tittering. He had left her house that morning living for their fellow-mer! But to give your something of a special interest is to be commu-other of his rarely characteristic ways, he said, the obtuse majority shall perceive the absurdity for a walk and sauntered on towards the church. for getting his breakfast. At Dr. Herron'a house, one morning, he left

I have forgotten ?" "Your basket," observed

his basket to an elder, he said :-- I wish you But then it bears everything else-good leaves, themselves from the place of devotion. would take this money, and fill my basket? "What shall I buy?" This was a poser. Studying a moment, "O! any thing; just as though you were buying for yourself." But how though you were buying for yourself." Bu though you were buying for yoursell." But how much do you want?" exclaimed his matter-of-fact friend. This was too much. "" Beally," he fact friend. This was too much. "Really," he level and so that it may be kept pleaded, "would it not be an easy thing for pure within. Pure? And what is the use of a services. We have noticed in those families you to fill my basket ?"

Orobincial Weleslepan. WEDNESDAY, OCTOBER 7, 186 ..

The Plymouth Pulpit." do a great many things with them; but these are sermons preached by HENRY WARD BEECHER, lower uses, they are servile uses. Moral men and which, after the 1st of January next are good, they are admirable, and are to be enwill contain the only ones given to the public couraged; not, however, for these lower uses by Mr. Beecher's authorization. We do not which they serve, but in the hope that by and wonder that the pastor of Plymouth Church is by, by pruning, by teaching, and by inspiras a directness, a freshness, a clearness, and centrating upon himself all the bounties of God. a force about Mr. Beecher's discourses which and gives nothing to his fellow men, is not a Christian, though he may be a very moral man. give to them a more than ordinary attractive-Lastly, consider the wickedness of what selness, and which cannot fail to render them indom pa-ses tor a wicked life. 1 am not speak structive and profitable to attentive hearers. ing of a life of vice and of crime, which is the through. We kindly suggested to him inasmuch usl Life," published in 1835, propounds what little experience-receive them as many a minwhile by those who denounce as heresy any de- and vanity. They live inordinately for them- duties, he took the Lord's prayer from the mid- in a dishonest and non-natural sense. To indiparture from established modes of expression, his selves. They do not actually do harm, it may die and placed it at the extreme end of the cate, even in the briefest way, what to the writer in the faith. But he has risen superior to all such then, if the wind in the morning shakes it, is suspicions, and now stands before the Churches of America, as an earnest minister of Christ, worthy of being held in estimation, and destine. worthy of being held in estimation, and destin- gigantic arms, and gather the wealth of heaven Matthew, there are sixty-six words, all of which lengths with High Churchmen in their use of ed still for great usefulness. Those who love to -whatever God's bounty can give them-meansee his Discourses in print, will be pleased to ing it all for themselves; and a few accidental see his Discourses in print, will be pleased to ing it all for induces bere and there give them minute. And the great teacher says, "Atter this manner therefore pray ye." We do not

The first number of the Plymouth Pulpit con- flows ? Where are the uses that these great tains a sermon on "The duty of using one's life for others," as taught by the example of Him feelings when it is in excess and for set (They of the After this manner therefore pray ye." feelings when it is in excess-and for seif. They | Now who is prepared to say that the term who "gave Himself for us" After presenting live for every thing but others. Now and then some fine instances of heroic devotion of life with a stray benefaction alleviates their conscience; beneficent aims and results, and having applied to the Lord, that he may not bring accusation this principle to ordinary every day duty, as against them; but the wast mine which they showing how our religion should control us in work from day to day; the wide-sweeping net common things, and how every kind of honest ski] and labor, faithfully performed, may contribute ocean; the vast harvest field which they reap and labor, faithfully performed, may contribute to the benefit of humanity, the preacher enforces full of rivalries and compet tions, and full of in the duty of giving one's life for others, and do- juries to other men in thought and in deed, or ing so in imitation of the life of Christ. in both, they live through Lite, and are at death

We copy for the benefit of our readers a few mourned over as being men that had some flaws,

week, they can have their wishes gratified.

that is the special Christian Guty. To live in prayers. Who is prepared to tell us how much membership meets once every month, to particle, and hap-hazard 'donation parties,' Surely "He that goeth forth and weepeth, considered as coming from the distance, as outhis basket in the hall, and entered into conver-sation. Callers arrived and dinner was served. The that goes in the distance and alleria control interests, and to be there. "Did I not," he said. " have something which I have forgotten ?" "Your basket," observed following of the Lord Jesus Christ. following of the Lord Jesus Christ. Contrast with this idea, also, the life of mortal is it the case that the influence of that worship street, southed by such levely thoughts of bea-If any minister is the recipient of a donation School, you are called to no impossible task, to terests, and considering is particular terest bear. If any minister is the recipient of a donation Swift sent me for marketing," said he, evidently men who think they are good, and good enough is entirely lost to the family-to the children venly things as no tumult can disturb, nor felt party, 'surprise' or otherwise, let it appear, prebecause they simply avoid evil. A moral man, is church which shall en- be the effect if it had no existence. The "enthy- fixed by a statement of just how much of the preparation of head and heart which shall en- be the effect if it had no existence.

