Volume XXII. No. 42

Then why should my soul be so sad!

"I KNOW THOU HAST GONE."

BY THOS. K. HERVEY.

I know thou hast gone where the weary are

Where love has put off, in the land of its birth

And the mourner looks up and is glad!

The stain it has gathered in this,

Lies asleep on the bosom of bliss?

With the beauty that dwelt in thy soul,

Where the light of thy loveliness can not be

Nor thy heart be flung back from its goal;

I know thou hast drunk of the Lethe that flows

Through a land where they do not forget-

And the love that made all things as music to

That shades over memory, only repose,

In the far-away dwelling, wherever it be,

I believe thou hast visions of mine.

I have not yet learned to resign-

Or alone with the breeze on the hill,

And my spirit lies down and is still!

Ere again it may gaze upon thine,

I never look up with a vow to the sky,

I am wrapped in a mantle of care,

Is not the black grief of despair;

Is born, like the rainbow, in tears.

But a light like thy beauty is there--

When I pour out my spirit in prayer.

And I hear a lone murmur like thine in reply

And though like a mourner who sits by a tomb

Yet the grief of my bosom-O, call it not

By sorrow revealed, as the stars are by night Far off a bright vision appears-

And hope, like the rainbow, a creature of light,

MORAL CONDITIONS OF FAITH.

The lapse of human nature in the Federal head

is not a figure of speach, but a fearful reality,

and its utter ruin through the dominion of sin

is the stubborn fact, the denial of which ren-

ders meaningless and voidithe grandest manifes-

tation of Divine love, and leaves the whole of

life, with its ills and mysteries, inexplicable in

itself and irreconcilable with the wisdom, holi-

Before we can grasp the great thoughts of

revelation concerning redemption, or form any

dom displayed in God's method of our recove-

ry from depravity and death, we must get from

ander the shadow of worldly wisdom, and away

from the deceptive suggestions of self-righte-

ousness, so as to be willing to accept the testi-

mony of God with reference to our vileness

and helplessness. But how blindly stubborn is

human nature at this point! With what re-

lentless tenacity do men cleave to the delusion

that there is something good, and virtuous, and

their natures, that will in some way prove suffi-

ciently recuperative to work out their deliver-

ance from sin, without submitting to the humi-

liation which the Gospel requires! Hence the

and the sense of wounded pride that creeps

over them when they first think of confessing

that in them there is no good thing. Every

awakened sinner knows something of these in-

ward conflicts, and every converted man knows

how the joy of pardon is enhanced by the re-

membrance of his previous failures, and of the

extremity of conscious ruin out of which his

men are lost, that they are perverted and blind-

ed so as to be unwilling to be saved in God's

way, until they are sought and drawn and en-

deliverance came.

ness and justice of God.

In many a token and sign.

I have ever a presence that whispers of thee,

And takes from it, only regret.

HALIFAX, N. S., WEDNESDAY, OCTOBER 26, 1870.

Whole No. 1085.

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begins by seeking the lost, and striving to re- ed up their souls unto vanity." begins by seeking the lost, and striving to reed up their souls unto vanity."

year?" He answers, "By no means, for my
cover him from his sins, so may we affirm that

Men may preach eloquently, but if they do not offer of salary is for a full year's service?"

supplied by the Spirit's agency.

I know thou hast gone to the home of thy rest,

And hope, the sweet singer that gladdened the I know thou hast gone where thy forehead is

be permanent or continuous in the Christian exercise of faith, that we see no good reason In the hush of the night on the waste of the for the faith that apprehends Christ, and justifies the sinner, arises only out of a penitent Mine eye must be dark, that so long has been ing desire for immediate deliverance from sin.

MINISTERIAL DEPORTMENT.

