CHRISTIAN EDIFICATION, ▲ SERMON BY REV. BENJAMIN GILL, PRO-

FESSOR OF GREEK IN WESLEYAN ACADEMY, WILBRAHAM, MASS. " Edify one another."-1 Thes: v : 11.

(CONCLUDED.)

shame resolving never to defile it again.

I simply ask whether the value of right-

eousness has ever left an impress upon

your soul-righteousness as unselfish as

that of Jesus, ideally high in all its phases

-righteousness like that of Paul whose

travels, labors, responsibilities, zeal, are,

perhaps, excelled by no other man. Oh my

young friends, choose such lives as these

for your inspiration, they are an honor

to our God and to our race; they make

practical whatever of wisdom and holiness

there is in God and they also idealize and

perfect that which is lacking in man. God

forbid that while such models exist for us

to copy we should be satisfied to choose

less noble examples-to choose the tran-

sient inspiration of the mement and scorn

that which is meant to be an undying in-

spiration increasing in its strength and in

III. To edify himself and others is

Not the least important thing in life

is the consciousness that we are in our

its results through eternity.

man's proper sphere and duty.

Many motives may be working beneath ment-avenues of usefulness will open up, the surface in cases of illustratrious deeds you will drop naturally into your place, -love of fame, inordinate ambition, des- and be at home in it, and adorn it, if it peration, &c. But you are well aware that can be your purpose to do all you can for the principle of righteousness works un- God. You may not get into a profession ; der the influence of no motive that will you may not gain a liberal education; or not bear, the closest scrutiny. It does not you may gain it and live in comparative work for selfishness, for show, for praise, so'itude; you may feel it proper that you for reward. So that he who is either the go back to the farm, the bench, the shop subject or the object of the operation of and there end your days. But in whatthis law of edification cannot fail to be ever sphere, however noticed or unnoticed sincere; cannot fail to be trustworthy; the consciousness that you are brother cannot fail to be prompt; cannot fail to to all the great and good, an heir of God be disinterested. And these of all quali- and a participant in the final triumph of ties are the ones most highly esteemed righteousness will forever make you hapand sought for among men. No matter py.

how far we may err from those qualities. A noted poet who carried away more, in others. Such then is the purity of this honors from Oxford than any man who principle that it may be always expected had preceded him, and whose talents to result in what is the highest and no- would have honored either the university blest and best. Do you believe that? or the cathedral, conscientiously chose Have you yourself begun to value the during most of his life a quiet country principle and to act upon it? Understand parsonage, and an almost unknown and that I do not ask how many times you unnoticed life. And yet, touched with have failed in your desire to edify your- the harmony of things and conscious he self and others; bow many times you is part of it, living and sweetly rejoicing have had to take up your principle out of in the will of God, hear shat he writes : the mire and dirt and go on again in

" If on our daily course our mind, Be set to hallow all we find New tr asures still of countless price God will provide for sacrifice The trivial round, the common task Will furnish all we ought to ask .--Room to deny ourselves, a road To bring us daily nearer God.

something to do from this very hour.

Your talents will find adequate employ-

The working of this plan will humble those who have been unduly exalted whether by themselves or by others. It will teach them that they are adapted for a with God But their daily walk with God place and that God's providence will de- is so poor that Christians do not speak signate it at the fitting time. It will ful- of it but choose some more general theme ly drive the conceit out of them. While for their discourse. My christian friends again it may bring out of his obscurity let us try and edify others by the power some shepherd lad, some Giotto-not to build another marvellous bell-tower like that fair "flower of Florence blossoming in stone," but to do unexpected and marvellous things for God.

And it requires quite as much grace to exalt some men as it does to humble others. There are too many victims of self depression as well as of conceit. There are scores of "village Hampdens" and "mute inglorious Miltons" the world over who shrink from the responsiproper place, that the powers God has bilities and gaze of the world and whom given us are finding natural and adequate nothing will exalt to their proper sphere employment, that no jarring discord seems but the inward working of the grace of to separate us from onr environment- God. While alas! for all of us there is our circumstances. Doubtless individuala, need of grace fitted to ourselves that we

fiding well their mission meet with favor

self and God than you otherwise could. to read such and such commentators on But what am I saying? If you build on Shakespeare ; but stopping short he says, your own plan and live for your own "read Shakespeare; above and more than purpose you had better "iever have lived. all else read Shakespeare." Giothe, the Harmony with God's plan will give you great German, becomes a convert to the idea that there never was such a man as Homer. But getting into the spirit of the grand old epic he came back to the old view again and said "Homer once more." So we say, "the Bible once more." A fig for the wise critecism that vainly attempts to improve upon it, that knows so much more than the good old book, and has advanced so far beyond its high and holy examples! Let us vigorously fling aside this criticism and cling to the good old teachings. Let us resolve to work this mine ourselves. Let us say unto God as said the Psalmist "teach me thy way, oh Lord, I will walk in thy truth ; unite my heart to fear thy name."

