the rest as often as he could, to confide in them, and to be able, in the ways of God, either by reading to them, or by prayer, or exhortation." This was the origin of the *methodist lay ministry*.

The multiplication of societies exceeds the increase of preachers. This renders it necessary that the latter should itinerate, and that the former should be *Methodist Itinerancy*. Our itinerant ministry is a remarkable feature in our whole ministerial system. It is not a store-saving provision—it is the contrary of it—it is truly a laborer-saving one. The pastoral service, which would otherwise have been confined to a single parish, is extended by this plan to cities, and sometimes hundreds of miles apart, and by the co-operation of the class meeting, is rendered almost as efficient as it could be were it local. It is this peculiarity that has rendered our ministry so successful in our new states.

It has also contributed, perhaps, more than any other cause, to maintain a real unity among us. It gives a pilgrim character to our preachers. They feel that "here they have no abiding city," and are led more earnestly to "seek one" out of sight. It will not allow them to entangle themselves with local attachments. The cross peculiarly attaches them to the world and the world to them. Their zeal, rising into religious chivalry; their devotion to one work; their disregard for ease and the conveniences of stationary life,—are owing, under divine grace, chiefly to their itinerancy. It has made them one of the most self-sacrificing, laboring, practical, and successful bodies of men at present to be found in the great field of Christian labour. The time when itinerancy shall cease in our ministry, and classes among our laity, will be the date of our downfall.

"John, there is a Reality in Religion."

The simplest means are often employed by the Holy Spirit for the awakening and conversion of those who are "stout-hearted and far from righteousness."

A Christian woman, a member of the church in R—, had a husband who was a Universalist, a disbeliever in experimental religion, ignorant of the Bible, and hardened in sin. She had long prayed for him, and endeavored to supply him with the teaching of a good example; but her courage had never reached the point where she could speak to him of his danger, and urge him to consider his ways. His case troubled her, and she felt that her responsibility involved more than she had ever yet done. She must speak to him. He would probably be angry, but she felt better endure his displeasure than the upbraiding of a disobedient conscience.

One morning, just as he was leaving the house, she accompanied him to the door, and tremblingly, tenderly said, "John, there is a reality in religion." He made no reply, but passed on, thinking, "Why did she say that to me? She knows that I do not believe it; but can I doubt that she believes it? If she does, what are the grounds of her confidence? Have I ever examined this matter? I call myself a Universalist. Do I know why? Certainly I ought to know. If I am right, she is not. If she is right, I am not. This question deserves consideration." He had heard it said that the Bible taught Universalism, and he took it for certain that it must be so, although he had never sought there for his belief.

The Bible was his wife's favorite book, and out of that he hoped to confound her, and justify himself. He therefore commenced reading the New Testament with pencil in hand, resolved to mark every passage that favored his scheme, not doubting that he should gather a large collection of

proof-texts, all definitely in his favor. He read chapter after chapter, but made no marks. He would go to his business, but his thoughts troubled him, and he would return to his reading, every time with the same result. His want of success made him more and more uneasy; and, as he read on, with no use for his pencil he found much that condemned his theory and himself. Soon his unbelief was conquered; his hope of a comprehensive, unconditional salvation was gone; he saw his peril, and, falling upon his knees, he begged his wife to pray for him a sinner. She did pray, and he pleaded for mercy; and, melted into true penitence, a broken-hearted convert, he embraced the Saviour with his soul. He is now walking consistently in the way of Christian obedience, and many of his former associates in error and sin are walking with him, having been convinced by the great change in him that "there is a reality in religion."

WATKINSON AND REFLECTOR.

True Wisdom.

