

and feel it in its own comfort and glow! In view of those formidable obstacles, we are confident that you will rejoice with us and give glory to God that, in our consultations just closing, the greatest harmony and brotherly love have abounded; and, whatever the issue, we have been able to see more clearly eye to eye, and our hearts have been drawn together in the fellowship of the spirit and the fraternity of the Gospel of Christ.

The General Conference, and constituted authorities of our several Churches, having affirmed the desirability of Union, appointed committees of brethren, faithful and beloved, to confer as to a Basis of Union, and ascertain whether there be a common ground on which all the Churches interested could join in organic unity. The identity of our doctrines and rules of Society, and the similarity of our usages in many respects, gave us a favourable starting point. We could easily agree on the doctrines of the Holy Scriptures as understood by the people called Methodists, on the rules of our Societies as given by Mr. Wesley, the venerable founder of our common Methodism, on our usages of worship and means of grace, and on the excellency of the spirit of love. But the diversities of polity and principles of government, and the cherished peculiarities of the several Churches, give to your committee the occasion of much study and prayer. One of the Churches has made prominent in its administration the maintenance of the rights of the Annual Conferences, and of the peculiar functions and privileges of the pastorate. Another has held unwaveringly by the connexional idea, the supremacy of the General Conference, and the office and prerogatives of an Itinerant General Superintendency. The other two Churches have especially maintained the rights of the laity to representation in the Conferences and Courts of the Church. These central and fundamental positions of the Churches are reconcilable, are incorporated in the Basis of Union, and, in our opinion, will all be found to be elements of safety, solidity, liberty, and power. This basis, in its regard for cherished principles, and inalienable rights, proposes that these central and fundamental positions be preserved and constitute the common ground of unity, while peculiarities of less importance, in a spirit of mutual concession, are in most cases handed on to be arranged by the General Conference and constituted authorities of the United Church, should such Union, by your vote, allowance, and action, ever take place. The Missionary, Educational, and financial interests of the Churches, their Church property, Book-Rooms, and publishing establishments gave us much concern, but we are persuaded that in them is no insuperable barrier to Union. The welfare of ministers and societies was in our thought to afford them all possible safeguards. The superannuated ministers are protected in their rights, and ordained men have secured to them the privileges and functions possessed within their respective Churches. It has been the careful and prayerful effort of your United Committee to discharge the sacred trust confided to them by their several Conferences and Churches; and guarding rights, principles, and important interests, to find if practicable according to their instructions, a basis of which the Meth-

odist people of this Dominion might, under God, unite in one Methodist Church for the spread of Scriptural holiness over these lands. With some degree of confidence that so desirable an end has been reached, with many prayers for divine guidance of all the the Churches, with reliance upon the intelligence and loyalty of our respective memberships, with an expectation that undue prejudice will be laid aside, and the great issues of the hour calmly and candidly considered; with an admonition that our respective peoples under their own constitutions keep united and in the spirit of charity among themselves, and with the assurance that for ourselves we are, in the fear of God, heart and soul with our people within constitutional action and decision, we commend the Basis of Union and all the interests that cluster about it to the honest scrutiny and thoughtful, godly determination of the Churches, content to receive their solemn acceptance of it, or equally solemn rejection of it, as unto us the indication of Providence and the voice of God.

In the several Churches the Basis of Union will be presented for action to the General and Annual Conferences, the Quarterly Meeting Conferences, and Official Meetings and Boards, and to the Societies and members themselves, under the constitutional provisions in the respective Churches, and according to the direction of their separate constituted authorities, so that there may be the utmost fairness and freedom of discussion, that no improper advantage be taken, or unlawful bias given, and that the entire constituency affected in each case shall have the opportunity, under its own constitution, usage, and law, to employ voice and influence for or against its adoption according to the solemn and conscientious conviction of duty, before God and His Church, in this important crisis of the history of our Methodisms. What greater dignity, what more weighty and awful charge and trust than this? Here is a vote passing far the importance of ordinary civil and political affairs among men. It involves much of the power, success, and destiny of the Church of God. What an immense responsibility is placed hereby upon every member and friend of our Zion. Shall we not be much in prayer before God, touching our present duties? Shall we not seek counsel of the Most High? Dare we allow personal or worldly feelings or issues, or impulses of pride, jealousy, or ill-will to intervene in a business of this character? Are we not in duty bound to walk in the light as God himself is in the light, and seek to possess all the mind of meekness, obedience, and love that was in Christ, our Saviour and Lord? How else shall we discharge the solemn obligations of these eventful times? The past is looking upon us with its many breaches to be repaired, mistakes corrected, and ills remedied, notwithstanding its many successes, for which we joyfully give glory to God. The present is looking upon us in the cordial desire and interest of all Evangelical Christendom in this movement and especially in the prayerful and brotherly sympathy and regard of all the Methodisms of both hemispheres. The future is looking to us with its enlarging demands, opening doors, and increasing facilities in the work of God; with its call for the

