

The taste of food depends largely upon the manner in which it is prepared; a beef steak fried in entirely different from a breakfast broiled, and the same kind of truths will have a different relish according as the analytical, topical, or various illustrative methods are used in preparing them.

Every thing should be "well done." Don't "serve up" any "half-cooked" thoughts or "stale" illustrations.

To be late at meal time is always an annoyance and old "diners" never digest very well. Always insist on promptness; do not be late yourself or allow your scholars to be tardy.

Learn how to preside at the table with cheerfulness and dignity.

"Let your speech be always with grace seasoned with salt."

Whatever else you leave undone do not fail to ask a blessing "on what you are to offer and they are to partake of."

Study the art of carrying, so that you may "rightly divide the word of life, giving to each portion in its due season."

Teaching is an art; and they who would be very successful in understanding and teaching the truth must study the anatomy of the word, and of the mind also, and then they will be better able to do their work.

Do not be always carrying, but, having provided the meal, serve a portion to each as soon as possible; otherwise they will be restless and inattentive.

Do not discourage by giving them too much at a time; better that they should have but little at first, and be led to desire and ask for more.

Is your class thin? Do the children fail to flock to the feast you have provided? Then do as the master has commanded, and as so many connected with mission-school work are doing, "go out into the highways and hedges and compel them to come in."

All may engage in this work, and every one may do something.

"If among the older people
You may not be able to teach,
Feed my lambs," said Christ my Shepherd;
Place the food within your reach
And it may be that the children
You have led with trembling hand
Will be found among your hearers
—Sunday School Journal.

Obituary.

MR. RICHARD DRAKE.
Died, at Pownal, F. E. Island, on the 20th Nov., in the 26th year of his age, after a short illness, Richard, son of Samuel and Prudence Drake, leaving a young widow and numerous friends to mourn their loss. This young man gave his heart to God and joined the Church, at the age of thirteen years.

During the past winter the Lord was pleased to pour out his Spirit upon the people of Pownal, and Richard Drake shared largely in the general blessing; from which time he manifested more than ever his zeal for the cause of Christ.

On the 15th of October he was taken ill, and suffered much until death. In his suffering he suffered more the value of "knowing Christ as his present Saviour, and was greatly comforted by the promises of God. He manifested a strong desire to be restored to health, yet he expressed his unshaken confidence in the better judgment of his Heavenly Father, saying "it will all be well."

JAMES BURNS.

Provincial Wesleyan.

WEDNESDAY, JANUARY 13, 1869.

The Week of Prayer.

This annual season of privilege and blessing has again enjoyed by many thousands of God's people throughout Christendom. It is not possible for such a union of christian hearts, in approaches to the throne of heavenly grace, to take place without results of the very highest consequence to individual christians and to the church at large. Independent of the bearing of such exercises upon the objects specially contemplated, there must have been reflex advantages of richest value enjoyed by those who in a right spirit responded to this call of united prayer. Sincere, fervent, believing worship can never be offered in vain. Christian hearts can never join together in devotion or labour, to carry out the sublime purpose of christian oneness designed and prayed for by the Great High Priest of our profession, without being made better thereby; and churches participating heartily in such engagements must by such means be better fitted to honor and serve the great Master.

Then, the programme of exercises placed before the churches for thought, and prayer, and praise, during last week, was such as could not be thus taken up without much spiritual profit. How inspiring to faith and hope and love to contemplate the character and work of the great Mediator; and how instructive and cheering the train of thought induced by tracing out in His priestly office the motives to prayer, and regarding Him as the model Intercessor, how becoming and proper was it to commence the week by confession of sin, and thanksgiving for mercies; and then those to be followed by prayer for nations, for families, for institutions of learning, for the whole Church, for christian unity, and for the spread of the Gospel in every missionary labour, for the conversion of the Jews, for the circulation of the Scriptures, and for the general outpouring of the Holy Spirit. These and various kindred topics, of the greatest interest to true christians of every name, were made subjects of devout consideration during the successive days of the past week, and evoked the earnest faith and prayer of thousands of christian hearts, in this and other lands. Let us hope that prayer will be answered to God's heritage in "showers of blessing," and that the new impulse now given to the faith and love and hope of the Church, will be followed up everywhere by suitable effort, and result in lasting spiritual good to multitudes, and increased prosperity in every department of christian work.