BY REV. J. M'K. SCHULTZ. The Christian ministry is the Divinely appointed agency of communicating God's will to man, making known what is his duty to his

Creator and Redeemer, and upon what conditions his eternal welfare is made to depend. Rightly considered, the minister is not called to this office by the will of the flesh, nor the ap pointment of men, but by the will and power of God. "Ye have not chosen me." says Christ. "but I have chosen you, and ordained you that ye should go and bring forth fruit." When Christ ascended upon high, he led captivity captive, and gave gifts to men. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Each minister who is truly strong, some latent energy hidden away in called to this work, is moved thereto by an inward voice, saying, "Go, preach the Gospel." And so imperative is this call, that it is not to be trifled with, or set aside at the pleasure of the individual, but his experience is, "Woe is retribution are unheeded truths, so long will obstinacy of their struggles against conviction, me if I preach not the Gospel." And he that

resisteth striveth against the Spirit. God, and the minister moved thereto by his Spirit, is the highest and most sacred office ever conferred upon man. For the preaching of the "Gospel is the power of God unto salvation to as serpents, harmless as doves."—Ib. every one that believeth." "And it hath pleas-God by the foolishness of preaching to save

The whole scheme of salvation assumes that them that believe." The minister is an ambassador of God. as the apostle declares, "as though God did beseech you by us, we pray you in Christ's stead

to man graciously, as the expression of Divine spirit and power of the Holy Ghost. solicitude. God seeks the sinner, and awakens who asssumes so high and holy a calling? This him, and urges him to be saved. The first mo. "labor of love should not be entered into as tions, therefore of the soul toward the Saviour, and all its anxiety and sorrow, and seeking, the unthinking horse rusheth into battle, but are from God, the product of Grace. Granting only from a sincere conviction of duty, and with are from God, the product of Grace. Granting to man the intellectual and moral faculties to a determination to bend the energies of both is it true that the degree of our salvation, or O, what are thy dreams of ambition. be employed in the exercise of faith, yet if body and mind to this great work. It is certhese are all bent in another direction, and can tainly a rational conclusion, that he who proclaims the pure Word of God, so that it shall not be recalled or rescued from their sinful innot be recalled or rescued from their similiar in the purification of fallen man, vice demanded, so is the reward given, to the clinations and thraldom without the discoveries be successful in the purification of fallen man, reward promised. According to this formula of guilt and danger upon the one hand, and of should himself aim at purity of life-should be truth and the offered Saviour on the other, pure in heart, and holy in all manner of converwhich discoveries the Spirit of God alone can sation. He should be a good man who holds effect, it follows that there is just as much described by such a commission. His should be an upright time or eternity. Earthly recompensing pro-

this seeking is not deferred till long habits of live what they preach, if the world sees that they well, I have one more proposal to make. O, think of the crowns they are wearing, sin have obstructed the way of the Spirit's ap- are unwilling to make any sacrifices for the Your offer of \$1,200 a year is at the rate of Resplendent with jewels of light; proach. The Spirit begins to strive with the good of others; that their practice is no better \$100 per month. If I wait until December, O, think of the palms they are bearing,

up into active confidence in Christ, always imas to which is first in the order of time, re- all sin, for which reason he should shun the pentance or faith, for the two are so related very appearance of evil; this will give efficiently last month of a year's service." Would not this and inter-dependent in their different stages to his preaching. But are there not habits reasoning be correct? Yet it proceeds purely of development that we dare not affirm that which, if not sinful, at least have the appearance according to the rule of proportion. As is the one is present where the other is not. Repentance is not merely an act. We cannot say of entirely free? Do not some give evidence of the reward paid to the reward offered. God's it in life, that it began and ended. It is an partial enslavement to animal propensities and awards of grace are on this principle. We inward state, a disposition of the soul that must and fifthy habits? He who preaches against may transfer the same questions to the Lord "needless self-indulgence"—and this every minlife. The views of the ill desert of sin, which ister should do—ought himself be free from it. t implies, must be cherished in all stages of Let the ministry be the very embodiment of home my days?" And God says, "I will give you cieties, occurs this paragraph, which is quite as spiritual advancement; and although the con-liness, both in principle and practice; let them so much of moral character and enjoyment." sciousness of guilt that gives pungency to godly sorrow will pass away with the coming of
the cyclope of parkley the rice of the evidence of pardou, the view of sin, and the feeling of the heart with reference to sin, and her defence shall be sure. "Criticism is the condition of an aggressive and the white harvest field of souls garnerunder the feeling of the heart with reference to sin, and her defence shall be sure. "Criticism is the condition of an aggressive and with pastors number 146, and left to be sure."