Then, there is the sermon-that most wonderful instrument in the conversion of men with the exception of the Bible! The vehicle of glad tidngs! The mouth piece to remind men of their sins and their duty to God! Nay I ought to have said, the vehicle of learning, and of the power to convince men of their sins. John Ruskin in a recent magazine article has hit the nail on the head. "Nothing in the various inconsistency of human nature is more grotesque than its willingness to be taxed with any amount of sin in the gross, and its resentment at the insunuation of baving committed the smallest parcel of them in detail." The sermon, my friends, is one of God's grand means to our edification. And the telling and hearing of Christian experience certainly ought to be. Our

lives, as Christians ought to be so full of power and zeal that we shall not be ashamed to tell and to report our daily walk of a holy example.

But this becoming part of God's great plan is a personal matter and it remains for some or all of you now to say within yourselves, "I will cast in my lot with the people of God; I will choose my duty to God let it bring me where it will and and what it will; I will seek the rewards of righteousness and of heaven." If this be your resolve. God will abundantly bless you, with usefulness, with goodness, with all the happiness that is good for you and at last with a part in the glorious thanksgiving that shall attend the consummation of the work of righteousness.

CORRESPONDENCE.

But slothful and wicked servants will not to its establishment by the State. Facts use the one, because they have not five. are a necessary basis for a correct theory That shows a want of good sense. And or a successful project. That shows a want of good sense. We venture the statement that no por-

blame for this lack of good sense, but has ever been so thoroughly tabulated a only the individual who refuses to use the our own church in Canada has been by talent already given.

There are some in our world who manage to get into positions, they are unable to fill with credit; whose talents might make them shine elsewhere. 1 heard once of a minister, who could not get along comfortably with his people. At perienced preacher to enquire into the difficulties, between said minister and his people. The report of the investigator to his brethren was something like the following : If a preacher has not as much religion as he ought to have, he can seek in the right way, and obtain it. If he is deficient in learning this may be acquired, but if he is destitute of common sense, he is not fit for the pulpit, nor can the want be supplied. Such I fear is the case with our brother.

Human responsibility is doubtless effected by natural end wments. Where much is given, much is required applies as well to natural as to acquired talents. The idiot has not the responsibilities of the sane man. But every sane man is accountable for his doings, whether he have many or few talents. Those therefore who have not good sense, and cannot obtain it, are not responsible, for such a possession. But those are very few. We must bear with them, and keep them in their place. There is another class how ever, who ought not to have our sympathy, but rebuke, and the discipline of legislation. They have mental abilities, but use them only in doing evil. They are capable of physical labour, but too lazy to work. They will not learn from the inferior animals around them to gather food for winter in summer. They even beg in harvest. There are others who possess remarka.

ble mental ability but are sadly deficient in discretion. In great matters they seem to be wise, but in the common affairs of life, they lack good sense. Man has his instincts as well as senses. Instinct prompts without any reasoning. The infant by instinct seeks its proper food, and by his moral instincts man is prone to worship. There was a remarkable illustration of instinct, in connection with the late American war : "A young lieutenant of a Rhode Island battery had his right foot shattered by a fragment of a shell, and was taken to the hospital at Washington to undergo amputation. Word was sent to his mother; but with no expectation of her coming. Unknown to him she hastened to Washington, found the hospital, and her suffering son, with a narse beside him, who found him, and held his hand while he slept. The moth- the Heavenly King, and became a soldier er was allowed to take the nurse's place of the cross. Unlike some persons who, in the darkness. She felt his pu se and like Pilate, find no fault in Jesus, but are not a word had been spoken? The sol- too vain or to weakminded to avow alledier opened his eyes and said, that feels | giance to Him by uniting with his peolike my mother's hand. Who is this be- | ple; and so at best are mere camp-followside me ? It is my mother! turn up the ers--without standard, without enrolment gas, and let me see mother." The two recognition or reward. He honestly and emoraced and wept, with such emotions manfully took up a position in the rank as no other relation and circumstances and file and above the time-serving mancould know."

Every sense of our nature may be the for drill and for duty.

er. Neither God nor man are then to tion of the church, in any age or nations the Rev. George H. Cornish, in his forthcoming work, " The Cyclopælia of Methodism in Canada."