vexed. One day he went round and round the Pitts-burg market, walking solemnly, basket on arm, in a muse. A: last, helplessly holding out out aromatic flower of all his splendid gifts. pointed to the presentation of the presentatio

bottle that is pure, if it is empty and corked up? where these things are observed that the time A moral man, I repeat, is negative. He does not swear, and he does not steal and he does not not swear, and he does not steal and he does not steal and he does not get drunk, and his result lasting. Long prayers are the result of As to baptism, on the other hand, there is al expression and intent of the giver—this in-murder, and he does not get drunk, and his result lasting. Long prayers are the result of the is pro-

may be carefully spoken in less than than one

manner," as here used, does not refer to time

as well as to the nature of the petition offered

Then while, as regards the substance of our

prayers, we conform to the model, let us have

a little respect for time, " lest we become wea-

A Sacramental Season.

woudrous ried and faint in our minds."-Pittsburg Ad.

Life may stay or life may flee Lord, 'tis all alike to me."

with us."

He is not all over, and nothing more! He is others as we would have others do unto us we too often practically fail in being consistent. How would you, who are a merchant, receive May such be the case, and to Jesus be all the erjoyments, how wesk their influence. What Though we remember of having heard a minis- with our own views, scanty and imperfect a company of your most obstinate debtors who glory .- Zion's Herald. not positive. There is no avertness to him. Stakes are very good; but they are better Though we remember of having heard a minis- with our own views, scanty and imperfect a company of your most obstinate debtors who made of dead wood than of living. Moral men ter say that it seemed to him that he was ac-

are stakes, put up for uses. There are no branches and there is no shade to them. We This is the title of a new Magazine, intended branches and there is no shade to them. We preached long. As though a prayer or a ser. are the Rev. Charles Simeon, Dean Boyd, and a few eatables. (I am assured by a truthful to be a Weekly Repository of the current series of demarkation by them; we can The publican's prayer in the temp'e was not ton. The work of Mr. Simeon to which I refer of a depressed pork season fitty spare ribs,) a long, yet it brought the blessing. The prayer is a series of sermons preached on the Prayer light blue dress for your brunette wife, and a

of the disciples upon the stormy sea of Galilee Book, in 1811, before the University of Cam-bizarre hat for your dainty little daughter. 'The the most powerful antidotes to bad teaching at -a power that is really shared by all the Church. was short, nevertheless the Master heard it and bridge. Dean Boyd's vigorous work on Bap- Prince of the House of David,' and a few other wonder that the pastor of Plymouth Church is regarded as a Prince among preachers. There fuit. He that lives through his whole life, con-there are a so in the the there are a so in the there are are a so in the there are are are a so in there are are a so in the idea of prayer, and whose public exercises were living Evangelical clergy is not disposed to look charity-the mere overflow of beneficent souls an annoyance to all who chanced to hear h m on Holy Baptism as but hardly more than an upon whom you had no clam? Why, if you

This good brother was in the habit of making act of ecclesiastical registration. Mr. Griffith's were a poor man, and had no expectation of use of the Lord's prayer when about half thoughtful and valuable book on "The Spirit justice from them, you would-at least after a reacher.

Mr Beechers deep interest in the great mo ral questions of the age, and his hearty advocacy ral questions of the age, and his hearly advocacy carried to its most monoid condition. But see as his prayers were very long, to stop with the gar, oster to be as and bus bearly advocacy carried to its most monoid condition. But see as his prayers were very long, to stop with the gar, oster to be as and bus bearly advocacy carried to its most monoid condition. But see as his prayers were very long, to stop with the gar, oster to be as and bus bearly advocacy carried to its most monoid condition. But see as his prayers were very long, to stop with the gar, oster to be as a displayer of the regulation of the right, even in opposition to violent and how, all through life, men of regute, men of lord's prayer. This he did for a while to the well as really Erangelical, doctrine on the matof the right, even in opposition to violent and unscrupulous party leaders, have subjected him to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride to the charge of being a political preacher; define that are given to the lasts of pride the preacher of the mark to be the preacher of the pre regation ; its teacher is a shepherd of souls; all near to us. Our nearest and dearest interesta y and tell his thoughts to no one but his God. be; but they are men who are full of ambition same old prayer, in which heaven and earth at least seems the true Erangelical doctrine of But these gratuities are often given in ears more effectual work for Christ, in the same the local Church. comparative disregard of pulpit conventionalities, all for themselves. They are like the oak which were carvassed, the regions of the lost ex- Baptism might be to turn this paper into a nest affection, and with gracious delicacy-this