Dut our strength is not in the multitude of 245; 5 presiding elders, 13 superannuates and congregations, but in the cohesion of our 20 supernumeraries. The charges supplied with pastors number 146, and left to be sure. which constitute the essential elements of re- a tribute laid upon all public characters," there pentance, must continue through life. This is no escaping it. But none are so closely give me the same reward if I commence now The eaution, not to forget "the assembling of disposition of the soul toward sin, or, in other scrutinized as the Gospel ministry. Their deexercise of faith, that we see no good reason why it may not be called a condition of faith; for the faith that apprehends Christ and investigation of the community. How careful, then ought he to live ing unjust to myself." Well, once more, if I Unless these "speak often one to another," upon whom the eagle eye of the world is inces- give the last part of my life, will you give me there can be no review of each other's spiritual santly turned, and upon whose conduct so much in proportion of time the same reward as though life, no confession of sin one to another, no muheart. Ungodly men believe intellectually. santly turned, and upon whose conduct so much is depending! A single misdemeanor weighs I had given you my life?" And the Lord retual exhortation, no praying with and for each They assent to the historical truths of Chrisgreatly against a minister's success. Too plies, "Ot course I could not, for your last other, all of which are expressly enjoined by tremble. But all this faith is defective, from the character and deportment of the minister, worth near as much as your whole life would misreading of the Spirit's teaching, to suppose the want of the moral conditions. It implies we are not to forget that he is a man, and a be." Reason and Scripture alike declare that the sacrament of the Lord's Supper comman, too, of like passions with other men. And God proceeds on this principle in determining prehends and satisfies these requirements of somake his abode; only with the broken heart him infallible, he is still a man, possessing human frailties, and liable to be affected by the with him a matter of choice, but of moral lowship already established. The act man-This doctrine has its uses in practical life. storm of passion, and to be tossed upon the mathematical necessity. It admonishes the careless that they cannot heaving billows of fallen nature. Too much, If we multiply two into two, the result must Church. The primitive Christians and early select their own time to repent and believe the therefore, should not be expected of the preach- be four. We may try it as many times as we Churches lived upon fellowship: it was their Gospel. It faith is dependent on moral con- er of the Gospel. It should not be looked for will, and the result will and must be always the safety in peril: the secret of their growth in ditions which the Holy Spirit must bring about that he would act with as much perfection as same. Were we to earnestly pray that twice seasons of peace; and their neglect of it was in the soul, the absence of the Spirit leaves an those glory-clad messengers who hail from the two should be five, or seven, God might well always the beginning of spiritual languor, the utter indisposition to repent, and therefore an land of purity. Nor should we expect him to reply that to grant such a request was out of mother of heresy and schism. Whatever may ncapability of exercising the faith that saves. be equal to his Master, whose every act was con- the province of possibility, that in the immuta- be alleged against that mode of Christian fel-Multitudes are fatally deluded at this point. sonant to the highest law, and marked with ble law of numbers and proportions this must lowship which is in use among ourselves, it was With a vague expectation of turning to God in that degree of perfection which belongs to him to escape perdition, forgetting their de-only who was "God manifest in the flesh," for God, in making out our reward, must ask, not of our system have grown out of the class-meet-

umphs of the Gospel shall be sure. It travels and die; so long as the recording angel registers human guilt; so long as responsibility and the ministry have to contend with the world. The ministry, then, being the appointment of Spirit. commending themselves to every man's The Master bath need of the reapers, conscience in the sight of God," for the days