It is hardly possible to ask a question about our denomination in British Amer. ica that the work will not answer. Al our Conferences, their officers and insti last it was found necessary to send an ex. tution, are there. Our universities. colleges, academies, schools, missions: the date of organization, their off. cers ever since ; all our stations and circuits; our ministers, the person, the time. the place; the result of his labors in membership, collections, conversions; the Sabbath school and all its facts. In a word, every intrest that could be tabulated has been presented. Nor are you compelled to find any fact under one head only; the same information may be obtained from the work in several ways. thus giving a choice to the inquirer, and materially enhancing the value of the book. Everything is brought down to the date of publication, and no pains has been spared to verify every statement.

I think this is the first effort of the kind in the history of the church; but doubt. less other branches will become possessed of similar convenient records as soon as this one is known. It has teen my privilege to examine the manuscript, and test it by a great variety of questions, and nothing but superlatives could express my astonishment at the comprehensiveness of the work, as well as its accuracy wherever tested. Could our Conferences see the work every minister would be a subscriber. Its general circulation among our people would render possible and wonderfully facilitate an intelligent appreciation of all our interests. Even if the author could afford to keep the work in a manu. script, the church cannot aff rd to lose the valuable results of his toil. A. BUBNS.

OBITUARY.

BENJAMIN POOLE, ARCADIA.

Death entered our village last Saturday evening, and at nine o'clock the spirit of Bro. Benjamin Poole departed to the cloud of witnesses-" the spirits of just men made perfect ' in glory. His mother, -a mother and widow in our Israelbrothers, and other friends, sorrowfully gazed on the earthly tabernacle, now tenantless and dead.

Bro. P. came over from the alien camp to " the Lord's side" some years ago. H then submitted to the "conditions of peace, received the reconciliation from fearing policy referred to--stood ready

ROGUES WELCO

There are gangs

about the streets pat depots, ferries, strangers, and the their prev up in dayhght. Their n to know the stran him, get at once and on one preten showing samples. some place where th Incredible as it may frequently such ast ing an account o month, a case was papers, In which a humas felt mate the h One who interact du ed him to 20 some samples of ter al trieners of the ter compla ned that he money at cards, the hua, the manst hto, ten the stat how he could be dia you cy i my S.11 5.1010.1 " West, I should be how it was it ' money Er 20 Yor - 10 Parson. Such wa derstaul the natt. put down his mea roques to show ho They played, had in define rogu & worrall ey and put it in his that was the list of was a row, arrests v could not give bail fo at the trial, and was House of Detention thong to a jail-with maining there until t months off. Moral: of strangers, if you as self in a strange city, York.

" MINIATURE A long circular in

tells all about it. The three, but telling. upper part of him, I and nothing as to ch these batteries right bone, and he doesn't bit. The second is earth: that respectable ing badly struck by ju kind of lightning. ture of the Battery

size," which is that The "Protessor" wh ture Battery is down chains, belts, and should think he wou give down only comu city, old fashioned his but this Battery is with a new sort, the r ed lightning ! This, seem, is an actual cla that the Professor s various blocks of meta that when the electric ed, it would be forme and he said that it wor tem in that form, and until it spent its for lightning is not only but it goes on "two whole, we prefer the ol ple will read nonsens believe it. Boyd, yo electric humbug yet.

families, and even nations suffer greatly may not be impatient with our place in from this cause. Unquestionably one of God's plan. If the stones that make the the great factors to produce and prolong massive building were possessed of conhard times has been the fact that so many sciousness how might they grumble at are out of their proper place-especially each other. How might the foundations that the professions and business circles ery out against the top stones and ornaare crowded with men who are incompet- ments! How might the stones of the ent to their high domands. An i doubtless inner refuse to stay up those of the outer no even balance will ever be' struck. wall! How might the plain faces, capa-There will always be in practical life, pre- ble of being cut to forms of beauty themferring to plod, men whose talents would selves, complain of their neighbors chiselhave adorned senates or marshalled arm- led into all sorts of beauty ! How might ies; there will always be in the professions all that was most solid and useful, because men who ought to be content to stay in least admired cry out against the continupractical life. Neither the earnest solici- ed adoration of the adorned parts they are tation and advice of friends, nor the sev- obliged to support ! But by the grace of ere criticisms of their instructors, nor the God all men take with contentment their contempt of their fellows will prevent places as God has assigned them and fulthem.