time than Harlan Page wrought in the Broome The men and the ministers who have enter-Street Sunday-school. To make the influence prise for the whole Church are by far the most of the school effective it should be directed valuable for the individual congregation. No dered needless and unknown. A gift from a riend to friend, be he minister or layman, is against every known sin to which the scholars one can do the greater and be faithless in the are exposed. Every Bible virtue and grace less. one thing, and a gratuity from parishioner to

the word "regeneration," we claim our own use pastor is quite another. Let the salary itsell should also find its place in the weekly course minute. And the great teacher says, "Atter of it as reasonable and Scriptural; and while untrankly express all that the parish are able to of instruction. willing to affirm or teach about Baptism what do for the man of their choice, and let him buy We rejoice that missionary societies are orga-

where are the channels into which their life believe that we are to use this prayer and no Scripture does not, in our judgment at least, his own food and clothing, manage his living nised in nearly every Sunday-school. They enother; but this is the formula-the divine pat. justify us in effirming, we doeply revere it as an and bury his dead how and where he please institution of our Lord's, we thankfully welcome with no restrictions save those which bind any it as the sign and seal of the new covenant, as Christian man, and let him do something (more the method of our admission into the Christian or less as the parish and he are able) to provide family, as the sure pledge of grace and help for the future of his wife and children, which from God. Never to explain the meaning, or to every man who is a man claims as his right and bome? If he is taught to abhor idolatry, or enforce the necessity, or to declare the responprivilege. Having entrusted to atman the cure of sould sibilities, or to expound the privileges of thi-

sacrament is surely to fail in delivering all the you can surely trust him not to waste his subounsel of God; while to address our people a. stance in riotous living .- Cor of the Nation. if they were heathens, when they are, at least

in name and position, Caristians, is certainly A Pedo-baptist visitor at Spurgeon's Taber- not to imitate St. Paul's teaching, and is to Sabbath School Revivals.

May one who loves Jesus and the souls of men.

home. In these days it is a moral agency of It reaches every congregation, and comes down prodigious influence. Tens of thousands of to every member. These godly enterprises swell children from irreligious households receive our numbers, add to our congregations, increase very little moral instruction from any quarter our wealth, and invigorate the whole membersave what they gather during an hour or two on ship. each Lord's day from their Sunday-school No man, and certainly no minister, has compassed his duty, however faithful to the local interests, who fails in attention to those that are That teaching, therefore, should be as thorough, as practical, as scriptural, and faithful as connectional. There should be no sense of possible. A Sabbath class is but a smaller con- distance in respect to any of them. They are

he should be a "workman that needeth not to are inseparably bound up with them." We must be ashamed-rightly dividing the word of truth" be careful that the people shall not take a naramong the susceptible, open-hearted flock be- row view on the subject, for once contracted fore him. Perhaps no pastor in New York did they will do nothing large and generous for even

Brigus Circuit DEAR MR. EDITOR,-In accordance with Con-

ference appointments. I took charge of my predren, and give them a share in the promotion sent Circuit early in the month of August. It is no easy matter for Ministers in this District, pity the heathen in China, should be not also be to move their families &c. from circuit to circuit, taught to pity the victim of intemperance at during the height of the fi hing season. All our removals, of course, have to be effected by waprofanity, or falsebood, should he not also be ter. For a full week, before we could say good taught to abhor drunkenness and everything that leads to drunkenness? If he is told that the first breaches of the Sabhath lead to open Brigus. During three days of waiting, we were the first tamperings with a glass of wine or ale Living-well, I will not say how ! Everything are very likely to kindle a destructive appetite was out of joint. Toward the end of the week, for strong drink? A good teacher says to his as no craft came we were obliged to think about

chance. At length it began to look, as if we

should be obliged to violate the Constitution and

stay a fourth year. When things had arrived at

this perilous state, a chance offered. Providence

placed the proprietor of the Bay Steamer, in

call off Black Head, at four o'clock on Saturday

morning. Shortly after 6 a. m., we had all on

gion in every Sabbath School in all the land? all their worship, how defective their spiritual ever in us is superior in these respects to them, we owe to education, and it is a full recompense for all our institutions have cost Temperance in Sabbath-Schools. The same is true of all our other connectional interests, such as the Missionary cause, Church

