Selected Articles.

THE SINGER.

Up the cast a lark was springing;
Down the yellow light was singing;
Oh, that I were whee and strong I I am nothing but a song."

On the hill a port listened, Gazing up the ringing skies ; Dewy dawns of Eden glistened In a dying maiden's eyes ,

And a child, no minstrel seeing Said the angels sang above, And a lone and withered being Felt the carol; God is tove t

Still the lark above them winging, Shed his sorrow in hirsinging? "Oh, that I were wise and strong ! I am nothing but a song.'

"WORDLINESS."

BY REV. J. HALL, D. D., NEW-YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave approhension, and call for special notice in prayer and effort. The complaint might mean one of two things, either that the worldly, as such, are pressing upon and dominating the Church, as, for example, in carrying against the general Christian foeling such points as the opening of libraries and galleries on Sabbath; or that Christian foople, themselves within the Church, are adopting the style of life peculiar to "the world."

The latter is the subject of complaint, though it is obviously not without some con-nection with the former, for an undecided and divided Church is not a formidable op-ponent to her enemies. The provalence of presperity, the diffusion of wealth, the adoption of many continential usages, the reception into society of many persons edu-cated to continential ways, may be specified as causes of relaxation in question.

As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers (because we are all accustomed to hear but may yet awaken salutary thought m

We are all liable, as we learn from faithful friends and sarcastic neighbours, to judge severely those things which we have escaped, and to rate highly the virtues we possess. The "good young man," who nother uses tobacco or stimulants, and has been brought up so, may easily assign himsolf, or have given him by others, a high place over those who "smoke and take wine" while in the eye of God the smoker may be the better of the two. The good young man may be conceited, mean, vain even of his goodness, censorious, and selfish. A gentleman of hospitable nature and easy means, with a family of young people and a wide circle of friends, keeps a telerably open house, entertains, and "sees a deal of com-pany." He may be looked askance at, as exceedingly worldly, by his next-door neighbour, who early learnt to economize, and practised the lesson after its necessity had ceased, who never has company, and does not understand such "going, on." Yet the latter may be narrow-minded, cold-hearted, atter may be harrow-minited, cold-hearted, secretly congratulating himself on his prudence and prosperity, and so hard and honest that he is hardly honest. I have been brought up, let me suppose, on the soundest theology; took it with my mother's milk; lived in controversial times when the "joints" were sharp indeed, and all the lives of destroyers a definiting at the true conlines of doctrine as definite as the ten commandments. I am hable to rate too low my neighbour who, grow up under a different regime, and who, cross-examined about some of the distinctions familiar to me, would probably say bluntly, "Upon my word, I don't know." Yet he may have a simple, devout, earnest, manly piety, in the sight of God of greater value than mine.

These examples I give, because no one will suppose me to be in favour of tobacce, drink, last living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the

of human worth by the educated and well-to do, who forget that a bitter word may be as bad as a blow, and shocking vice may be indulged in with great refinement of manner. Mary Ann, whose duties as lady's maid require her to dress and undress her young ladies four nights in the week for external displays, thinks it dreadful dissipation; while the young ladies think it shock-ing that Mary Ann will dawdle as she does about the basement-door with her "friend." We total abstainers have not much patience with the moderate drinkers; but Dr. Thomas Chalmers wound up his day's labours with a glass of toddy, and put it in his journal, too; and many a Scottish minister, as good in his place as any of us in ours, sees no harm in the like, greatly to the distress of good Dr. Cuyler.

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon from the second properties of little value. Leggs and an appropriate ways and present upon the second properties of little value. Leggs and the little value is a properties of little value. Leggs and the little value is properties of little value. Leggs and the little value is properties of pulpit proparation make it inspissible in the perfect smoothness, is certainly very to the felf, but it fore long become a car. The high art displayed in sentences polished to fore the angel of the Lord, in properties of pulpit proparation make it inspissible in the perfect smoothness, is certainly very to the felf, but it fore long become a car. The high art displayed in sentences polished to fore the smoothness, is certainly very to the felf, but it fore long become a car. The high art displayed in sentences polished to fore the smoothness, is certainly very to the felf, but it fore long become a car. The high art displayed in sentences polished to fore the smoothness, is certainly very to the fore the angel of the Lord, in part of the bundle of such a suggest of the Lord, in part of the land of the l particular points is so difficult as to make prints to the seventh, general indements of little value. Legis 4. Let us seek in a