What will lead to a partial balance in from God and man.

this direction? I answes-the edification And tell me, friends, whether is better, of man in righteousness, the often repeat to build for ourselves, some insignificant ed inculcation of loyal obedience to God, structure without plan, unnoticed because a love for God, ways and providences. I it has no graudeur of design, no breadth know again these utterances are stale and of purpose; or to build under the plan like much that is said from the pulpit and general direction of another? to have they will go for nothing. But let us not our own labors unnoticed and unenduring forget however-that God made the uni- also; or to have the genius of a master verse : he infused into it a mighty plan ; add its glory to our humble labors ? Whehe premeditated a grand result yet, and ther was better to have built one of the doubtless long to be, unaccomplished; squalid houses of Jerusalem or to have and the high purposes of God will never a co-laborer in the building of its temple fail. the triumph of righteousness is in- - to have worked under the supervision evitable. of the master who built the Parthenon, or

Now I ask you-do they build well who to have been the builder and owner of a build outside of these purposes ?--who op- miserable hovel on the road to Piracus ? pose God and scorn the idea of their respon- How much more insignificant then for sibility-who plan for themselves-who us to build a little fabric of our own soon live for this world-who are dazed by its to be destroyed, when we might have been show, allured by its wealth, captivated by co-laborers with God in building the perits pleasures and rewards? Alas! poor fect moral universe! souls they think they are honored when There will hardly be time for me to say

the eyes of all men are upon them, prais- what I had meant to say on the edifying ed when they are but flattered. and amply power of the Bible, the sermon, the means rewarded when they have been cheated of grace. out of their integrity and the honors and A wondrous power to edify still inheres rewards of God.

in the word of God. Not in books that Let me therefore exhort those of you illustrate it, but in it; not in lesson who are in harmony with the will of God leaves, or comments, in maps or methods, to begin the New Year by laying more or appliances, or teachers, but in the stress on this matter of christian edifica- | reading of the wond.ous word forour own tion. Begin the New Year by building selves. The attempt to decide who wrote yourself, and some one else also, into this all these words, when and where they great plan of God. And, I beseech you were written, the attempt to become wonmy young friends, to build yourselves into derfully wise about customs, persons and this plan from this day and hour. Be- places has robbed and is still robbing cause by doing so you will not only join many of us of the purest thought, the the general triumph when it comes, but highest enjoyment, the holiest example. its blessings. The one talent bestowed will be sure to accomplish more for your- An eminent professor writes to his pupils | by nature, may thus soon be made two. | for the same reaons as those which led

COMMON SENSE

We generally speak of five senses, belonging to animal nature, sight, hearing. smell, tasting and feeling. By means of these we apprehend external objects. But we would call attention to another sense. possessed by some human beings. Some designate it common sense, others call it good judgment or discretion. Perhaps a more appropriate name is good sense. Webster thus defines it : That power of the mind which, by a kind of instinct, or a short process of reasoning, perceives truth, the relation of things, cause and effect, &c, and hence enables the possessor to discern what is right useful, expedient, or proper, and adopt the the best means to accomplish his purpose. This power seems to be the gift of nature. improved by experience and observation." If it be a natural endowment, then nature has not been very lavish in bestowing it on some. But the excellent lexicographer intimates that it may be improved. In order that this may be done, we

now write on the subject. The manifest lack of the talent, in our day, is not wholly chargeable to nature. There is carelessness in reference to efforts for its improvement. Uncultivated nature may be excusable among the inferior animals, but it ought not to be tolerated in human society. Without education from some source, and refinement. ble creatures on earth. And although many have but few advantages for the reformation of their manners, and the development of their minds they are not excusable, for their savage conduct, and general ignorance, and observation, are allowed to pass away, without any attempts of improvement. We do not believe that they are what God would have them to be. If they were incapable of doing any better, we would not thus write, but quietly submit to the inevitable. We think there ought to be more good sense in the world than there is. There ought also to be more education and religion. Man is responsible for many of the evils of our world. We ought to know better and do better than he does. Too many of the blunders of men, are charged to providence. I dare not charge, even such disasters as the Tay bridge calamity to providence, while railway trains are allowed to run on the Sabbath. Storms come on Sunday by Divine providence, but not railway trains. The good sense of our nation, under the

control of an enlightened and purified conscience, would at once stop all legal desecration of the Lord's day, for it cannot even be necessary to violate the commandments of God. The fourth commandment is not broken by works of necessity. But good sense and religion do not always control public affairs.

Educational privileges, are such in our

inlet of pleasure to the mind. This doubtto good sense in one of his hymns.

> Sup rior sense may I display. By shunning every evil way. And walking in the good. G. O. H.

Burlington, Jan. 24, 1880.

CYCLOPÆDIA OF METHODISM.