Nava Soot a... nouth 25th J in regale. T protection for a 200 5 5 Extension, the Bible cause, etc. They all go to suziliary to good teaching at home; it is one of make up the aggregate of our religious power te feat

This is a pin the pin

The F E result OPtawa-S Mr. McDodgali delegator to E Nontawast Fer protunos The Terniory was un Cannot list nigh Sanstor Aikeas t Labinet vacse f, the diswland to Diswlate

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O faithful, loving teachers in the Sabbath be seen by taking any one of these general in-

pointed to the presentation; how many of the shall adorn forever the diadem of Christ, which schools elevate and quicken all departments of

in themselves desirable, into an insult and a would press into the kingdom, the church would plane. To see its full bearing, we have only to

curse. I mean the tone, the accent, the gener- be encouraged and strengthened, and the angels mark the few denominations who discourage

BY REV. THEO L. CUVLER.

The Sabbath-school is the most powerful

it that, alier paragraphs from this discourse. Referring to the A bloated, self-indulgent man, a man who mental Season : desirableness of the avocations of the merchant. keeps within the bounds of the law on y because s is salety, because there he may more the mechanic and the laborer, being pursued abundantly indulge his selfishnesss; the obese for higher than merely selfish objects, the inprospered man, that lives for his lower nature. quiry is urged,

heaven-what shall shall we say of such men, Why do they not feel that they are contributing to the welfare of their fellow-men, as well and of lives such as theirs ? You need not be a criminal, you need not be as to their own welfare, and that so they are ollowing Christ? If they only did their life- a very wicked man, you may neither riot nor work on purpose to follow Christ, if they only debauch, you may neither steal or gamble; and in following him, and if the con-trideous before God, before all holy angels, and only joyed in following him, and if the conisnass of following him was their reward. before right-thinking men. Your li'e may be a then they would rise to the dignity of some re- vast activity; and yet it may be a huge vortex mote imitation of the Master; whereas, they are without the reward, even though they do the And that is to be wicked enough. You do not same thing, if they do it only for selfish, pitiful need to be any wickeder. And yet you may be as wicked as that, and still be very respectable

Let every man, then, follow the occupation n the eyes of men. My dear Christian brethren, this question that God has given him, and understand that in following it he is rendering a service to his comes home very nearly to u. What fellow-men, and let him feel, "I am honored doing for others, is to measure our following in these appointed channels of God's provi-the Lord Jesus Christ; and not what we are dodence, that I am permitted to give my life for my fellow-men-that is, to live it for them." ing of necessity, but what we are doing on pur-pose, what we we are doing consciously, what y tellow-men-that is, to live it for them." pose, what we we are doing consciously, what off home ! We thought of "sweet counsel' The accomulations of industry, of sail, and we are striving to do, what we put our heart long ago taken in the dear old Church that call-

of enterprise; the power which comes from and soul in o. If there be any of you, then, that desire to which comes from study, from experience, and from refinement, are all follow the Lord Jesus Christ, and to give your of them but so much which men have the means settes for o hers, as he gave himself for our com of giving for their fellow-men. Too ofter, now, lort, living or dying ye are the Lords-living or is men grow wiser, they despise the vulgar and dying, and the one as much as the other. the ignorant. As men grow richer, they

can not any longer consort with common people. As men grow figer, the vulgarity and the

oarseness of the rude is insufferable to their morbid refinement. And as men become bet-Long prayers may be made in secret but they er, it is said-I say worse-they go further and never should be allowed in public. Indeed we further from the example of the Lord J-sus insist upon longer time being spent in the secret Carist, who brought with him the giory of that "Who," place of devotion, for it is not unfrequently the nature which he could not relit quish: though he "thought it not robbery to be equal case that in our private worship we do no with God," " made himself of no reputation, and give the A mighty time to bless us, but took upon him the form of a servant, and hurry through the prayer, and leave unpro- might have been before,' were soon forgotten in humbled himself, and became obedient unto fited. Our Lord says in the ever memorab e the sweet and prayerful purpose to so lay hold death, even the death of the cross: wherefore God hath highly exalted him."

sermon on the mount, " But thou, when thou upon that " hope set before us in the Gospel Now, in proportion as you are noble, in pro-portion as God has made you wiser and stronger than anybody else, in proportion as study and pravest, enter into thy closet, and when thou that some day not far distant-some strangely hast shut thy door, pray to thy Father which is blissful day-we might drink the fruit of the nity have refined you and cultured you in secret ; and thy Father, which seeth in se- vine from Heaven's own garden, with our riser