A man may know all about the rocks, and his heart remain as hard as they are; he may know all about the winds, and he may be sport of passions as fierce as they are; a man may know all about the stars, and his face be like the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know how to rule the spirits of the clean, and yet allow himself to be ruled by a man; a man may know how to turn aside the lightning thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Piazee knew—all that Watt knew—all that the greatest geniuses have known; he may know all mysteries, and all knowledges, but if he does not know his God, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I desire the lights of science; but they burn in a dying chamber as dim as his candles. They cannot penetrate the misty darkness of the soul, nor light the way of the traveller on his way to that valley through which we all have to pass. Command me, therefore, to the light which illumines the last hour of life—commend me to the light which, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steep of fame—brothers, sisters, do not follow them; but be able, in the hour of death, to say, "I have not been crowned with fading lays, if you win, through faith in Jesus, the crown of eternal life."—Dr Guthrie.

Protestants and Roman Catholics in Prussia.

A comparison of the ecclesiastical statistics of Prussia from 1849 to 1859 establishes the fact that the increase of Protestants during this period has been considerably larger than that of Roman Catholics. The number of Protestants has increased from 1,082,000 in 1849 to 1,210,000 in 1859; that of Roman Catholics from 6,070,613 to 6,566,927; increase is less than 8 per cent. In 1849 there were for every 1,000 Protestants 696 Roman Catholics; in 1859, only 693. The larger increase of Protestants is, however, almost limited to the time from 1849 to 1855; from 1855 to 1859 the numerical increase of the two Churches remains almost unchanged. The official census, which are taken every third year, give also the complete ecclesiastical statistics of every province and district. Children, as in all European censuses which include the ecclesiastical statistics, are counted to the number of the population of the two Churches, and have been generally apparent that a careful study of the ecclesiastical statistics will not only furnish the most reliable information on the history of religious denominations, but that it will call the attention of the Churches to many wants and interests of the population which have formerly been overlooked. Prussia it has in particular, on a new impulse to the support of many new congregations, which have been lately founded in Roman Catholic districts.—*Christian Advocate & Journal*.

Spurgeon.

The Rev. C. H. Spurgeon's preaching has freshly come under our notice this week. It was given in a Presbyterian church, at a usual, whenever and wherever he preaches, there was a crowded assembly.

In person, Mr. Spurgeon is growing stouter and fuller every year. His voice is as round and powerful as ever, and his dark eyes are searching as before. He always preaches with a fervor, a earnestness, and a very solemnizing. He expounded on this occasion the 53d chapter of Isaiah in a striking and very practical manner. From this one could anticipate what the subject of the sermon would be. It has been repeatedly noticed how in an exposition he seems to exhaust a particular subject; so was it here. But always, as now, he takes a text which is homogeneous with the exposition, and which, notwithstanding, is treated with a freshness and fullness that leaves the hearer in astonishment. Thus on a former occasion we heard him read and expound the 10th chapter of Isaiah, John's gospel. He seemed to leave nothing unused of the tragedy of Calvary. And yet when he read out his text from that very chapter, "There they crucified him," and proceeded to illustrate the four points of his simple but most natural division—1st, the place; 2nd, the persons; 3rd, the punishment; 4th, the victim—the sermon stood out gloriously distinct from the exposition which had preceded it.

"The Substitution of Christ" was Mr. Spurgeon's theme on Tuesday last. His text was 1 Peter iii, 18, "Christ also hath suffered for sin, the just for the unjust." It was very evident from the introduction, which he remarked that the rise of heresy had often proved a great blessing to the Church, because it had led to the resurrection into practical life and power of a doctrine which, because unattacked, had been neglected—that Mr. Spurgeon's mind had been disturbed by the developments of the "Negative Theology." His subject, therefore, was to show that the rise of heresy, as distinct and afterwards in private conversation he spoke very sternly against the false theological teachings of the volume of sermons by the Rev. J. B. Brown, lately published, in which the judicial character of God is ignored. This school, Mr. Spurgeon denounced as "making a new God, an indefinite Being, with a hand which cannot seize—a God that cannot hate sin—a King without a sceptre, his crown but a bauble—a Being who has either quenched the fires of hell, or ordained them as cleansing flames."

Religious Intelligence.