GOD'S MATHEMATICS. BY REV. W. F. DAY, D. D. It is said of figures that they will not lie, and be ye reconciled to God." He is not barely an it may be farther said of them, that they are no agriculture and on high. The work of actual deliverance, as well as the provision for it, and deliverance, as well as the provision for it, and the appointment of the instrumentalities for its should be accompanied by demonstrations of the another. One of the most important rules of arithmethic, is that of "Proportion," or as in What, then, should be the deportment of him our younger days we called it the "Rule of Three." This rule has a most important bearing on moral matters, or in determining our reward in heaven. Though it be granted that The Master bath need of the reapers. our salvation is of grace, yet at the same time And, worker, he calleth to thee: heavenly reward, is determined by the rule of To the joys that hereafter shall be? three? The mathematical formula may be giv- There are tokens of storms that are coming, en thus: As is the service rendered, to the service demanded, so is the reward given, to the Then, alas, for the hopes of the harvest. God may be said to work out all our final rewards, or indeed all our rewards whether in pendance upon the Spirit for faith, as if the natural faculties were lacking, and would only be ensample to the flock over which God has made ceeds on this principle, and so does the drink. I go to him and inquire the wages offered, and he tells upplied by the Spirit's agency.

But this dependance upon the Spirit for a From the exalted and sacred character of his him if he will allow me to work from January disposition to seek the Lord and exercise faith office, the minister should have a more perfect to December for myself, and then by working cannot be pleaded as an excuse for the absence of faith. God has left every man without this of his greater responsibility as an overseer, excuse, inasmuch as he gives to every man a watchman, and example. "Be ye clean that \$1,200 is for the year's service." Very well, sufficiency of the Spirit's influence. This bear the vessels of the Lord," applies with if you will not pay me the same for one month's point is familiar in theology but too little equal force to the Christian ministry as to the thought of in its bearings on personal respon-sibility. As salvation originates, in God, and clean hands and pure hearts, who have not liftyear?" He answers, "By no means, for my

dawn of moral agency, and continues till crown- than other people's, they become objects of sus- and then give you that month, will you pay me As they walk with the angels in white; ed with triumph in the soul's conversion, or picion, and their preaching is received as sounds \$100 for that month's service, as the propordriven away by persistent rejection, when ob- from brass, as tinkles from cymbals. That tion for a year's service?" And he tells me, Of the shouts that will thrill you, above, which a man preaches he ought also to practice, "No. of course I cannot, for really that one Of the sheaves from the fields they are bringing, This faith, wrought by the Spirit, beginning for it is by his example, his daily life that he month's service would be of little value to me When the harvests are all gathered home. with the first gleam of conviction, and growing gives weight and potency to his preaching.

compared to what it would be as the last month

By these, and the joys that are given,

The minister is set for the defense of the plies repentance. It is needless to speculate Gospel, and it his held to be his duty to upbraid norance of the business, your first month's ser-Of pointing one sinner to heaven, And gather the sheaves in the garner, For golden, and ripe is the grain. THE CLASS-MEETING.

"Very well, if you will not do this, will you converting Church is the communion of saints.

by inspiration. There is a ministerial dignity determining your reward. I would have been Connectional system can never work together mility. above which none should rise, and below which glad had you furnished me different proportions except by the application of such stimulants as none should fall, and that is a dignity which or a different example. I besought you to fur- exhaust, instead of repairing, its natural enerdares to do right whatever be the issue. What nish me a different example, one having differ- gies. We have had occasion during this Conif it should bring persecution, "so persecuted ent proportions, but you would not, and I must ferense, to re-assert the cardinal position of the they the prophets which were before us," needs work out the result according to the ex'Marvel not if the world hate you," said ample you have chosen to furnish me. I could and our determination, by God's help, to main-Christ, "ye know that it hated me." Christ is easily make a world, but it lies not within the tain it. our example, and in him was found no guile. His range of my power to alter the principle, or enemies could find no fault in him. Let the its application, that a man's reward must be exminister's life be such that whatever evil may actly proportioned to his faithfulness in my serbe said of him shall be said falsely. The exalt- vice." It this principle that we have been set-

THE MASTER HATH NEED OF THE

And, mourner, He calleth to thee; of our pilgrimage are few and evil. "Be wise Come out from the valley of sorrow. Look up to the hill tops and see How the fields of the harvest are whitening How golden and full is the grain. O, what are thy wants to the summons And what are thy griefs and thy pain?