The services in this city passed off well; they were largely attended, and, doubtless, were, to many hearts, seasons of refreshing. There were pleasing exhibitions of catholicity of spirit and of fervid zeal for the spread of the Redeemer's kingdom. In connection with the missionary topic, the several agents, male and female, that have gone from Nova Scotia to the South Seas, to Burma and to India, under the auspices of the Presbyterian and Baptist Churches, were remembered with interest, and commended in special prayer to the God of all grace. While remembering God's ancient people, Israel, and praying for the removal of the veil of unbelief and prejudice from their hearts, and while pleading the fulfillment of God's faithful word of promise in reference to them, the animating prospect seemed already in view, when they shall be brought in with the fulness of the Gentiles, and when the receiving of them again into the fold shall be as life from the dead. At one of the closing services measures were proposed for the furtherance of closer union among the several churches, which we hope will be carried into effect. It was suggested

that an addition might be made to our benevolent enterprises in this city, by another effort to establish a "Home" for merchant seamen. This great want should not be allowed to remain long unprovided. We trust that rich fruits from this week of prayer in 1869 will be found to the praise of God.

The Separate School Question.

There is no room for doubt that it has been a deeply-cherished purpose in certain quarters to have, if possible, our Educational system so modified as to render it available for denominational ends. To this, could be carried out without injustice to the Protestant population, there might not be any very great objection; though, for various other reasons, it is desirable that our common Schools should be free from sectarian bias. But the more carefully the matter is investigated, the more clearly will it be seen, that to engraft upon our present Educational arrangements the principle of Separate Schools, would be to inflict upon a large majority of our population a grievous injustice. Whatever utterances may be made to the contrary by those interested in the passage of such a measure, and however smooth and honeyed may be the terms used, the great body of Nova Scotians, including the more candid Roman Catholics themselves, will readily perceive that the arguments employed are sophistical, and that the purpose now aimed at, if successful, would prove ruinous to our common school system; would cripple many Schools that would otherwise have been efficient; would, in some instances, compel Protestants to do without Education for their children, or else oblige them to send to Schools where Roman Catholic tenets are undigestedly taught; would increase the burden of taxation for building School-houses and supporting Schools, already sufficiently heavy; would introduce and perpetuate denominational feuds where peace and harmony now prevail; would subject Protestants against their conscientious convictions, to bear the burden of endorsing doctrinal sentiments, believed by them to be soul-destroying; would take the question of Education, now under the control of our Provincial Legislature, from that control, placing it beyond recall in the hands of the Dominion Government, and rendering it for ever impossible to return to our present equitable and admirable system of Education; and these results would largely follow any plan for Separate Free Schools, even if the Roman Catholics were allowed to have their own portion of the School revenue set apart for their own use.

The purpose entertained in regard to Separate Schools would certainly be accomplished were the people of Nova Scotia supine and indifferent in the matter. But with their eyes open to the threatened danger, we can have no fears as to the result. Nova Scotians will not consent to be denuded of a right so dear to them as that of Education; nor submit to the oppression now sought to be laid upon them by the leaders of the Roman Catholic party. We commend to our readers the Circular and the form of Petition to the Legislature, prepared in reference to this matter, and which we here append:—

HALIFAX, N. S., December 23, 1868.
To the Friends of Education in Nova Scotia.— Meetings of Protestant Clergymen and laymen of the churches of Halifax were held on the 3rd and 17th inst., to consider the present state of things in connection with the education of the Province; and to devise measures whereby to defeat an attempt made, and likely to be repeated very soon, by the Roman Catholics to establish Separate Schools.

During the last session of the Legislature a Bill was introduced by the Hon. Mr. Flynn in amendment of the "Act for the better encouragement of Education." This Bill was brought forward in accordance with the prayer of a Petition, signed by the Roman Catholic Bishop of Archa, and about three thousand other persons.

The following is the Bill:—

"It shall be lawful for a minority in one School Section or a combination of minorities in adjoining Sections, with the consent of the Board of Commissioners for the District, and with the approval of the Council of Public Instruction, to establish a District School, that shall hereafter and in all other respects come under the general provisions of the Act as here by amended."