Religious Condition of the Slavonians.

Extent of the Slavonian Race—Reformation Movements in the Fourteenth Century—The Reformation of the Sixteenth Century—Protestantism in Slavonia—Mistakenness of the Unions corrected.

The east of Europe is inhabited by Slavonian tribes—Russians, Poles, Bohemians, Moravians, Croats, Serbs, and others, and others, who together occupy about one-half of the entire territory of Europe, and constitute about one-third of its population. They are the ruling race of Russia, and also form a considerable majority of the population of Austria, (which therefore is, in fact, not a German but a Slavonian empire), and in the northern provinces of Turkey, where they are only waiting for a favorable moment to overthrow the dominions of the Mussulmans, and to establish on the shores of the Black Sea, a powerful Slavonian empire. In Russia and Turkey the Slavonians belong to the Greek Church, while the majority of the Austrian Slavonians profess the Roman creed. Outside of Russia, Turkey, and Austria a Slavonian population, belonging to different tribes, is found in Prussia; and even in the heart of Germany the kingdom of Saxony contains remnants of a Slavonian tribe, which, though small in number, and neglected by the Germans, has preserved its language and customs for nearly a thousand years.

In the fourteenth and fifteenth centuries it appeared as though the Slavonians, who had last entered the family of Christian nations, were entrusted with the mission to bring a thorough reformation of the corrupt and superstitious spirit which had animated the Slavonians in the middle ages. The Reformation of the sixteenth century got a firm footing in Poland; but in the eighteenth century, being abandoned by the aristocracy, the Protestants gradually left all their ecclesiastical and civil rights. Yet the repeated attempts made by the higher clergy, under the direction of the Jesuits to extirpate them, were entirely unsuccessful, and they survived the destruction of Poland. In that part of Poland which fell to Russia they have still enjoyed the same amount of toleration which was granted to the more numerous German Protestants. In Austria they are not persecuted, but they are not tolerated, and are not permitted to exercise their religious freedom. In Prussia they received full religious liberty, though the religious condition of the remnants of some other tribes, of which we have spoken above, especially of the Wendes, suffered in no way from oppression. It is to be regretted, however, that the Slavonian language in their churches and schools. This wrong has, however, been redressed in late years, and the government, the Protestant Church Boards, and the German Protestant population have united their efforts to ameliorate their condition, which is now improving every year. In 1858 the Prussian government organized a so-called utraquistic (that is, in which instruction is given in two languages) normal school at Kreuzburg, in Silesia, in order to form school-

teachers for the Slavonian inhabitants of that province. For the same purpose an optional course of instruction in the Wendish language had been introduced a few years before at the state college of Cottbus, which in old reports is called the Wendish University. During three or four years nearly a hundred students have taken part in this course, among whom, however, are only four Wendes, while the others are Germans. This guarantees to the Wendish population who do not understand German, for the future, a sufficient number of pastors who are able to preach to them in their native tongue, while, on the other hand, it will also facilitate the peaceful and voluntary transformation of Wendes into Germans.

The Unions, with that bold disregard of fact which betrays in almost every number, asserted some time ago that in the Slavonic districts of Eastern Prussia, and in particular among the Mazures, the Roman Catholic population in the year 1859, was 1,188,384,668; increase in 9 years, 37,788. Roman Catholics in 1849, 16,423; in 1858, 16,293; decrease in 9 years, 30. This, it would seem, satisfactorily disposes of the assertion that the Roman Church is gaining many converts in these countries.—*Christian Advocate & Journal*.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress.

Children's Confidence—How they should be Treated.

Do you want to learn how to make the children love you? Do you want the key that will unlock the inmost recesses of their hearts? Do you want to know how to win their love? Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't be troubled," when the hard knot won't be untied, and two or three obstinately refuse to make for you their little sister's new dress. Never allow yourself to ridicule any of their little secrets. Never say, "Oshaw!" when they come to show you a new kite or marvelous toy, and "I can't