The Master bath need of the reapers, And, idler. He calleth to thee: Come out from the mansions of pleasure From the halls were the careless may be Soon the shadows of eve will be falling With the mists, and the dews, and the rain O what is the world and its follies,

To the world, and the rust of the grain? And summer is fast on the wane; And, alas for the beautiful grain.

The master hath need of the reapers, O, haste, while the winds of the morning Are blowing so freshly and free: Let the sound of the scythe and the sickle Re-echo o'er hill top and plain. And gather the sheaves in the garner, For golden and ripe is the grain.

By the deeds of those reapers now falling-Of those who sleep under the sod; Pressed on the ranks of the host; Who toiled in the fields of the Master, And dying, fell dead at their post.

While toiling, and weeping below,

In the annual address of the Weslevan Con-

meanor, their very appearance are freely and leaving your service for my own? And the gregating of religious assemblies, but also to 831; children 95. Members and preachers totianity. So also do the devils believe and much, even, is this the case, for in considering year's life would not in proportion of time be the Holy Ghost. It is an error, and a serious But my heart has revealings of thee and thy home,

But my heart has revealings of thee and thy home,

But my heart has revealings of thee and thy home,

But my heart has revealings of thee and thy his shode; only with the contrite spirit God will high as to take away his humanity, or to render of justice, cannot help being governed by this blood of Christ," of which we beseech you conserve the rewards of the righteous. God, as a God of justice, cannot help being governed by this blood of Christ," of which we beseech you conserve the rewards of the righteous. God, as a God of justice, cannot help being governed by this blood of Christ," of which we beseech you conserve the rewards of the righteous. God, as a God of justice, cannot help being governed by this blood of Christ," of which we beseech you conserve the rewards of the righteous. God, as a God of Christ, "of which we beseech you conserve the rewards of the righteous. God, as a God of Christ," of which we beseech you conserve the rewards of the rewards of the righteous. God, as a God of Christ, "of which we beseech you conserve the rewards of the righteous. God, as a God of Christ," of which we beseech you conserve the rewards of the righteous. God, as a God of Christ, "of which we beseech you conserve the rewards of the righteous. God, as a God of Christ, "of which we beseech you conserve the rewards of the

ifests, but does not make, the members of a pendence on the Spirit for the power to repent his life was a constant exhibition of perfect and and believe, they venture to the perilous verge, sanctified humanity. Yet the minister should others, but rather how much we have done in comparison with others, but rather how much we have done in class-meeting were first discerned the gifts and even cross the line of probation, wrapt in constantly realize the importance and sacred comparison with our ability, or in comparison which the Spirit dispenses for the perfecting crisis—a turning or transition point between faith, they shut their eyes to the stealthy growth truly and properly considered, is the highest us to do, then we shall have one hundred per the minute knowledge of what every member is or ignorant blundering at this point, explains church. of obduracy, until the incrustations upon their style of man. He should therefore studiously cent. of the reward graciously promised us able to do for Christ, and in the readiness the loss of the older scholars of the Sunday-

THE LAMP WITHOUT OIL.