The principle which lies at the foundation of our School Law secures the absolute equality of all denominations of Christians. To this principle, the provisions of the School Law as it now stands, are most delicately adjusted. There is no room for interference with the opinions of any body of Christians. Teachers are required to inculcate the morality and general precepts of the Bible; by they are strictly prohibited from teaching the peculiar tenets of any sect. But if Separate Schools are grafted on to the present system, an antagonistic and unsound principle will be introduced. For when Roman Catholic minorities are enabled by Law, to establish Separate Schools, and to draw support from them from the public funds, there will be presented the humiliating spectacle of the Province of Nova Scotia extending aid and support to the Roman Catholic faith which must of necessity be denied, practically, to Protestants.

Should the Bill pass and become law, the control of it would to a large extent pass into the hands of the Dominion Government; and in its operations, great obstacles would lie in the way of its removal.

If Separate Schools be established in our Province the following results may be expected.

1. In Sections where harmony now exists, the attempts of any kind of a minority to establish a Separate School would produce fierce contention.
2. Sectarian minorities would stir up strife among the denominations throughout the Province, who are now living together in peace—such strife would disturb all the departments of society and could never be allayed as long as the law might stand.
3. More school houses and teachers would be required. This would greatly increase the taxes which are now regarded as sufficiently burdensome.

The unsoundness of the principle upon which it is sought to establish Separate Schools together with the above, among other considerations, have induced the undersigned to address this Circular to the friends of Education. It is recommended that each Protestant congregation should as far as practicable petition Parliament separately at its next session.

The attempt to secure Separate Schools originated with the Roman Catholics. We see that danger is near. Ere we are aware our rights will be taken away; and additional and unnecessary taxes will be bound upon us. Let the friends of Education and religious liberty bestir themselves.

Two forms of Petition accompany this Circular. One of these is addressed to the House of Assembly and the other to the Legislative Council. These, when subscribed as largely as possible, should be forwarded to members of the meeting of the Legislature. The work of soliciting subscribers should be commenced at once, and prompt and energetic action is required. The

same names should be subscribed to both these petitions.

H. F. UNLUCKE, Rector of St. George's, Halifax.

ANDREW KING, D.D., Prof. Presbyterian College.

J. C. COCHRAN, Canon, Trinity Church.

P. G. MCGREGOR, Presbyterian Minister.

JOHN McMURRAY, Wesleyan Minister.

E. BOTHELL, Wesleyan Minister.

G. S. MILLIGAN, M.A., Wesleyan Minister.

JOSEPH ELLIOTT, Congregational Minister.

WILLIAM MAXWELL, Presbyterian Minister.

E. M. SAUNDERS, Baptist Minister.

A. W. TURNER, Wesleyan Minister.

J. E. GOUCHER, Baptist Minister.

JOHN FORBES, Presbyterian Minister.

ALLEN SIMPSON, Presbyterian Minister.

The following is the form of Petition recommended to be presented to the Legislature on this subject:—

That your Petitioners regard the Free Common School system now in operation in Nova Scotia, notwithstanding some defects, as of inestimable value to the Province. Designed and adapted to bring the elements of a sound English Education within the reach of all classes, without partiality or prejudice to the interests of any,—it is in the opinion of your Petitioners entitled to the confidence and the cordial support of the whole population.

That your Petitioners regard with indignation an attempt made to induce the Legislature in its last Session to sanction the establishment of "District" or Separate Schools at its public expense. While some Protestants have been so far misled as to petition in favor of Separate Schools, your Petitioners are convinced that such institutions would only serve the ends of the Hierarchy of the Roman Catholic Church. The introduction of this principle, so alien to the spirit of our laws and institutions, must, in the opinion of your Petitioners cause immediate injury and ultimate ruin to the present Common School system, and by consequence, place the means of a good education beyond the reach of great numbers of our Provincial youth.

That while your Petitioners regard it as unwise to encourage factions opposed to our Common Schools by offering rewards to dissenting minorities of any kind, they think the effect will be intensified, when such concessions are made to what are called Religious Minorities, and know of no special service rendered either to the cause of Education or of Civil and Religious Liberty by the Roman Catholic Church on account of the existing system of Education in this country.

That your Petitioners are persuaded that the introduction of Separate Schools will lead to the multiplying of Schools and Teachers supported by public funds, far beyond the real wants of the Country, and that the inevitable result will be either a lowering of the standard of our Teachers and of Education generally; or such an enormous increase of taxation as will render our Common Schools an intolerable burden.

