

Heaven is Near.

O, HEAVEN is nearer than mortals think,
When they look with a trembling dread
At the misty futara that stretches on
From the silent homes of the dead.
'Tis no lone isle, in a lonely man,
No distant but brilliant shore
Where the loved ones are called away—
Must go to return no more

No, heaven is near us, the mighty veil
Of mortality blinds the eye,
That we see not the hovering angel band
On the shores of eternity
Yet off, in the hour of holy thought,
To the thirsting soul is given
The power to pierce through the mist of
sense
To the beautiful scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall,
The soul is restless to soar away,
And longs for the angel's call.
I know when the silver cord is loosed,
And the veil is rent away,
Not long nor dark will the passing be
To the realms of endless day.

The eye that saunt in the dying hour,
Will open the next in bliss,
The welcome will sound in a heavenly world
Fre the farewell is rushed in this
We pass from the clay of mourning friends
To the arms of the loved and lost,
And the smiling faces will greet us there
Which on earth we have valued most.

with His own benevolent energy? Can we for a moment doubt this? Are we not forced to believe it? And if so, does it follow that it is equally our duty to promote them to the utmost extent of our power? Moreover, it is remarkable that our Lord's intercessory prayer for the union of His people is connected with His own prescient anticipation of the world's conviction of the truth of His own mission, "that they may be one even as we are one. I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me."

Here, then, are the agencies and institutions raised up in these modern times for the conversion of the world. And here, at the same time, are the Churches spontaneously uniting with each other to remove the occasions of unbelief and convince the world of the truth of our Lord's mission. Both are of God, both have the same beneficent influence, and both are now in operation. We bless God for it. We bless God that we live in the favoured age when both are so happily and powerfully combined. You Methodist Churches in Canada have done your part as peacemakers, as obeying the Redeemer's supreme command, and fulfilling His own earnest intercessory prayer for the perfect union of the Church, offered just before His agony in Gethsemane. I honour you, my dear brethren, in the good and great work you have done. Make it perfect now, by the sweetest and most endearing interchanging of kind offices towards each other, and the most devoted consecration of all your influence and property and labours for the conversion of sinners and the evangelization of the world, and the richest blessing of the Triune Jehovah will rest upon you. May the other sections of Methodism in England soon follow your example.

If it were in my power, I would sound with a clarion voice in the ears of all the Methodist Churches in the world the glowing appeal of Richard Baxter in his "True Catholic Church Described." "Brother, if indeed thou love the Church of Christ, join with me in thy heartiest daily prayers and in thy faithful endeavours for the destroying of divisions, and the repairing of decayed charity, and restoring of catholic principles and affections of all the members of the Church."

A Simple Marking System.

THE marking system which I have found so successful is most briefly explained in the following schedule, of which each scholar has a copy:



A satisfactory lesson consists of the appointed verses repeated slowly, without help, with but slight hesitation,

and admits of mistakes corrected immediately by one's self.

A perfect lesson consists of the same, repeated slowly, without hesitation, repetition of words, or help from another, and entitles the scholar to an extra mark, which cannot be restored.

HOW TO RESTORE IN PERFECT MARKS.

A poor lesson mark may be restored by reciting the same verses satisfactorily on the next Sunday.

A forgotten gift mark restored by bringing it the next Sunday.

A poor attention mark restored by good attention three successive Sundays.

A late mark restored by punctuality three successive Sundays.

If absent, a note sent with good reason of absence, contribution, and word that the lesson has been recited at home, is counted as a satisfactory Sunday.

For ten satisfactory Sundays, and seven extra perfect marks, I have promised each a pretty book of Bible texts, but if any teacher does not approve of the method of rewards, a sufficient incentive ought to be that of awarding the highest place in the class to the one who first attains a certain number of satisfactory Sundays and perfect marks.

Besides our Bible studies, we have a class motto and a special object of work for the winter. Our motto for this winter is, "I can do all things through Christ which strengtheneth me." And the special object of each of us is to overcome our one particular besetting sin.—S. S. Times.