ed nature of his office, its purpose and design, ting forth is a true one, then it is one of ex- of a great number of faithful pastors from the fully justifies the greater watchfulness. For ceeding importance, one that ought to be set Canton of Vaud, one of them, at a public meetthis labor is not an uncertain calling, the preforth strongly from the pulpit, for it cannot be ing, related to us the recent conversation of a sence of the Holy One shall be with him, and sence of the Holy One shall be with him, and sence of the Holy One shall be with him, and sence of the Holy One shall be with him, and sonable service" to their great Masters in sonable service is undesirable or impossible to enforce. But sence of the Holy One shall be with thin, and doubted that sinners have inthe appreciation of this labor shall not be in vain in the Lord. This truth. We have not brought forward Scriptions what though the world may oppose, yet the tributer to sustain what we have said, because the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose to the same service. The sunday oppose to the sustain what we have not brought forward Scriptions of the sunday oppose, yet the tributer to sustain what we have said, because the sunday oppose to the sunday oppose to the sustain what we have said, because the sunday oppose to space would not allow, but the Bible abounds careful and troubled about many things, but ental, or scholastic, on earth. Such a course because it may be troublesome and disagreeable on in majesty and strength, heaven-in-spired and with declarations of this principle, with not a neglected the one thing needful. One night, will be far more likely to secure the teacher's heaven-sustained. "So long as men are born passage teaching the contrary.—North Western. whilst alone in her room, she saw the lamp object than the weakness which ignores the the accident which left her in the dark). her ears, but with a new sense. She recalled the parable of the five foolish virgins who had no oil, and whose lamps had gone out at the coming of the bridegroom; and from that moment, day and night, the word of God remained in her soul, as an arrow remains in the side of a stag who flies away from the hunters. It occurred to her constantly: "No, I have no oil in my lamp! My Godl what well become of me? I have not thy grace in me trt!" She was filled with fear; then she began to pray,

Zion's Herald chronologizes thus: 1870. July 14. Infallibility, proclaimed by

the Pope and his Council against the Protestants. July 15. War proclaimed against the only Protestant power of the Continent of Europe by Napoleon III., the eldest son of the Church.

Sept 1. This Eldest son captured by the Protestant King. Sept 20. The Pope and his capital excommunicated.

Golden Text: "This is the Lord's doing, and it is marvellous in our eves."

SUPPOSED FULFILDMENT OF PROPHECY .-The Church Journal has an article on the pro-bable bearing of current events on the fulfill-ed the names of thirty-six attendants. Feeling school, and perhaps without even notice given, ment of scriptural predictions and toreshadow- that even " for ten's sake" it would be worth leaving her class first to utter neglect, then to be ing. Taking Daniel's "seven times" as begin-continuing the school, the effort was made, divided hither and thither, plainly cares nothning at the birth of Nebuchadnezzar, and as divided into two equal periods of 1260 years, it ends the first period at about A. D. 603 to 615, and the second at A. D. 1863 to 1875. The same persecuting power, typified by Daniel's year or two it had increased from forty to a hun- and will spare no pains, in case of a necessary "little horn" and by the ten horned beast," the dred and fourteen, with a good staff of teachers absence, to procure a suitable supply.

"false prophet," and the "harlot" of the Apo- and officers. The old library was replaced by events in Europe, it adds that "but one feature, ked success. the conversion of the Jews, remains to com-

METHODIST STATE CONVENTIONS. Pennsylvania-At Philadelphia, Oct. 18th. Indiana-At Indianapolis, Oct 18. Illinois -At Bloomington, Nov. 15.

Delaware-At Smyrna, Nov. 15. Vermont Methodist Convention began one, particularly to Green Mountaineers. The following figures are interesting:

158 travelling preachers and 87 local-total, 245; 5 presiding elders, 13 superannuates and ally that thousands of schools have been bleswith pastors number 146, and left to be sup- for your school? How many little ones in these plied by local preachers 31. The number of schools will never see the warm spring time. members and probationers is 16,232. The increase of the past year 542, Adults haptized, gether number 16 477

The church edifices are 170; parsonages 116, Value of churches, \$625,250; parsonages, \$168,750. Charges not furnished with paran improvement since 1860 of \$213. The 214 52,289. Conversions the past year in the Sunday Schools, 910.

parison with members of other denominations we stand 16,232; Congregationalists 18,782; Baptists, 8,518. Ministers: Methodists, 244; Congregationalists, 212; Baptists, 96.

(From Pittsburg Advocate.) NOTES OF SUNDAY-SCHOOL WORK

TREATMENT OF ELDER SCHOLARS. In the life of every young person there is

the transgressor, according to the New Testament, forbids the supposition that the possibility remains in the wreck of human powers of developing from them so excellent a virtue.

