It is easier to point out the manifold evil-oth to mankers and chargies resulting our frequency changes in the manutry that a show here to prevent these changes in the charge of the charges in the hope that they may contribute to the

ministers called to serve churches al-ceceme pastors, and not "stated mp-Many skrink from the pastorate a, ande from other reasons, they be impression that it would render entition less permanent. But the sta-of your churches do no. favor thus of your churches do no. favor thus becomes, asses from other reasons, they have the impression that it would reade their pestition less permanent. But the statistics of our cluurches to noe, favor that where. While there are here and there marked metances to Lie contrary, the resonable that the characters of the contrary, the resonable that the characters of the contrary, the resonable that the characters of the congregation of the characters of the Congregation of the them that of one serving by the year. For example, the municipation of the contrary the serving the state of the Congregation of the threshes in Maine this year show that the pesters in these characters in the extreme the state of the congregation of the threshes of the contraction of the people, while he character and rights are guarded by the churchest of the contraction of the contract

makes him less disposed to rous among the disreless and he on the lockest for a better strentists.

In forming the pattoral relation, let both church and minuter execute the greatest area. Alternative the relations in the area of the control of the relation that the relation of the rel

hasty unions would be avoided, which sould only be followed by repeniance at leisure.

When the pastoral relation has been consummated, let the union be regarded by both pastor and people as permanent. The stability of the relation will depend not a fittle on the manner on which they rave it, the tendency of the relation will depend on the rest at pleasure and for slight cause, it will prove a rope of sand. But it they regard it as a kind of marriage state, into which they have entered for life and with the pledge of being true to each other, thus riew alone will go far to make the union permanent. It will have much the amon permanent. It will have much the amon permanent. It will have much the amon on a min, canning at the marriage relation on a min, canning at the pattern of the pastor and part of itself, and will care for him as sedulously as for its own interests. On the other hand, the pastor, looking on himmon as permaching plans of labor for their good, the pastor, looking on himmon as permaching plans of labor for their good. Every line of the pastor is a part of itself, and will care for him as sedulously as fer its own interests. On the other hand, the pastor, looking on himmon as permaching plans of labor for their good. Every line of the pastor at relation as seon as any sight difficulty may arraise in his parally, any more than a product hunband or wife breeze usofortunately sprinced any hottobers to suffer the calm soon follow.

This risw of the pastors's and the sport which it fictions and the sport which it fictions are constructed.

to follow.

This riew of the pastors's and the sport which it fosters will exert a powerfit indisease to ward off church difficulties and state of the pastors which it is not denote that offence come; but they and come it has offence come; but they will come it have been come; but they will come it have been compared to adapt themselves to each other's paculiarities.

The number to actor, who makes to stay

andestor to subpl themselves to each other's paculiarities.

The product pastor, who washes to stay long with his church, will carefully avoid saking upon himself any responsibility in the management of its temporalities. He will let the laymon of the church attend to this business, while he gives himself wholly to the ministry of the Word. It may be that no one also can secure so large subplication of the careful of the church of the careful of the desired with the secure of the debts of the church stay to the ministry of the Word. It may be that no one also can secure so large sub-that the church of the secure of the debts of the church of the payment of the debts of the church of the payment of the debts of the church of the payment of the debts of the church of the payment of the debts of the church of the payment o

the pulipit.

But above all, he will give all ditigence to show himself worthy of los calling a workman testing not to be samused. Blocald clures differenties arise, thay will speedily vanish before a pulpit continually growing in power. Dr. Lyman Bereler tells us that he found this a scorreign remody for all parish ills. "I naver had any trouble with my people. If anything came up, instead of going and trying to put broken glass together, I always tried to presade will, and it swellawed up everything."

ugh it is too much to expect that oring out of any successions or

How to Prevent Proposes Minesterial line of emolocy by related on and climbles with being a few as a return to past cracket by life, yet more may be due to the way to refer the greening or the greening or the greening.

Line, of recombination and shipped in the property of the state of the

### Long Pastorates.

The Washman and Refactor well says:

"It is painful to think of the yearly waste of the immutry from the present brevity of the pastorates. It may be difficult to effect a marked change herein. The tendency in this direction may sweep away, as with a flood, all counderations urged the substitution of these daturbing influences which, from time to time, sweethrough the best parishes." Lee Warchmon and Reflector well says:

Whe can express the powerful orat ory of a believer's prayer? This little word (Pather) lisped forth in prayer by a child of Ood, exceeds he sloquence of Demostheuse, Cicoro, and all the most famous orators in the world—we knock at heaven, and the heart of God files open.—Gurnell.

th in Jesus.