--ia that proportion God requires that you cret shall reward thee openly." Here spend and glorious Lord. should give the benefit of your gifts and attain- the hour, or even the day if need be, in earnest After a moment's After a moment's silence, they sang a hymn, follow Christ except you do it. Do I not see pleadings with God for the triumphs of grace in in voices full of worship; and in the calm that men who think they follow Christ, but who the soul. The Saviour often spent the night, followed, while scores of faces bore the marks manifest none of the spirit of Christ? What is alone in the mountain, in fervent prayer for a of happy tears, we heard the pastor's earnes the nature of that religion which satisfies itself sin-cursed world. We cannot spend too much voice :

Long Prayers.

ith empty compliances of the sanctuary? Do t me alone with God. not see many men who honor the Sabbath. Here then, let a l our long prayers be made, was betrayed, took bread ; and when He had out care nothing for those people for whom the Sabbath was made? Many men honor the and never in public. Long public prayers are given thanks'-let us give thanks !" they really love prayer, they really almost intolerable to be borne. This is a serious glow under the hymn, they delight in taking fault among many Christians, and ought cer-that followed ! Such as I never heard before fault among many Christians, and ought cer-that followed ! Such as I never heard before and the second delight is a full of yearning, passionate love toward Christians tainly to be corrected. It is a mis ake which so full of yearning, passionate love toward Christ

ligion; nevertheless, so soon as they have perbecomes of to a very great extent, both ministers and peo- our Saviour. There was a fervor, an enthusiasm ed their own duty to God, what their life? How many there are that began life as ple have falien into. It is according to the of devotion, such as no soul would cherish that the worm begins it, and fed voraciously usages and customs of Methodism for our peo- cid not ardently and closely cling to Him whose they were full, and then silently sloughed their -skin, and spun around about them a pie to kneel in church during the time of pray- tender jealousy declares, " If ye love son or that I was in the ministerial succession. But days on earth of every redeemed soul belong of siken house! They retired from life. And er. But who has patience to remain on his daughter, wife or husband, more than Me, 3e the date of this prospective issue being unceryou shall find a great many such Christians knees while the minister goes through one of are not worthy of Me." worms, that have had the benefic of the whole summer, and have retired to some out of the burged. Thus, to know a summer like

way place, where, suspended, as it were, from overlooked. Thus to kneel seems more like a the bread, and gave thereof to H s disciples "limbs of trees, in these silk-wound cocoocs mark of merit than like willing worship. And with these words the pastor broke the bread his family requires no proof. The sanctities of fluences? how can these most desirable results at the chrysalis waits for the next summer. The chrysalis is not a fool. There is a next very seriously from the sermon. summer for him. But if a man attempts to

summer for him. But if a man attempts to do the same thing; if he feeds upon all God's The people are looking for a sermon conbounties, and only succeeds in spinning out forming in length to the prayer, and already passed from pew to pew the plates sent to us exacted for common circulation in the parish, with Jetus ? Other methods there are which of his own bowels for himself a silken dwelling, they feel that the exercises are tedious, and if and then wraps himself up in that, there is no perchance the discourse proves to be a short the consecrated bread.

He will never come to be a butterfly, though the enrysalis will, and will one, its brevity constitutes the most interesting rise up in judgement sgainst him. He will be part of the services. Nor are long prayers less was offered, if it were possible, more earnest. damned! For that which is very well for a bug, irksome in all the social means of grace. Many more full of longing faith and eager love, than is very poor for a Coristian. And yet, how a prayer meeting has been prayed to was the first. In solemn silence we received the many men there are who hold themselves bound that It may have commenced in the Cup. by arguments, and bound by doctrines, and ceath. It may have commenced in the bound by churches, and bound by all the spirit, but alas! it is too often the case that it " If in life I have Thy grace, And at death behold Thy face

various prescriptive rights which are innocent ends in the flesh, and all because of a few-one enough in themselves-which, if they do not do perhaps-who never knows when to stop. Think any good, do not do much hurt-how many there are that spend their lives in the midst of all the of a man in a social prayer circle killing twen-

are that spend their lives in the midst of all the pleasing trifles of that vast museum of curio-ty-five or thirty minutes of its precious time in speaker seated in an easy cheir which he had all other like nathetic statements from his trembling other like nathetic statements from his trembling dessing trifles of that vast museum of curio-ities waich are labeled "religious," and think one prayer, and almost as much in his "exhor-the time occupied, and leaning toward his eager sities which are labeled "religious," and think one prayer, and almost as much in his "exhor- the time occupied, and leaning toward his eager the made up a purse them exists. Here are all the forces tation." Ordinarily a prayer meeting should hearers in the confidential way peculiar to him, here for the non- the material the forces tation." Ordinarily a prayer meeting should hearers in the confidential way peculiar to him, here for the non- the material the forces tation." Ordinarily a prayer meeting should hearers in the confidential way peculiar to him, here for the non- the material the forces tation."