That your Petitioners are aware of the existence of "distaffs" with the operations of the Law in some localities, and therefore respectfully request your Honorable House to cause a search to be instituted in that all facts of such cases; for your Petitioners entertain a firm persuasion that the difficulties referred to arise from the principle of the Law being held in abeyance, and the consequent introduction of the sectarian element into a system which was designed to be entirely free from its influence. Your Petitioners would earnestly request that all sectarian books be excluded from the Free Schools which are receiving public aid, whether they be Schools in the City or in the Country.

That in the opinion of your Petitioners the true remedy for alleged grounds of dissatisfaction is to be found in the full and free and immediate carrying out of the principles of the Law alike in the City and in the Country, leaving parties who wish their children to receive a denominational training to provide the means for such training from their own resources.

That as it is probable that the request for District or Separate Schools will again be urged during the present Session, your Petitioners pray Your Honorable House to refuse every such request, and to resist firmly the threatened assault on our Free Common Schools.

December 18th, 1868.

[From the Methodist Recorder.]

Rev. W. M. Punshon in America.

Dear Sir,—As you have expressed a desire for the continuance of my "penning in the West," I resume my pen and my narrative. The freshness of the latter may have somewhat worn away, but in the memory of travel one loses the sense of time, and there is something philosophically comforting in writing about summer in cold weather.

Like some young brook which sparkles on the hillsides of a mountain, I have heard a fairer flow than I have ever known before in the suburbs of Cincinnati—when the notes of all song-birds seemed to mingle to give welcome to the brief and tardy spring. Red-bird and red-breast (the latter twice the size of our bright little robin), cat-bird, and bobolink, and mocking-bird, joined their voices as if with the gladness of a new song—while countless little humming-birds darted to and fro in the sun, their plumage flashing like mimic rainbows in their beams. There is an upward influence in nature when the mind has been first enlightened by the teaching of the Holy Spirit—and though I am very sceptical in the abstract, I had felt from the first that "nature's God" yet there are tamed spirits, begotten by the incorruptible Word, whose religion hallow and use all the eye can see, until

Each cloud-capped mountain is a holy altar. An organ breathes in every grove. There is deep hymns of gratitude and love.

There is a substantial look about Cincinnati, and a steady, self-complacent bustle in its streets which you seldom see in these western cities. Most of them are too new to be dignified. Everybody in Chicago, for instance, seems as if he was always going somewhere. In Cincinnati they look as if they had been, and had returned, and got home by the last train.

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The marvel is that he has been allowed to play at Popery so long in the Church of England; but positively every man seems almost at liberty to do what is right in his own eyes, and to account to no man but to God.

Dr. Manning, the Roman Catholic Archbishop of Westminster, and ex-priest of the Church of England, has set his heart upon the erection of a magnificent cathedral. The grand conception of Dr. Manning may be gathered from the fact that three acres of ground have been bought for the proposed edifice at the West end of London at the cost of £36,000. When the question was put as to whether or not the Archbishop would like to have a live to see it finished, and so himself have the joy of consecrating it, he replied, "I hope not, for if the cathedral were to be finished in my day it would be a metropolitan church worthy of England."

A very gratifying evangelical work is at present being carried on at Notting Hill, a north-western suburb of London, the origin and progress of which are deeply interesting. A few years ago a tradesman in that neighbourhood, grieved with the ungodliness and utter carelessness about religion which prevailed among the great numbers of our Provincial youth. He brought to his good work a warm earnest believing heart, and sterling sense, and so greatly did God prosper his efforts that a chapel was erected to hold about a thousand people in which he regularly preaches to a crowded congregation, and in connection with which large Day and Sunday-schools have been established. It is now proposed to erect a chapel, with a basement story divided into commodious rooms, which shall be occupied during each evening of the week as reading, class, and lecture rooms, with a view to the mental and spiritual welfare of the working classes.

The extracts has been a signal success. And just what thorough Christian devotedness may accomplish.