in other people's ocats. "I'm no worse with my dress—Hair and all—than the detectivith his hair dyed." "There was less naughty talking at my reception than at Mrs. Smith's Dorcas." And these retorts getting wilispered about, and being in the aut the spirit of even good people is "riled." and perhaps the minister is led to lay out as much force for a Sabbath or two, in dissuading from dress, or dance, or theatre, as he ordinarily does in dissuading from as he ordinarily does in dissudding from rejection of Christ and eternal death. And some of his dear people, who love and respect him, come to have two sets of sins in their mind's oye—those that are clearly against God's word, and those that are against the minister's. We do not mean that this latter word should not be taken into account by Christian people. It should be; and a good man will not willingly shock the feelings, or weaken the hands, of a minister; but the fewer the courts on which a minister, or indeed a church, thus exercises the obodicnoe of members, the better for the munister and for the manly, independent, well-developed, Christian character of the people.

"Then do you think excessive dressing, and dancing, and entertainments, and the atrical displays, right things for Christian people? No, indeed, I think them generexcessively childish; sometimes very pernicious.

"Then would you do nothing? Do you advise "masterly inactivity?" No. There is sumething to be done. Let an example indicate what.

The pastoral opistles emphatically require gravity in ministers. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Groek, or Latin; nover wear a coloured necktie, never allude to Dickens or the like; never make people laugh with an "amusing speech;" never throw a fly, or shoot game, or knock down nine-pins; which things could be shown to be unfavorwhich thanks come bestown to be unitative, able to gravity)—would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough; "cet modus in the control of and if I am not capable of judging and obtaining help, to form a judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all. worldiness" blamed rather than defined, at may yet awaken salutary thought in the solution will keep me from trifting."

Now it is just here that the right line of treatment of the Church's worldliness seems to he. To have a ministry grave, sober, such that no man can despise, let it be an educated an intensely carnest ministry, thoroughly ongaged in God's work; and to have a church free of worldly trilling, let her be thoroughly educated, and intensely occupied in God's work. Filled with the wheat of true Christian life, there will be no room in her vessels for the chaff of fashionable follies.

But how to get this, or, rather, how to ek it? With great diffidence we venture a few hints:

1. There is a broad line drawn in Scrip-1. There is a broad line drawn in Scripture between God and mammon, Christ and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes would lines as is the love of what is not God, lust of the dealt out the core of what is not God, lust of the dealt out the core of what is not God, lust of the flesh, or the eye, or pride of life. The object may be dignified, like honour, or small and mean, like gain, or personal dis-play. It may be pure, like literary-fame, or social influence, or it may be sensual and beastly, like the pleasures of the table or of the harom.

What makes it worldly is not its high or may be worldly in God's sight, as truly as boxes, or the poor creature that gyrates on the stage in half-dress, and with less excuse.

What is true of persons is true of classes.

Among the inhabitants of tenement-houses, there is a good deal of roughness, coarse speaking, rude boxing of human cars, blows even, in bad times; and some excess of wine, revellings, and such like, unrefined freedoms, and boisterous and unregulated polity, in good times. These things are aptto be classed very far down in the coarse of human worth booth. will bring forth fruit after their kind.

with those whom we take into the Church Lot us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

8. Let us keep the churches, as churches, free of wordiness. It they be the scenes of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, " effects," music, and general accommodation to the fashion, can at be wondered at it the members, eath the spirit, and "better the instruction What minister does not know that it is per-What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may achurch and crowded into narrow confines."

If tousand times more gratifying than the amount of beauties the result of designation of the proud of the property of the be sound in erced, and most respectable in character, and yet differ from other instituand it gratifies the same in the way appro-

to you?" We may our in donling with symptoms; we may mistake by governing too much; but we are safe in declaring, by word and deed, "I believe in the cloly Chost."

SHALL WE KNOW EACH OTHER IN HEAVEN?