the massives Christians: Here are all the populous of the understanding; here are all the populous thoughts that have been trained to go forth; here are all the mighty agencies and inspira-tion of the understanding; here are all the populous has but one hour, and if properly conducted this will give time for from six to ten prayers, the memorable, service was ended, we went, with the memorable service was ended. wesith of the affections; here is a soul that witness for the Master; for in such a meeting many others, to grasp the warm and faithful no prayer should be longer than from three to hand of this foremost among Christian minisought to stand as a light-house on the dark b stand as a light-house on the dark no prayer should be longer than from three to hand of this foremost among Christian minis-tory, and east its beams far out over the live minutes, and not more than a minute or ters. In that wonderfully heart-felt way which, and most sacred interests may be, I desire that he faithfully and with loving earnestness bears which, he faithfully and with loving earnestness bears which it may continue, and, if necessary, increase, till on his heart the souls of all his class, it is most among be reduced by an ordinary use of promontory, and east its beams far out over the five minutes, and not more than a minute or troubled sea, to men that need guidance thereby; and yet how many there are who never think of two should be occupied in speaking, unless after all, one will remember longer than any it may continue, and, if necessary, increase, till on his heart the souls of all his class, it is most some, and occasionally even ministers, whose of Castor Oil or Senna,

cription of a Sacra- forfeit a real vantage-ground for declaring the Leaning over the railing, which takes the end to another, the doctrine of Baptism is not of the Sabbath School to read this article and place of a pulpit in the far-famed " Tabernacle."

only never explained, but hardly even alluded put in practice its suggestions ? Mr. Spurgeon, in his own inimitably sincere and to. What wonder if our congregations, never and yet is counted not far from the kingdom of gracious manner, made the following announce ment :--- "After the sermon we will break bread instructed by us about it, are easily led away Unions are just now deservedly attracting the that ? How may Christ be expected to regard more need that this should be so than at the bers of the Christian Church are invited to unite

said (as may be said in a degree of allesystems in the world is in the Sabbath School. Essential So, prepared by the sermon of the morning turn) to declare His truth imperfectly, but which elements of Christian steadfastness are imparted ferrid with love and consecration as it was. We deliberately consents to be altogether silent on by a thorough course of Bible training. The passed quietly along with the thoughtful face one of the two sacraments which He Himself nost faithful, painstaking and intelligent reader multitude, to the large basement room in which instituted, and which our Church emphatically of the Bible, other things being equal, will be the sacred service was to be held. As we entered declares to be "generally necessary to salva- the most valuable Christian. Proper attention some one at the door pleasantly asked : "Ar

sion"? From doctrine to preaching is a natural will only be given to the Sabbath School cause you members of the Christian Church ?" and banded us a small " communion ticket," with transition; and though I do not pretend to as the result of constant judicious agitation. understand Professor Plumptre's precise mean- The young will only be properly instructed this passage from Ephesians printed on it :ing where he says, " it has been the weakness when the Church is thoroughly aroused to the the drinking usuages, and the necessity that " Love unto all the Saints." The question of the Evangelical school to ignore, more or vast importance of this work, and when teachtouched us deeply. Ah ! thrice-beloved and farless completely, the isfluence of art on men's ers are themse yes qualified to impart the need. off home ! We thought of "sweet counsel digious life," I quite agree with him that our ed training. Let, then, all possible means be reaching has been " too bounded in its range;" us children, and bowed the glad affirmative we

one or two respects also, it may be " pitched could not trust ourselves to speak. n too high a key" for average human nature; The scene recalled that first memorial Suppe most of all do I concur with him in an expreswhich was our Saviour's last on earth. The long sion of thankfulness (though possibly my these matters of vital and primary importance: and narrow table, with a white cloth curiousl grounds for it may differ from his) that:-"Re. is efforts and energies cannot be too thoroughly wrapped round it ; the many quaintly-handled urdless of logical consistency, they have pro silver cups, and heaped up plates of bread, al laimed election as inviting every man to claim bour. standing before us uncovered ; while around sa the elders of the Church, as they might sit a . They have preached the Atonement as St.