One of the most benevolent men of this age, Mr. John Barstow of Preston in the county of Lancashire has just died at the advanced age of 90 years. He was the son of a poor wool-stapler of Halifax, and after receiving as good an education as his father's means would allow, he was sent to a celebrated farm at Preston to learn the cotton manufacturing business. His diligence, industry, trustworthiness, and first-rate business ability soon brought him into notice, and he ultimately acquired great wealth.—Throughout his life his habits were scrupulously exact, and while in business he was always at the mill at six o'clock in the morning. Notwithstanding his great affluence his personal expenditure was restricted within very moderate limits, and he bestowed his large income in munificent acts of charity. By his will he has made various noble bequests of which the following are a few specimens. An Infirmary for the Sick Poor £20,000, Church Missionary and Bible Society each £5000, Moravian Mission £2000, a Church Building Society £8000, towards the erection of a new church, an Asylum for Idiots £5000, and in addition to these gifts other sums varying from £5000, to £2000 are left to other charitable institutions.

Last Saturday the valedictory address to the Students at the Westminster Training College was given by the President of the Conference. The address contained most suitable counsels, delivered with characteristic warm-heartedness. There was a large attendance of ministers and friends from the various London Circuits, showing a true interest in the Educational work.

The appointments of the Students, who are to be sent to the College to participate in the schools was read, and prizes were distributed to those who had gained honours in the examinations.

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curious maladventure which had happened recently to a poor English lad. He was brought into the prison as a prisoner. The governor, accustomed to study countenances, said to himself as he made the entry of his name, "You don't look like a criminal," and took an early opportunity of inquiring into the poor lad's history. It appeared that he found himself in Buffalo Bay, penniless, and without work, and applied to a magistrate to be sent to the "work-house" supposing that that establishment was analogous to the workhouses of the old land. Now "work-house" in America means a prison, and the lad found himself, before he was aware, committed for some two months' residence amongst the dirtiest population of the city. The governor interested himself in his case, but in the meanwhile the magistrate who had made out the commitment sickness and died, so that the benighted one had to work out a large portion of his sentence before he was released. He soon afterwards obtained steady work, and was in the receipt of large wages at the time that I heard the story. A "Fenian fair" was being held in the city at the time of my visit; in the hall, I was told, guarded by armed sentinels, and in connection with the fair, large gatherings and demonstrations, with a wonderful amount of Celtic music and analysis, and which excited in the United States Government would speedily interfere if any actual raid were attempted, but I could not help thinking that it would be long before an organization would be suffered to meet, and drill, and arm, and bluster on English soil with the avowed intention of invading the territories of a friendly European power.

On my way from Buffalo to Toronto I caught the first sight of that wondrous vision which is worth a pilgrimage from England to see. I have since had an opportunity of making it a study, and my conviction is that if there is any holiness in the world which does not excite in the beholder by turns ideas of grandeur, beauty, terror, power, sublimity, it is expressed in that one word "Niagara." I have seen it in most of its summer aspects. I have gazed upon the marvellous panorama from the Rapids above, to the "whirlpool," three miles below. I have looked up to it from the river, and down upon it from the Terrapin Tower. I have bathed in its light, and been drenched with its spray. I have dreamed over it through the hot afternoon, and I have heard it thunder in the watches of the night. On all the headlands, and on all the islands, I have stood entranced and wondering while the mist shrouded it, and while the sun has broken it into rainbows. I have seen it, deep as the snow-fields; deepening into the brightest emerald; dark and leaden as the angriest November sky—but in all its moods there is instruction, solemnity, delight. Stable in its perpetual instability; changeless in its change; a thing to be "pondered in the heart," like the Revelation by the meek Virgin of old; with no pride in the brilliant hues which are woven in its eternal loom; with no haste in the majestic roll of its waters; with no weariness to the soul, as I have seen it, it remains through the wonderful years an embodiment of unconscious power, a lively inspiration of thought, and poetry and verse—a magnificent apocalypse of God. One wonderful thing about Niagara is that it survives all attempts to make it common. Like all show places it has its Arab hordes—Bedouins of the road, of the caravansary of the river. All along the line, from the burning springs to the negro towers, who press upon you that "there is no charge for the charming view," and down to the spot where, with sublime contempt of nature and indifference to truth, a colossal statue announces that "the whirlpool is closed on Sundays; Niagara is a grand institution for making people pay. Of course, also, it is the excursion terminus for all the country round, and during the season attracts crowds that would make Wordsworth as angry as when he denounced the railway which was to profane his own sylvan-haunted Rydal—but these cannot vulgarise it—rather, it enables them, kindling in the most intense breast an awe and a respect of which they hardly thought themselves capable before. I have yet to see it by moonlight and in winter. Under the combined influence of these two conditions it must be grand indeed. I cannot even confess to the disappointment which so many affirm to be the first feeling of the mind on the sight of it. I was deeply impressed with it at the first sight, and all after experience has but deepened my delight and wonder. It would be difficult, now that my letter is steeped in Niagara, to write calmly about anything else, so with all good wishes for the Recorder, and for Methodism in England, for the present I bid you good-bye.