It is the inactivity of faith in Jesus that seeps us so superfect, and wreating with ur corruptions, without any advancement. I've wrestle in our own strength too often, and so are justly, yes, necessarily fourd; cannot be otherwise, till we make Hind ur strength. This we are still forgetting od had need to be just in mind of, and yight frequently to remind ourselves. We would be at doing for ourselves, and inputsly fall min this folly, even after much year to be not asked in account of the strength of the properties of the properties out. All our projectings are but castleast out, All our projectings are but castleast the air, imagnasty buildings without a foundation, till once laid on Christ. But mover shall we find heart peace, and progress in holines, till we but afternity, it we be brought to do nothing, to attempt nothing, to the first of his discussion of the strength; till we be brought to do nothing, to attempt nothing, to hope or expect and the strength; till we be brought to do nothing, to attempt nothing, to in limin and then shall we fall the strength of his discussion of all-sufficiency, the strength of his discussion of all-sufficiency and the strength of his discussion of all-sufficiency and the strength of his discussion of all-sufficiency and the strength of his discussion of the strength of his discussion of the strength of the strengt

### Boyond Doubt.

E-syond Doubt.

We some lines fail our own hearts perplexed by the sleepitiesm of the are. We sail not aways under the services of the are. We sail not aways under the services of the services of the services of the services and affects even Christian hearts. But whatever doubts about creeds or catechism a philosopher's polomes may have awakened in our hearts, is it possible for any one who has ever seen, truly seen this collection of the services of the ser

If we would live in peace, we must lose aight of self, and rest in the infinite and unchangeable God. He more afraid of self than of the svil one.

Temperauce. Is Wine a Blessins

I wish to say that the elergymen of the Church of England are positively doing in or for the temperance morement than Dissenters; and the same is true of their wree. I was invited to church, with a forgrams who is now hishey of Carliste, and we had a discussion for about two boars. A tude tlay was present, and she inject him. I was alone, and had to bear the which brust of the battle in the scriptural argument.

The Bill, a primits the use of wine," said the.

Very wall "soil I temperate in the contract of the wine of the contract of th

- "Yery well," said I. "suppose it does."
- "The Bible sanctions the use of wine "Very we'l, suppose is does."
- "Very well, suppose it does."
  "Our Saviour made wine."
  "I know be did."
  "Wby, we thought you were prepared to doey this."
  "I do not dony it. I can read."
  "Wine a spoken of in the Bible as a bearing."

when a species of in the Bible as a blessing."

I region! — There are two kinds of wice price of in the Bible.

— From it.

— I is not know that I can, but I will tell you what it is, the wine that is species of as a blessing, is not the same wine that is a mocker and the wine that is to be tende in the hingions on heaven, cannot cheening! So that, although I cannot prove it learnedly. I know a it so."

Another gentleman who same to me for along talk said, "I have a consciention objection to testotalism and it is this: our Sartour made wine at the marriage of Canain Gaillee."

\*\*Iknow he did.\*\*

- "Iknow hadid "

"Throw he did."
"He made it because they wanted it."
"Se the Bible tells un."
"He made it of water."
"Tee."
"Then he honored and sanctified wine
by performing a miracle to make it. Therefore," said he. "I selt hat if I should give
up the use of wine, I should be guilty of
ingratitude, and should be reproaching my
Master."
"His" and I. "I say understand here
"His" and I. "I say understand here

- "Bir," said I, "I can understand how you should feel so; but is there nothing clee that you put by, which our Saviour has honored?
- "No," I do not know that there is.

honores r

"No," I do not know that there in.

"Do you sat barley bread?"

"No," and then began to laugh.

"And why?"

"Besause I don't tike it."

"Very well, sir," I said, "our Savieur sanctified barley bread, just as much as he ever did wne. He fed five thousand people with harley loaves manufactured by a miraels. Ton put away barley bread from the low motive of not lithing. I. I ask motive of the bearing income from the higher motive of bearing, and se fulfilling of year weaker brother, and se fulfilling that have of Christ." I wish to say that that man signed a pledge three days afterwards.