Paul and St., John preached it, as made, and means and opportunities, aside from the public their home-table, and in their midst the pastor that not fruitlessly, for all men. They have preaching of the gospel, the Sabbath School with face inspired by loving thoughts of Him i sught men that the roof of personal religion supplies the means and opportunities to lead the whose " remembrance " we had all come to ether. It was a scene " quite on the verge moral actions . . . and that there must be a told that the learts of children are peculiarly Heaven ; " and thoughts " of what we were, o change, a turning, a conversion of the soul."- susceptible to good influ nces, for indeed youth Contemporary Review.

A Minister's Daughter Makes Protest.

I am a minister's daughter, grand-daughter ife, and so on, through almost every shade of lerical relationship and connection. From an early age, (say my sixth year, when

was presented with a pais of No. 7 ladies' kid Then the promises of God, while the aged are loves, black at that, if bitter memory does not uot left entirely without hope, are especially ad-" ' And Jesus, in the same night in which h nislead me-in which my little claws were, perforce, sheathed every Sunday, in certainty that hould the donor, whose pew adjoined the min-If I could but transcribe the thrilling word ter's, miss the grateful vision of ten limp fin. ling of life. Besides all these important consideger ends, dangling abjectly to his honor, it would rations we well know that the church, the world, be a causes belli in the parisb.) I have intended to and the cause of the Redeemer need and depublish, the day before my death, a folio contain- serve the undivided service of the whole life. ing some of the things I have wanted to say, but Not simply can we claim for these the services have been prevented from saying by the fact of a remnant of a life spent in sir, but all the tain, I venture to speak now on a single point How then can advantage be taken of this

"And when He had given thanks, and break of interest to minister and parish. The publicity of the life of a clergyman and heart of the child be preoccupied with good in-

then such long prayers from the pulpit detract into small fragments, aided by those who sat birth, marriage and death, when to be, or an- which we have glanced be realized? in short, wrong. around him, and gazed upon us all in silence. ticipated, beneath his roof are sanctities no lon- how can the young be saved from sin and brought but with fond sympathy, while we reverently ger. The last farthing of detail is rigorously to the enjoyment of a present conscious fellowship

or want of confidence. 'He don't seem to others the Sabbath School furnishes the place Before the cup-was given us, another prayer throw himself onto the parish,' was one of the where, the time when, and the means by which tem each planet has a motion of its own, on its

not bought in the market which he needed to pils; they love him, they trust him, and, it he as the parts. Methodism, has a connectional

and has an abiding interest in the welfare o oupil. "My lad, it will be wholesome in not a few Evangelical pulpits. from one year's the young, ask his fe'low-labourers in the work of self-denial for you to contaibute a part of your spending money to the missionary-box instead of laying it out on toys and confection-Sabbath School Conventions, Institutes and ery." Why not go a little further, and say,

" The Bible teaches total abstirence from wine in remembrance of our blessed Lord. All memteacher warns his scholar against many a sin. a system or teaching which may not only be present time. The hope of the church and of as damning to the soul. Yet in his Bible that teacher is told that " Drunkards shall not inherit the kingdom of God." How can he then with a good conscience be silent in regard to those social customs and fashonable practices hat are decaying the young by thousands into ippling.

> In whatever light we'view it, the argumen eems irresistable that the Sunday school should teach the sin of intemperance, the danger of every child should refuse to touch the first glass of intoxicating drink. Let it not be said that the children of our Sunday-schools are employed to secure these desirable results. It in no peril from the intexicating glass. As will scarcely be possible to have too many In- well say they are insured from all deceit, or stitutes, Conventions and Unions. The church knavery or unbelief. We can point to scores is in no danger of giving too much attention to of inebriates who spent their early Sabbaths

n the Sabbath school. We can point, too, to many a hard drinker who regularly attends consecrated to this special department of la upon churches in which the subject of intemperance is ignored and the sin of the drinking But we must not forget that above all other sustoms goes unrebuked. Are not those pulnits and those Sabbath-schools which neglect to warn the subjects of their instruction against the damnation of the ensnaring cup-are they ies deeper than in sacerdotal or ritual acts of young to the good Shepherd. No one need be not partially responsible for the fall of their auditors or their pupils into the crime of drunkenness? Certainly they are, if there is any is universally recognized as the plastic and for truth in the solemn Bible warning that God mative period of human life. There is equally will require the blood " of lost souls at the freedom from the toils, responsibili ies and hands of those unfaithful " watchmen " who perplexities of mature lie; the projects, aspi- failed to sound the note of alarm. The retions and conflicts of later years are all unsponsibility of teachers, both in the pulpit, in known. There is too an unmistakable tendency the school and at the hearthstone, is prodigion the part of the young to receive, without the ous; if they are faithful, "verily they have doubts which years of correding sins beget, the their reward." plain and simple declarations of divine truth. How shall the principles of temperance h