W. MOOREY PUNSHON.

Ward Beecher Catechised.

Many who heard Henry Ward Beecher at the late National Christian Convention held at New York, say that they listened to the happiest effort of his life. It is doubtful whether he himself would so regard it, as it was unadvised and touched none of the magnitudes, and hence called for no extraordinary display of mental power. The subject itself was trite enough—How to conduct prayer meetings—and showed to all the wonderful power of the man and then there is another of my deacons that has another set that he asks, and so on, and after we all get through, the church does just what it has a mind to.

Better than the best of his sermons was this informal talk which exhibited in it so much of tenderness and anxiety even that Christ should be formed in men, and which presented, also, so strongly the desire that in Him all might be saved. However loudly at times, he might, in his platform utterances, state his beliefs, of this we made sure, that Christ, and Christ only, was the central point of Mr. Beecher's theology; and when we left we left wishing that many years still would find the Plymouth pastor in his pulpit.—The Advance.

Dr. Ryerson's Retirement.

The Hamilton Spectator refers to the retirement of Dr. Ryerson, from the very important office he has held so long, as follows:—"Dr. Egerton Ryerson, whose name has been familiar to Canadians for the past thirty years, and who for nearly a quarter of a century, has held the important position of Chief Superintendent of Education for Upper Canada, is about to pass from the scene of his vast labours; not to enjoy a quiet and dignified retirement, but to become a seaman, the historian of the Country, an object he has been aiming at all his life. He has simply holds office until a successor is appointed, but it is not yet known whether any one will be appointed to fill the vacancy, as the action of the Government in the matter depends upon the progress made with the new School Bill, one of which has not been read a second time, and the other has not yet been introduced. According to the proposed changes in the School System, the office of Chief Superintendent will be dispensed with, and the Educational Department placed under the control of a Cabinet Minister, who will be known as the Minister of Public Instruction."

Few, if any, names deserve more prominence about a reformation by privately talking to him. If no other means will answer I can say to such a man sit down. But then there are many ways to be tried first. If I see that a man is apt to talk in set phrase and continually repeats I interrupt him with a question. A question is an obstruction in his track. He will have to get over it or go around it, or come to a standstill. I ask him about his own experience in relation to what he is talking about, and in such a conversation there is no way to be formal. I question the timid ones also. When I see that one deserving of aid is halting and stumbling, I help him with a question. There are good many that cannot make a speech in a prayer-meeting that can answer questions.

"Do you make special preparation for a prayer-meeting?"

"Yes. That is I always have a subject in my mind that I want to present. Sometimes it is adhered to by others and sometimes it is not. When it is not, I never try to bring it back, but I try to develop the thought that comes out the most prominently. I try to find out as quick as possible the leadings of the Holy Spirit, and then I follow them."

"Did you ever have to exercise any authority in prayer-meeting of the nature you alluded to?"

"I had one man once that used to trouble me a great deal. He used to—here Mr. Beecher impersonated him to the life—"he used to drag his words out in the most tedious slow process that you can imagine. One evening he commenced as usual:—'I hope—that—my—young—friends—will—not—like—me—put—off—their—consideration—of—the-interests—of—eternity.'—and just then I interrupted him, by saying, 'Mr. Beecher, if you go on that way much longer, eternity will be here at half past twelve before you finish!'"

"What are your theories for developing those that attend your prayer-meeting and managing men?"

"I have no theories. One is to be developed in one way, and another in another. One man lacks in this and another in that. It must be a minister's constant study to cultivate that which is feeble in men and to prune the over-growth. As to managing men: I never see a man unless I think, 'Now how could I manage this man?' I am like an engineer that can never pass a fort without thinking, 'How could I take that fort?'"