Mr. Rylo observes, "What saith the Scripture on this subject? This is the only thing I care to know. I grant freely that there are not many texts in the Bible which touch the subject at all. I admit fully that pious and learned divines are not of one mind with me about the matter in hand. I have listened to many ingenious reasonings and arguments against the view that I maintain. But in theology I dare not call any man master and father. My only aim and desire is to find out what the Bible says, and to take my stead many its tackling. and to take my stand upon its teaching. Let us hear what David said when his child was dead: 'Now he is dead, whorefore should I fast?' Can I bring him back again? should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.' (2 Sam. xii: 28). What can these words mean but that David hoped to see his child and meet him again in another world? This was evidently the hope that cheered him, and made him dry his tears. The separation would not be forever. Let us hear what St. Paul said to the Theesalon was a What is constant. hear what St. Paul and to the Thessalon ans: "What is our hope, or joy, or crown of rejoicing? Are not even yo in the presence of our Lord Jesus Christ at His coming?" (1 Thess. ii: 19). These words must surely mean that the apostle expected to recognize his beloved Thessalonian converts in the day of Christ's second advent. Let where what the the gave event heave in the us hear what the same apostle says, in the same epistle, far the comfort of the mourners: 'I would not have you ignorant, brothron, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and hope. For if we believe that Jesus died and rose again, even so them also which sleep in Josus will God bring with Him.' (1 These, iv: 13, 14). There would be no point in these words of consolation if they did not imply the inutual recognition of saints. The hope with which he cheers wearied Christians in the hope of meeting their beloved friends again. He does not merely say, 'Sorrow net, for they are at rest, they are happy, they are from merely say, 'Sorrow not, for they are at rest, they are happy, they are free from pain and trouble, they are better off than they would be here below.' No; he goes a step further. He says God shall bring them lack to the world. You are not parted torover. You will meet again.' I commend these three passages to the render's attentive consideration. To my was they all saom to noint to only one eye, they all seem to point to only one eye, they all seem to point to only one eye, they all imply the same great truth, that saints in heaven shall know one another. . . . There is something to my mind unspeakably glorious in thing to my mind unspeakably glorious in this prospect; few things so strike me in boking forward to the good things yet to come. Heaven will be no cold place to us when we get there. We shall not be opprosed by the cold, shy, chilling feeling that we know nothing of our companions. We shall feel at home. We shall see all of whoin we have read in Scripture, and know them all, and mark the peculiar graces of each one. If it is pleasant to know one or two saints, and meet them occasionally now, what will it be to know them all, and to dwell with them forever! There is something unspeakably comforting mercsomething unspeakably comforting, morcover, as well as glorious in the prospect. It lights up the valley of the shadow of death. It strips the sick bed and the grave of half their terrors. Our beloved friends who have their torrors. Our beloved friends who have fallon asleep in Christ are not lost, but only gone before. The children of the same God, and partakers of the same grace, can never be separated very long. They are sure to come together again when this treath has massed away. what makes it working is not its high or are sive to come together again when this low character; it is its godlesiness. The world has passed away. . . . Bloss "honourable merchant" loving his money; ed and happy indeed will that meeting be; the "mother in Israel" loving her position; better a thousand times than the parting, the deacon loving his power in the Church; We parted in sorrow, and we shall meet in the minister "purring" over the "society" joy; we parted in storny weather, and we of which he is the "honoured head;" all shall meet in a calm harbor; we parted the worldwing food's sight agreed and appears and agreed and green and in annest pams and aches, and groans and inthe butterfly that shines in over-dress in the bodies, or the poor creature that gyrates on bodies, able to serve our Lord forever with-

vill bring forth fruit after their kind.

2. Let there be close and faithful dealing chanted; if seemed something so much bettor than nature that I really began to wish the earth had been laid out according to the latest principles of improvement.