question we answer. Let every teacher both dressed to the young ; invitations of tenderest character are given, and the most abundant en- holic poisons. Let him explain to his class couragement is extended to those in the morn-

most favourable period ; how can the mind and

from the table, and took in turn our portion of and reluctance thereto ascribed to a sinful pride might and ought to be employed, but above all gravest charges which a disaffected fac ion in a children and youth may be rescued from the axis, and another motion round its orbit, certain church were able to bring against their servitude of Satan and introduced to the joyful not less important to the planet, but acemingly this apparent sterility, to see numerous and atyoung pastor. He had done his work bravely service and the happy fold of Christ, The more related to the system. In every great sys-tentive congregations, and to have the assurance and devotedly, as a l admitted, but too reticent- teacher, if fully in sympathy with the Saviour, tem there is something of this double relation. ly for their liking. They wanted to hear just and impressed with the real and boundless im libere is a body and its members, and the memhow many pounds of flesh he was losing weekly portance of his work will not fail to acquire a bers must be cared for, but so, also, must be the in their service, and how many pounds he had wonderful influence over the minds of his pu- body. The vital centres must be guarded as well

but also of the heart. When the scho ar feels system is composed will suffer, and perchapce, But offensive and torturing as the house-top that the teacher he loves and trusts has a tear-perish. The members are quite as dependent on

board, and were steaming toward Harbor Grace. The Lizzie brought a large number of passe 1gers from St. John's. All of whom, were in a pleasant, some, were in a rather merry mood. The day was exceedingly fine, and Conception Bay was unusually placid. After cruising about from port to port-a part of the arrangement, we could have wished to alter, but which could not be altered, -we arrived at Brigus about 5 p. m. So much for the pleasure of triennial removals in Newfoundland ! On taking possession of the Parsonage, we found that much required to be done, before we could begin to feel at home. As soon as the condition of things were known, the ladies took held of the matter, and in a very praise-worthy manner, they collected money, &c., labored, and purchased furniture, until they made some rooms

look comfortable. We shall (D.V.) have to make a further effort in the winter. In the meartime we are under obligations to the ladies, Their efforts deserve our very highest encomiume. A few weeks ago we had our Sunday School pic-nic ; it was generally considered a success. In the after part of the day a large number of friends gathered on the ground. They were all by the kindness of the ladies-handsomely provided for. What, from the auspicious weather the picturesqueness of the surrounding scenery, the gay and extensive display of bunting, the hearty ovousness of the children, and the successful fort on the part of parents and friends, to act as if they were all in their teens again, you will easily imagine, that we had quite a gala day. Before the children were dismissed, they joined, English fashion, in a round of cheers, for our gracious Queen. We are still, in this old Bri-

tish dependency, sound in our loyalty, to the promoted in our Sunday-schools ? To this British throne.

At the present, Mr. Elitor, we have nothing teach and practice to al abstinence from alco encouraging to say about the spiritual condition, and prospects of the Circuit. I am almost the nature of such stimulants, and point out alarmed and staggered, when I think, that our their dead y effect on the body and soul. Le Methodist standard has been unfurled here, for him caution his young listeners against the more than haif a century, and at present, we places of drinking resort, against the peril of have only two male members in society. The lasting that beverage, which " at the last biteth cause of this strange unfruitfulness, is to me, as ike a serpent and stingeth like an adder." As yet, a mystery. It cannot be, because in the soon as the child is old enough to understand the nature of the obligation, it should be care- In the list of my predecessors, there are the past, the gospel has not been faithfully preached. fully instructed and encouraged to take a pledge names of many men, of eminent talents, and " never to touch intoxicating drinks." Parents power, who on other Circuits were eminently ontinually say to their children, " This or that successful. Still the case stands as above stated. s wrong; promise me that you will not do it." Surely the gospel is as much needed here, and A temperance pledge is a promise not to do is as well adapted in its various appliances, and provisions, to meet all the spiritual requirements of the people, as in any other part of the world? The Whole and its Parts.

At present however, we are obliged to stand between the few living, and the many dead, and Of the Connexionalism of Methodism, the N reiterate the prophet's prayer "O Lord, revive W. Advocate thus writes :- " In the solar systhy work in the midst of the years, in the midst mercy." Albeit, it is some encouragement, amid that the people are willing by their substance to support the cause. We will hope for brighter days. J. W.

Brigus, Sept 28, 1868.

After a test of ten years, Woodill's Worm orzenges are still acknowledged to be the very bes worm remedy known. They are entirely free from all mineral agents which so ofte prove injurious and even tatal to children ; they are prepared without regard to economy, and contain the purest and best vegetable medicines

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AND INDUSTS gratified and We notice tock that are