"Do you make special preparation for your pulpit ministrations,—that is, do you aim to make what you see during the week of special service to you on the Sabbath?"

"Well, no. I don't ask my bread or beef what it is going to do for me when I eat it. They go into the stomach and are made into muscle, and nerve and blood without my watching the process. So I read and see, without asking what my reading and seeing are going specially to do. I make my sermons in this way. When in the course of reading or thinking some subject out-came itself before me, specially adapted to pulpit use, I make memoranda of it, and put them in a drawer that I have. Then on Sabbath morning, about half an hour before service I open this drawer and take them all out and spread them about me, and choose the one for which I am in the best mood to preach. At 5 o'clock in the afternoon, I do the same for my evening sermon. This is not the best way for a great many, but I have found it best suited for me, and you must determine for yourself the modes through which he can obtain the highest success."

Subsequently, it happened that Mr. Moody was present at an examination of candidates for admission to the Plymouth Church of Brooklyn. Not being entirely satisfied with it, and wishing to ascertain fully what were Mr. Beecher's views as to the requisites for admission to the church, he again catechised him. Those who are interested in the two men will find occasion for at least a smile at the happy repartees of the Plymouth pastor.

"Mr. Beecher, suppose that I should come here, a timid young man, scared nearly to death with the idea of being publicly examined before all these people, what would you do with me?"

"I cannot conceive that you could possibly come here under such circumstances."

"Well, I should present myself for admission to your church what would you do with me?"

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It would take too much space to give the conversation in detail; but it elicited these facts: that in the examination of candidates, Mr. Beecher is eminently tender with the timid and not apt to spare those who are formal; that his great purpose is to ascertain whether love to Christ has really germinated; trusting that as this love grows and strengthens there may come that it desires for better things; "a child of the church, whose antecedents were known, was born again, and laid upon its threshold on the evening of its birth, we would take it in without waiting to see whether it had vitality enough to keep from being frozen to death if it remain out until morning—an experiment, however, we should not like to try unless we thoroughly know all the antecedents."

Mr. Beecher closed by humorously saying: "After I get through, there is brother F., over there who has a set of questions he always asks, and then there is another of my deacons that has another set that he asks, and so on, and after we all get through, the church does just what it has a mind to."

Better than the best of his sermons was this informal talk which exhibited in it so much of tenderness and anxiety even that Christ should be formed in men, and which presented, also, so strongly the desire that in Him all might be saved. However loudly at times, he might, in his platform utterances, state his beliefs, of this we made sure, that Christ, and Christ only, was the central point of Mr. Beecher's theology; and when we left we left wishing that many years still would find the Plymouth pastor in his pulpit.—The Advance.

Dr. Ryerson's Retirement.

The Hamilton Spectator refers to the retirement of Dr. Ryerson, from the very important office he has held so long, as follows:—"Dr. Egerton Ryerson, whose name has been familiar to Canadians for the past thirty years, and who for nearly a quarter of a century, has held the important position of Chief Superintendent of Education for Upper Canada, is about to pass from the scene of his vast labours; not to enjoy a quiet and dignified retirement, but to become a seaman, the historian of the Country, an object he has been aiming at all his life. He has simply holds office until a successor is appointed, but it is not yet known whether any one will be appointed to fill the vacancy, as the action of the Government in the matter depends upon the progress made with the new School Bill, one of which has not been read a second time, and the other has not yet been introduced. According to the proposed changes in the School System, the office of Chief Superintendent will be dispensed with, and the Educational Department placed under the control of a Cabinet Minister, who will be known as the Minister of Public Instruction."

Few, if any, names deserve more prominence about a reformation by privately talking to him. If no other means will answer I can say to such a man sit down. But then there are many ways to be tried first. If I see that a man is apt to talk in set phrase and continually repeats I interrupt him with a question. A question is an obstruction in his track. He will have to get over it or go around it, or come to a standstill. I ask him about his own experience in relation to what he is talking about, and in such a conversation there is no way to be formal. I question the timid ones also. When I see that one deserving of aid is halting and stumbling, I help him with a question. There are good many that cannot make a speech in a prayer-meeting that can answer questions.

"Do you make special preparation for a prayer-meeting?"