maintenance and spread of the peculiar doctrines of our Methodism, a free, full, present, instant, perfect, and eternal salvation to faith and obedience; and with its grand promise and prospects of the multiplying victories of the cross, for the economy of our resources at home, and the proper direction of our energies to the salvation of men here in this fast-peopling Dominion, and to the remotest parts of the earth. The missionaries and martyrs of all ages, the Holy Angels, Christ the Head of the Church, and the Adorable Father and Holy Spirit are looking upon us, that what we do we do it not as unto ourselves, but as unto the Lord; that we do our best to unite ourselves, our cherished principles and powers, our resources and enterprises in the love of God, and in the faith and hope of the glorious Gospel. Seeing we are encompassed about by so great a cloud of witnesses, be it ours to lay aside every weight, and the sins that so easily beset us, and, whether accepting or rejecting the Basis of Union, let us decide every question regarding it as in the presence of the Lord, and in view of that day when every one of us shall give account of himself to God. Constrained of the love of Christ and zeal for the souls of men, we must cease unceasingly strife, and on a basis of brotherly and mutual regard, and Christian honour and right—which we think the basis herewith submitted to be—we must be drawn together and established not only in the unity of the Spirit and bonds of peace, but in an organic and visible unity to the confounding of the adversaries of Christ, the demonstration of the work of the Spirit, and the glory of God the Father. And as your pastors and servants, for Christ's sake, we shall earnestly and continually pray that the Holy Ghost descend upon us all, and fill us with the love of God, enlighten every mind, and purify every heart: and that He guide our Churches to the wisest and safest results, to the praise of His glory. And to God, the Father, Son, and Holy Spirit be praise forever.

Signed by order of, and in behalf of, the Joint Committee on the Union of the Methodist Churches of this Country.

S. D. RICE,
President of the General Conference of the Methodist Church of Canada.

J. GOODMAN,
President of the Primitive Methodist Church in Canada.

W. PASCOE,
President of the Bible Christian Church of Canada.

A. CARMAN,
Bishop of the Methodist Episcopal Church in Canada—Chairman of Committee.

ALEX. SUTHERLAND,
Secretary of Committee.
Toronto, December 6th, 1882.

A MERCHANT whose time for the past year has been so much taken up that he has been unable to remain at home except at meal time, concluded to take a vacation. A friend asked him where he intended to go, and he said he thought he would go home and get acquainted with his family.

SNOW FAAS

And out the snow fays wander
Weaving plans of strange leaves
Flowers, like crystal shining,
Wonderous patterns of ice

Fitting down with noiseless footsteps,
Through the gray and frosty air
Spreading out a robe of ermine
Over the branches cold and bare

Ah! the branches cold and dreary
Summer's mirthful leaves are dead
Autumn played with them a moment,
Tossed them down and onward sped

Then, with quick and gentle fingers,
Came the snow fays through the night
Over the desolated branches
Spread a robe of dazzling white.

So, when hearts that once were gladsome,
Droop in sadness, all alone,
With the hopes that fondly cherished
Lying lifeless, round them strown

Angels come with eyes of pity
And a shrouding mantle bring,
Spread it over with tender fingers
Till the Master brings the spring

PIE PLATES.

EUNICE has been going to the cooking school lately, and she says pies are not sensible food; that they are injurious. I have heard that hinted a good many times, but never so decidedly as now. Modern science is really doing some good, when it comes practically into our kitchens and dispenses with some of the hardest things women have to do.

Grandma took another look through her glasses at the pile of pie plates lying on the table.

Eunice said they might just as well be put on the top-shelf of the china closet, where they would be out of the way, and kept clean from dust.

Grandma said she never realized before how many they had; the deep yellow ones for custard, squash, and pumpkin pies; the blue-edged ones for apple, plum, and mince: "What lots of money we must have expended for them!"

"That's nothing compared to the price of lard, spice, and flour, with the fruit thrown in," said mother, who really heaved a sigh of relief, as Eunice packed them away. "But what is father going to do without pies?"

"He will never miss them when he gets used to the sensible dishes with which I propose to tempt his appetite; and it's my opinion he will be very glad to miss his headaches and some of the grocery bills."

Mother thought of the possible new dresses.

"And while we are about to reform let us dispense with this kettle of suspicious looking lard."

"Doughnuts!" exclaimed grandma, "you don't say they are injurious too? What shall we do with our spare time? Oh! the hours and Jays of my life that have gone to making pies and doughnuts! What will the children eat?"

"They will eat fruit and good home-made bread and vegetables, and be healthy and good-natured," said Eunice.

"And no more doctor's bills," said father, as he came in and sanctioned the teachings of the new cooking-school.—*Woman's Journal*.

"ARE you the mate of this ship?" said a newly arrived passenger to the cook. "No, sir; I am the man that cooks the mate," said the Hibernian.