## Wilton's Speech.

He was a young man some twenty three years of age. Upon his face, within his syes, rested a seith-discolar of an old man. The head partner of the an old man. The head partner of the property of the partner of

The thoughtiess fellows about him called loudly for a speech. Wilton was on his feet. "Hear, hear," they cred, "he's in for it now."

"My friends," he said, and then paused, as if to cree greater compliss to what might follow, "I am going to make a confession. They years and I had a brinker, a bright, they are made a search follows a gouine. Sensitive, gentle-learned, they are gouine for are vigor of mind.

"One night nome of the boys resolved to have a secret frolke each bringing provinces and wine. It came off brilliantly—good cheer, bright dowing liquors, young louvyant hearts. My brother had usever tasted wine. Why, I do not know. I only know—and the memory a burning in my lower than the memory as burning in my lower than the my lower than the my lower than the attempt, "I knew his gift four for the time of the rate grafts.

"At hat we presailed—but instead of quickening, the w. ms stupsied his facultien. A few glasses reduced him to a state of utter inchertely."

"The party broke up. We were wild with sestercent. He was insensible. We could not scone him from the deep sleep into which he had failou.

"I dared not take him home that might will be the my lower than the proposed."

"I have don't he had failou."

"I have don't he we will be a bring complete by stepfied.

"In the morning I was a wakened by violent sobbook. A white seared face bent for which and a standard face bent in the my lower of the heart of th

a peer. Do vou still laugh and jeer? I fell you, if it was a living thing I would trangle it—and there is nothing on earth hate with such a deadly hatrod."

There was a deep silence—the glass went

# Bandom Bendings,

A proud hourt and a lofty mountain are

A policyce in a poor con ation, rescubles time and valuable picture in a broken

Crosses and afflictions are God's calls to

David's pen nover wrote more aweetly, ian when dipped a the ink of Meetion.

"Albrecht Durer, the fanous painter," all D. Lather, "used to say he had so leaves on pictures that were painted with any colors, but in those which were anticled with a choice simplicity." Bo it in the many colors, the same constitution of the same constitution.—Martin Luther,

If noe flike Huzekisi) we call in special to to recour froatures, and grow product in the court froatures, and grow product in the court first in high cat in the court first in the court in the court

Garnat.
It is so title we spend in religion, and so are upon consolver; so little to the cr. and so without measure to make markers sick, that we seem to be in lower through the market make the market make any a sick of the market measure to make ourselvers need more an nature talended .—Jeremy Taylor.

Finds atops up the conduit of drine con-uncation. If the heart begu to swell, in time for God to tool as land, and rn the cock; for all that poured on the cock; for all that a poured on the cock; for all that a poured on the cock; for all that poured in the cock; for all that pour that pou

orings to God.—Gurnall.

The very far requirement for success in
e is to be a good animal. In any one of
elazuned professions, a strong consideni sat least worth.
In the second second second second
which they could never attain without
here, sucledet in a weak body is like
yound in the pocket of an enervated seins.

We shall come to front the available God, and look the splondor of his dyments in the face, because integrity, a dream of spollesmost port of common and annual measurement of the face of

as of the wrain to come?

And akepiteism—how philosophical and
analy soers it may rappear, will it rock
g a concesses with an everlasting luthap?
at it make, with all its reasoning, the
oth of the worns loss sharp, and the fire
sis feree that smoulders inwardly? Let
it be plans, true man speak. We sak
from hum so restore. We require as
slogenies. Let him but say, in his serrestines, "lispen!—or—wrait ic coins," and
these what has infidibily to fall back upon?

There is rest in world nowhere except in Chrust the manifested love of God. Trust in excellence, and the better yes become, the keeper is the feeling of deliener, Wrap up all in doubt, and there is a stern twee that will stunder at least out of the wilderness upon your dream.

A hoart ronowed—a loving heati-spenitent and humbeheart—a teart broke and contrib, purified by love—this and only that is the rest of man. Spotlessness may do for angels; repentance nute hide is the highest that belongs to man.—P. W. Robertson.

only mark the rest of that. Spoistesses, when the highest that belong a to man.—P. W. Robertien.

He who knew our nature well, knew that marvelnous revolutions go on in the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the roul of a man whom the roul of a man whom the round have the law of X antur? He have the round forment Nature brants order again—lafe out of death, bears if you of corruption? Such, gainsay if who will, ofton is the history of the rise of rainthures and purity out of a disappointed, bruned, and penticut spirit. When the cravings of the heart for keen sectioned be rounded to the round the rounds of the round