Educate the Children in Christian Giving.

BY Z. HURD.

I WAS sent for this morning to visit a dying boy, seven years of age, a member of the primary department of our Sunday-school. I found him the youngest of a large, poor, irreligious family; but one of the most faithful in attendance upon our Sunday-school. He had earned one of the prizes for not having missed a Sabbath during the year. He could speak to me in a whisper. I talked with him about Christ and heaven, prayed with him and baptized him. He said: "I shall go to heaven and never be sick again." I left the room and was waiting a little while, and he sent for me to come back. He said: "Two Sundays I have been sick and could not go to Sunday-school; but I have kept the pennies for the collection and I want you to take them." He asked his mother to get them out of his drawer, and with his little pale hand he put the two cents in my hand and said: "Put them into the collection for me." He now seemed satisfied, and in the afternoon he passed peacefully away, "to be sick no more." The incident deeply moved me and impressed me as never before with the duty and responsibilities of educating the children in Christian giving. This little boy had thus early learned the great lesson and was practising it—the lesson that thousands of adult Christians never learn—that there is a higher and better use of money than spending it for



A CHINESE SLAVE GIRL.

candies and toys; for far, and worldly pleasures, and his character and life were being formed around this great Gospel doctrine. Here is the grand opportunity and the grand duty of the Church at the present time. Christian giving should be made fundamental in all our Sunday-school instruction, in all our Sunday-school work, and especially in the festive occasions of the Sunday-school.

We see and deplore a great lack here—especially in the ordinary Christian's free festivals; when the children expect to receive everything and give nothing, and conclude that the world is made especially for them, and are thus educated into selfishness and narrowness and arrogance.

Ten years of the right kind of work in educating the children in Christian giving would give us a new generation—a generation of Christian given. Let us enter into it.

A Chinese Slave Girl.

MALE slaves are comparatively few in China, but female slaves are quite numerous. Rich families, instead of hiring female help, buy girls from twelve to sixteen years old, at from fifty to one hundred dollars each, and after keeping them at work for a number of years without giving them anything but food and clothing, they sell them as wives, and often get back more than they paid for them. When the girl becomes a wife she is free. As the female slave must be provided with a husband by her owner, her lot is better than that of a male slave, who may be held in perpetual bondage. But bond servants in China are not very harshly treated, and male slaves, as we said, are but few in number.

Christianity Triumphant. By J. P. Newman, D.D., LL.D. Published by Funk & Wagnalls, 10 and 12 DeF St., New York. Paper, 15 cts., cloth, 75 cts. Toronto: William Briggs.

The triumphs of Christianity—what a theme for an able and eloquent writer such as Dr. Newman is known to be! Nothing could be more needed, in these skeptical times of ours, than just such a review as is here given in short compass and popular style. Dr. Newman has given us an overwhelming array of facts appealing to the common-sense of the masses. Young men and women especially need to read this work. It is a clear and animated statement of what Christianity has done and is doing for the world.

WAS it the "apple of discord" that produced the heart-rending screech of the small boy who took it green?

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TORONTO, MARCH 29, 1884.

Methodist Union.

BY THE REV. WM. COOKE, D.D.,

Ex President of the New Connexion Conference, England.

AFTER referring to the numerous unions among the Presbyterian and Methodist Churches (some seven or eight in number) which have recently taken place, Dr. Cooke goes on to remark:

It is indeed a remarkable coincidence that all these unions should be contemporaneous with the revival of missions to the heathen, and the origin of those other great benevolent institutions promotive of the conversion of the world. The connection of one with the other is an obvious historic fact; it stands out before our eyes. What is their relation to each other? Is their connection fortuitous or providential and Divine? Do they not spring from the same source? Are they not evidently effects of the same Divine cause, the quickening, transforming, and hallowing influence of the Holy Spirit firing the Churches