In three days' tire I was, tired to death; a thistle, a nettle, a heap of dead bushes, anythistle, a nettle, a heap of dead bushes, anything that were the appearance of accident or want of intention, was quite a relief. I used to escape from the made grounds and walk upon an adjacent goose common, where the cart ruts, gravel pits, burns, ir regular ties, coarse, ungentlemanilike grass, and all the vertices are larger than the properties are larger to the court of the cartier are larger to the cartiers are larger to the parities produced by neglect, wore a

Now, this is precisely the result produced character, and yet differ from other institu-tions only in this; that they serve main's of preaching. At first it astonishes, amazos, materal lastes and wishes on the six days. and delights; but in the long run it pulls upon the muid, and oven weares the ear. The high art displayed in sentences polished

such a manner of intercourse for a week would be intolorable; but the familiar communion of the family nover ties; homes's genuine and spontaneous fellowship grows deaver every year. The parallel holds good between the deliverances of a grandiloquent between the deliverances of a grandifoquent elecution and the uterances of a warm heart. The Primitive Methodist being asked to return thanks after dining with the squire, thanked God that he did not have such a good dinner every day, or he should soon be ill; and when we have eccasionally listened to some great achievement of rheteric, we have felt the same execution sentiment vising to our line. greatful sentiment rising to our lip. A whipped cream or a silabub is an excellent thing occasionally, but it is very easy to grow tired of both of them, while bread and choose or some such homely fare can be eaten year after year with relish. If it be natural to a man to be very elegant and rhotorial, let him be so; flamingoes and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the proficient in an clovated style, for goese and sheep would be monstrous if perched on high. To be sub-lime is one thing, to be rediculous is only a step removed; but is another matter. Many in labouring to escape rusticity have fallon into fastidiousness, and so into uttor feebleness. It may be that to recover their strength they will have to breathe their native an, and return to that natural style. from which they have so laboriously de-parted.—Spurgeon.

PRAYER MEETINGS.

BY REV. JOHN HALL, D.D.

What should Christians do with the prayer-meotings ?

First of all, attend them. All who stay away injure the meeting, even to those who are there; all who attend help it. Who knows not how sympathy of numbers may be consecrated? Your presence is a visible standing declaration that you feel need, are in sympathy with your brethren, and be-lieve in God as the hearer of prayer.

Then make the meetings as effective as possible. We do not say "interesting," which is a poor word at best, and here exposes a wrong idea, namely, that the value of a moeting depends upon the degree of pleasure and mental excitement experienced. It does depend on faith exercised, sorrow fell, childlike reliance on God realized, and brotherly love continued and inflamed.

In the conduct of the meetings routine should be avoided; methods varied; brief, pertinent passages read; and appropriately sung. All prayers need not include every element of prayer, or need each suppliant include all objects of desire. Circumstances should be considered, specific wants presented, specific thanks, present conditions noticed, as an approaching communion, a Sabbath school even a class, so making the service real. Brief counsels from a leader, or persons mdicated by him—allowing each five minutes would often be entirely proper, and give tone and direction to devotion. Good people meeting thus, looking for biessings, and submitting themselves to the "Spirit of grace and supplications," need not feel oither duliness, or indecorum, for all will be real, and readily disarm criticism. It is when we are going through mere motions, and consciously only a thing of forms, that and consciously only a thing of forms, that we invite criticism. One can think of that early prayer-inceting in the house of Mary at a crisis in the Church's history—James slain and Feter in prison—when Rhoda rushed in and said, "He is at the gate!"

"Thou art mad!" "Nay, it is so; he is at the very gate."

"Then it is hus angel."

That was a great yielding of the average. That was a great violation of the proprieties, an "unseemly interruption;" but, we take it, there was nother embarrassment nor offense, for it was all earnest, all real, and all proper, as it will be with us when we really wait upon God. - Intelligencer.

THE MAGNITUDE OF MITES.

It is estimated that there are millions of It is estimated that there are millions of young pers in in America, who, from want of interest or simple solicitation, give not one dollar a year to the cause of Churches, or Christian enterprises, yet, should they contribute but ten cents, a week, would produce the yearly income of over twenty millions. Why, then, will not Christians awake to the consideration of this subject, to a preper cognizance of this mannease dormant power, and move at once in the use of means to reach it, so as to insure the use of means to reach it, so as to insure the glorious dawning of that promised day when "to the poor the Gospel shall be preached," and "the whole earth shall be tilled with the knowledge of the Lora?"