The condition in which sin involves the transgressor, according to the New Testament, forbids the supposition that the possibility remains in the wreck of human powers of developing from them so excellent a virtue.

The condition in which sin involves the building of the building of the world," said Christ to his discussion, the world, said Christ to his discussion, vainly imagining that in ciples, and with still greater force does it apply to those whom God hath chosen to be ministers and ensamples of the flock. Come yet wise, as it would be to pray that two multiplied by two may be five or seven. Were we to reduce the driving sleet and rain would constant.

The world, said Christ to his same proportion.

It is as useless to pray that it may be other wise, as it would be to pray that two multiplied by two may be five or seven. Were we to reduce the driving sleet and rain would constant.

The world, said Christ to his same proportion.

It is as useless to pray that it may be other wise, as it would be to pray that two multiplied by two may be evolved. Let Scripture elass out from a world of the driving sleet and train would constant.

The world, destruction, vainly imagining that in ciples, and with still greater force does it apply to those whom God hath ch touch not the unclean thing," should be in full monstrate with God that he should thus deal feeble the pulsation of that heart. We were the infirmities of youthful vanity and over-con- in the scales against one undying soul. If one force among the Christian ministry. There with us, he might truly say: "I cannot help never more firmly convinced, beloved, than we fidence derisively portrayed or harshly handled, may be saved this winter, it is worth keeping force among the Christian ministry. There with us, he might truly say: "I cannot neep should be no compromise with the practice of it. Your life as you chose to live it, furnished now are, that unless we feed the strength of but gently neutralized by the force of truth and open every school in the land. Don't put of the world," spoke He whose lips were moved me the mathematical problem to work out of

manhood and womanhood form another char-

ply, turn them to his own purpose. Make man-in respectable order: Whilst spending a week lately in the society liness and womanliness grounds for manly and 1. Never give a command you are not deterwomanly thoughtfullness. Urge that the time mined to enforce. In order to keep this rule, has come when, as reasonable and conscientious do not be hasty in giving commands; if you beings, they can and ought to render a "rea- are, you may chance to give an order which it which lighted it suddenly go out. Although reachings forth of young minds and hearts toshe was alone, she said aloud (thinking only of the accident which left her in the dark), benefit of young minds and hearts to attempt at maintaining order which defeats its the accident which left her in the dark), benefit of young minds and hearts to attempt at maintaining order which defeats its the accident which left her in the dark). heardScripture scholars addresed as "dear little "There is no oil in the lamp!" The words children," "tender lambs," and so forth, and thus spoken echoed in the room and sounded in taught to sing hymns of an almost infantile

No wonder that we loose our elder scholars if we persist in refusing to recognize, by new methods of moral treatment, the new and imfence, on one occasion, what, on another you portant period of life upon which they have rebuke and punish.

and continued in prayer until God answered season, that it may gather strength for the crisher favorably, and gave her His peace through is and be able to carry the school beyond the the Holy Spirit, and now she is happy and full usual point of breaking up. Let the experiof zeal. Like Enoch, she walks with God; and ment be once made with an earnest prayerful we trust that like him, she will continue to do so purpose, even under the most unfavorable circumstances, and we venture to say it will never be discontinued. Really vigorous life not only to be encouraged by commendation. survives the cold, but enjoys it. Keep the life 5. Always come to school in time. And by of a present Christ in the Sunday-school, and "in time" I mean before time. A teacher who it will never die.

In a plea for the winter, a writer in the S. S. Times gives the following incidents:

The Sunday-school had been very flourishing all summer, and as the winter approached, one tact will enable a teacher to arrange the chilwho had been an old superintendent urged the deren to the best advantage as they come in, pastor to close it before it began to wane. He when to re-arrange them might cause much unwished to finish up the season with credit.