DEAR BRO,-Will you kindly allow me through the WESLEYAN. in reply to inquiries as to when the Cyclopedia will be published to say that the MSS isready. and will be put in the publisher's hands as soon as the required number of copies | Lord. His company will miss him from have been subscribed for. Thus far only his weekly muster in the class 100m; seventeen of the members of the three Eastern Conferences have sent me their names as subscribers. If all who intend to purchase the work will forward their names to me for the subscription list before the first of February, the Cyclopedia may be ready for delivery at the next an- If they were not so joyous as those nual Conferences. Will you also kindly men of livelier faith and more hopeful dismen and women are the most disagreea. insert the following from the Rev. A. Burns, D. D., LL.D., President of the Ladies' College, Hamilton, Ontario.

> Yours fraternally, GEORGE H. CORNISH, Burlington, Ontario.

THE CYCLOPÆDIA OF METHODISM IN CANADA."

The present is an age of Dictionaries. oncordances, Gazetters and Cyclopædias, The "art preservative of arts" is turned to account in multiplying and preserving these grand condensing machines; and to the marvellous industry and conscientious accuracy of the compilers of the age owes much-vastly more than it stops to calculate, or is aching to pay. No student, no literary or professional man would consider his working library complete without the leading Cyclopædias of the day. He will have the Britannica, Johnson, Appleton or Chambers. Few can efford to own a library covering the subjects presented by any of them. They are also invaluable as time savers, furnishing in a moment or two what would cost hours or even days to gather from the many sources consulted by the author. Statistics appear to many dry and uninteresting, but when it is known that all true science is based upon their verdict figures lose their repellent character. All the important nations have Bureaus of Statistics, and uninviting columns furnish the most reliable date for legislation. The

This surrender, pardon and honorable less was the design of the Creator. But enlistment took place at the time Rev. we may by our disobedience to natural Mr. Rogers had charge of the small band and moral law, make them channels of of Methodist volunteers, at Ascadia. He misery. Charles Wesley eridently refers (was soon called to suffer, as well as to do the will of God. For some years he had to fight the fight of faith in an enfeebled way and often in physical pain. These trying circumstances frequently occasioned heaviness of soul and doubts concerning the final issue. But again and again his faith being strengthened under the Captain of his salvation, he achieved repeated conquests, and sang the victor's song.

Which ever way the tide of battle seemed to turn be was always loyal to the cause of Christ and true to his compan ions in arms-ever ready to report himself, however varied his exercises and conflicts, and to speak well of his Leader and where oft the Captain met us with his smile and benediction. His communications in our social gatherings were no mere stereotyped recitals, nor vain exercises for often as self-imposed leave of absence at other times at the roll call. They were characterized by sincerity, humility and loyalty to Christ, in spirit and speech positions, yet their individuality and point will make them to be remembered.

At even time it was light. If : hal the the presence of his Saviour. His last heard testimony to his grace and the assurance and hope it gave, was in these words : "It is well with me. It will be well with me when I am gone." Quietly, caluly, beautifully he fell asleep-asleep in Jesus. At the interment of the earth ly tabernacle, from which the guest of some 29 years, had departed to enter the house in the beavens. The pastor of the church attempted an improvement of the occasion by a sermon from 2 Cor. v. 1-2. The song of the choir, "It is well, it is well, with my soul," seemed like the echo of his refrain from the orchestra of heaven.

January 23, 1880.

JOHN GILKS.

Departed this life, at Blissfield, New Brucswick, January 12th, 1880, John Gi ks, of Warwickshire. England in the 77th year of bis age. He was the son of James and Martha Gilks, of Warwickshire, and came to this country in 1825; where he has, amid many difficulties, preserved a faithful and consistent connection with the Methodist Church, in which he received his early religions training in bis native land. He leaves a widow and several children to mourn the loss of a kind and faithful husband and father.

English papers please copy. J. K. KING.

LATER-ABOUT STO

We have alluded abo al excitement on the speculations, as indica merous letters to us. an all-pervading man that even women par form of gambling. states that one lady's far from encouraging. broker \$1,000 with wh her investment broug but the broker broug \$5,000 for his commiss like a large story, but commercial paper of g fri-nd who knows abo informs us that the ex country people are et speculations is astout known in the slang of "The Lambs," and talk of " .hearing" tomers. A farmer of has called in to reques our warning with still says that a neighbori in spite of this warning in the "put and call just blea oli out unde gige made to those tro rowed money to specifive had gone before. It old story ; when one fatuated with the de suddeniy, by some luch in the lottery, or by is already on the hill To those who have ever so little, we say those who are hear We say: To ch met propriate to all the Street is : " Let him leave Hope behind.'