"Yes. That is I always have a subject in my mind that I want to present. Sometimes it is adhered to by others and sometimes it is not. When it is not, I never try to bring it back, but I try to develop the thought that comes out the most prominently. I try to find out as quick as possible the leadings of the Holy Spirit, and then I follow them."

"Did you ever have to exercise any authority in prayer-meeting of the nature you alluded to?"

"I had one man once that used to trouble me a great deal. He used to—here Mr. Beecher impersonated him to the life—"he used to drag his words out in the most tedious slow process that you can imagine. One evening he commenced as usual:—'I hope—that—my—young—friends—will—not—like—me—put—off—their—consideration—of—the-interests—of—eternity.'—and just then I interrupted him, by saying, 'Mr. Beecher, if you go on that way much longer, eternity will be here at half past twelve before you finish!'"

"What are your theories for developing those that attend your prayer-meeting and managing men?"

"I have no theories. One is to be developed in one way, and another in another. One man lacks in this and another in that. It must be a minister's constant study to cultivate that which is feeble in men and to prune the over-growth. As to managing men: I never see a man unless I think, 'Now how could I manage this man?' I am like an engineer that can never pass a fort without thinking, 'How could I take that fort?'"

"Do you make special preparation for your pulpit ministrations,—that is, do you aim to make what you see during the week of special service to you on the Sabbath?"

"Well, no. I don't ask my bread or beef what it is going to do for me when I eat it. They go into the stomach and are made into muscle, and nerve and blood without my watching the process. So I read and see, without asking what my reading and seeing are going specially to do. I make my sermons in this way. When in the course of reading or thinking some subject out-came itself before me, specially adapted to pulpit use, I make memoranda of it, and put them in a drawer that I have. Then on Sabbath morning, about half an hour before service I open this drawer and take them all out and spread them about me, and choose the one for which I am in the best mood to preach. At 5 o'clock in the afternoon, I do the same for my evening sermon. This is not the best way for a great many, but I have found it best suited for me, and you must determine for yourself the modes through which he can obtain the highest success."

Subsequently, it happened that Mr. Moody was present at an examination of candidates for admission to the Plymouth Church of Brooklyn. Not being entirely satisfied with it, and wishing to ascertain fully what were Mr. Beecher's views as to the requisites for admission to the church, he again catechised him. Those who are interested in the two men will find occasion for at least a smile at the happy repartees of the Plymouth pastor.

"Mr. Beecher, suppose that I should come here, a timid young man, scared nearly to death with the idea of being publicly examined before all these people, what would you do with me?"

"I cannot conceive that you could possibly come here under such circumstances."

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in Canadian history, than that of Dr. Beane, Ryerson. Like Robert Hall he has discussed Political questions from the religious point of view. And, it will yet be acknowledged, this is the only final and essential issue of national politics. Of course, such position has often provoked a charge of incoherence, by more party politicians. But all parties have been compelled to confess that Dr. Ryerson has been successful as an educationist. Popular education is, always, the most important interest of any country.

Dr. Ryerson has produced a system of education for Canada, which is appealed to by all European and American authorities. It is the best system of popular education in the world. We can say nothing more complimentary to his genius and industry.

Through all time, the history of Canada will make prominent mention of the name of Dr. Ryerson. No other name has been so much interwoven with the institutions of our country. He has contributed to the future, what is the most grand element of all, a great and good system of education for the people of the New Dominion. If ever a public servant deserved national gratitude, Dr. Ryerson deserves to be remembered by his country.

Evil Influence.

Twenty years ago one of the leading merchants of Boston who lived out of town, on entering his store on a Monday morning noticed that his book-keeper was in a state of great mental excitement, and that the usual salutation, he readily inquired the reason for, which the excited book-keeper made to him, "What man had been kind to you?" "That man ought to be hung," "What man," asked the astonished merchant? "and the answer was, why Dr. Ryerson." "But why hang him," asked the merchant. "Because," said the book-keeper, "he advertised to preach on temperance, and took for his text, 'Every creature of God is good,' etc., and then went on in an attempt to show that intoxicating drinks are 'good creatures of God; and that a moderate use of them is approved by the Bible; and any man that will so pervert the word of God, and so expose the young to temptation by the voice of counsel, and an evil example, ought to be hung.'"