'it would injure the school to try; the roads sations, disputes perhaps, which once entered are too muddy; the weather too cold; it is too upon, it may be next impossible to stop. Befar for many of the children to come; we have sides, these minutes will allow opportunity captured by a King he had far for many of the children to come; we have never been able to have more than a summer for these kind inquiries and pleasant remarks, school; it is of no use to try." Others in the church held the same opinion,

But the pastor hoped for better things. He went around the same day among all the families who lived within one mile of the church, and obtain- er who can, on slight occasions, stay away from

calypse, is to close its career at the end of the a good new one, and papers were taken for the second period. Recapitulating the stirring children. The winter school had been a mar-

It is not often the children vote to close the plete the verification of the theory of the great school in winter. It is the officers oftener who commentators, that the decade in which we are are "the lion in the way." A school-house out living is at the close of the great prophetic per-west, where the Sunday-school was held, had iod, and the beginning of Daniel's time the no wood for winter use. The superintenden; told the children they must give up the school until warm weather again. Two brave little girls started out and persevered amidst many difficulties, until they had secured a cord and a half of wood, and had it cut up at the door. Then they joyfully sent word to their superintendent and the work again went on.

It is sad to think of turning all these little the 20th ult. The session was an interesting long winter. The Sunday-school is the only love of Jesus. It is in the winter time especi-

Two little brothers became greatly interested in a mission school started in the western settlement where they lived. The school-house was unplastered, but every effort was made to keep up the school even when the thermometer was six degrees below zero... No one was more untiring than these two brothers, who gave evidence of being real lambs of Jesus' fold. The well with other denominations. The aver-they never lived to attend the summer one. winter school was indeed blessed to them, and age salary to the preachers is about \$600- Attempting one day to cross the lake the ice broke under them. Chinging to the edge they cers and teachers, 2'313; volumes in library, toward the shore. The agonized mother on the bank strove in vain to help them. They told From 1850 to 1870 we grew in numbers from hold on any longer, but they were not afraid to her they were getting so cold they could not ,096 to 16,232. There is one member to evedie. Both prayed and thus they tried to sing

and the icy waters closed over them. The bodies were recovered and buried in one grave. Do you think any one regretted the labor and difficulty they had experienced in keeping open that winter school when they looked .down on those little sleepers, and it was remembered that it was there they had learned to love the Saviour? A blessed revival in the school fol the flattering deception, and awake only amid ness of his office, and endeavor to walk worthy with the work given us to do. If we shall have of saints, and the work of he ministry. If we childhood and youth which requires special lowed this sad event, and a church was soon fires. They forget the moral conditions of of his high vocation. The Christian Minister, done one hundred per cent. of the work given have an advantage over other Churches, in treatment adapted to its peculiarities. Neglect, organized, which has proved a living, working

of his blood to the justification of the soul, is not the spontaneous outgrowth of the native energies. The condition in which sin involves energies in the world. The condition in which sin involves energies in the world is confident in the world in the wo

acteristic needing equal tact to guide and con- extent in the hands of the teachers, each one trol. The boy wishes to be manly, the girl of whom is charged with the government as aspires to womanliness; and, as a natural con- well as with the instruction of a class. The sequence, both imitate the ways and manners of measure of succeess attained in class management will depend very much upon the natural If I am asked, what should the teacher do with these aspirations and precocities? I re-

2. Do not needlessly multiply commands and prohibitions. There is a sort of anxious fussy ness, that invites, almost excuses, disregard,

3. Be uniform in your plans of manage ment. Do not be strict on one Sunday and in dulgent on the next; nor pass over as no of-

4. Consider the character of your children and their circumstances, and try to adapt your measurements to their individual requirements. A course of procedure which will succeed with one child, will fail with another-dispositions differing so widely. A child tresh from the streets, and a child trained in a Christian home and accustomed to school, meet in the same the other, a sincere attempt at improvement,

is in her place five inutes before school opens, gains an immense advantage. . It is far easier to keep a class in order than to get it into order when once in a state of confusion. A little comfortable collision of will; the teacher's pre-"You can't keep it up all winter," he said; sence will prevent the entering upon converwhich will have an influence greatly predisposing the children to good behaviour and respectful attention.

6. Of regularity I say nothing. The teach-