If fifty persons give ten cents each, the amount will be \$5 per week, or \$200 per

If tiffy persons give 20 cents each, the amount will be \$10 per week, or \$520 per

If twonty persons give 50 cents each, the amount will be \$10 per week, or \$520 per

If ten persons give \$1, each, the amount will be \$10 per week, or \$620 per year. Total, \$8, 38 per year.

A ROBE FOR EVERY ONE.

WHAT I BELIEVE.

"Satan always flies when the precious blood of Chriet is trusted in and confessed. A very good, practical way to bafile him when suggesting doubts is to confess at once to yourself, or to some one clse, your belief that Jesus does save you now fully, and that his blood does cleanse you from all unrighteousness.'

I believe that all my sins are entirely washed away in the precious blood of Jesus, for the sake of his dear mame, and that he looks on me as "perfect through his comeliness put upon mo."

I believe that he has taken me just as I an, to be his own forever, and has given himself to me, to be my closest, dearest friend, and this on account of his love to me alone, and not mine towards inm.

I believe that he has taken my heart just as it is, "deceifful above all things and desperately wicked," to cleanse and renow, and that by the indvelling of his Spirit he will sanctify it wholly and make it all that he would have it be.

I believe that it is his work to keep me, and to koop and increase my feeble faith, and that he will do it.

I believe that his love toward me never varies, however cold my heart may be, however dark and confused my path may seem, and that every event of my daily life, the most insignificant as well as the greatest, is ordered by him who knoweth what I need.

I believe that as I am his, and belong no more to myself, it is his work to govern me, to care for me, and to direct me, and that to attempt to manage my own heart, to bear my own burdens, whether temporal or spiritual, or to lean upon my own wisdom in the smallest degree, would be but to distrust his tender love and his all-sufficient power and grace.

"As helpless as a child who clings Fast to his father's arm,
And casts his weakness on the strength That keeps him safe from harm ; So I, my Father, cling to Thee, And thus I every hour Would link my earthly feebleness, To Thine Almighty power.

As trustful as a child who looks Up in his mother's face, And all his little griefs and fears Forgets in her ombrace; So I, to Thee, my Saviour, look, Add in Thy face divine Can read the love that will sustain As weak a faith as mine "] -Parish Visitor

SHALL THE PASTOR VISIT?

The complaints on this head in America, The complaints on this head in America, if not quite so rife as in England, are yet quite too loud and too frequent. There out to be little ground for making them at all. In some cases, of court, the space traversed by ministers is too extensive to permit of the frequent station of each family under their care. But in circuits of at least moderate dimensions, and in charges containing only one or two congrecharges containing only one or two congregations of convenient size, no just cause for gations of convenient size, no just cause for marriquing on this subject ought to exist. We gather that such cause does exist in many towns and cities in the United States, and we may add in British America nlso.

It is to be regretted that it is so. The importance of careful pastoral visitation as n means of promoting the interests of religion in societies and congregations can scarcely be overrated. It is our belief that thousands are lost to the Church on both sides of the Atlantic for want of the due perfermance of this duty. To a minister of performance of any duty. To a minister of medicere pulpit capacity pastoral visitation furnishes the means for doubling his abilities and opportunities for usefulness. A minister of high pulpit officiency will lose half of the fruit of his public labors if he falts in the house to house department of falts in the house to house department of his work.

We have nover met with an objection of surmountable task to make his appearance among the families of his flock.

It may bourged that a minister has a constitutional distaste for pastoral-visitation. The obligations that band men to duty have no respect to their traces or distastes.
And in point of fact, ministers who have nomatural love for the work or the duty in question have attamed to, remarkable proficiency in the performance of it.

It may be alleged that a minister lies no others. The consideration of his own pleasure is to be eliminated from the qualitation of the own pleasure is to be eliminated from the qualitation. As to the other point, it may be without hestation declared that this is one of the cases in which when there is a will there is some to be a way. No man, even insider is sure to be a way. So man, even hower atoly fitted for pullifit while, can p sillly fall greatly at pastoral visition of he undertakes it and prosecutes it with a consecutive standard determination to decientions and properful determination to do his liest perseveringly to achieve success in

It may be suggested that the necessit co of pulpit proparation make it happosible in