TEN YEARS IN HEAVEN.

BY MRS. M. T. BABRITT.

Ten heavenly hears are thine, Dear, absent boy; Years of lonely grief to us-To thee of joy. We think of thee as safe, And sweetly blessed, Upon the peaceful shore, Of heavenly rest.

We would not bring thee back, Had we the power, To tread earth's weary way E'en for an hour. For here are grief and pain, And toil and strife; Conflicts without—within; Ah! such is life.

Back to the farm house home, The dear old cot, Sisters and brothers come, Thou comest not; At least our tearful eyes, Can not discern The form and face of him For whom we yearn.

Often, in summer days, With reverent tread, We strow bright blossoms on Thy grassy bed. And yet we feel we know Thou art not there, Only the dust that shrined A jewel rare.

Each morn we fill with flowers The silver vase, And set it underneath Thy pictured face. Then fancy that you see And love us yet; Although ten years have gone We don't forget.

Visitor Pulpit.

HELPERS IN CHRIST.

"Greet Priscilla and Aquila, my helpers in Christ Jesus."—Rom. 16: 9.

man, with their peculiar and almost invariable adjunct, suggest? Salutations to those so diverse in age and rank and occu- six years past, the freewill offerings have pation-from the slave of the household to not failed to supyly our need, in some way the head of the family; from the humble deaconess to the laborious pastor and are afraid there are many who do not unalike on loving sympathy and active co- God." Read Mal. 3: 8. operation? How different it would have been to him had he been left in lonely isolation, to encounter the good fight single. handed; instead of being able, as he is, to pour his warm benedictions on his helpers

Happy are they who, in life's retrospect, can claim such fellowships—in some cases, possibly, golden friendships, whose memory now is all that remains; but recalling those who, at the time, were like the ministering spirits in Jacob's night-dream:

> Angels to beckon me, Nearer, my God to thee, Nearer to thee!

these inciting either to noble deeds, or, more generally, directing to modest pathing heart-fires, infusing the glow of a better life. Above all, those whose lives have been the true sermon of the age; who, by consistent character, simple faith, patient endurance, unselfish generosity, have glorify him, thus earning for themselves, though they knew it not, a title to that noblest designation, "helpers in Christ Jesus," exercising, in some cases, and perhaps unconsciously, a wider influence, and like Phebe, the humble Cenchrean deaconness, becoming "a succorer of many."__

Rom. 16; 1, 2; Nor is "the helper in Christ Jesus" the monoply of any Church or Church system. This list in the 16th chapter of Romans is emphatically a list of laymen-private members of the Roman brotherhood. Paul, with his breadth and catholicity of soul, would have been the first to repudiate and condemn any arrogant prerogative of Churchly caste. There is a niche in the temple, a vocation in the sacred courts, for all. There is room for the bewer of wood and the drawer of water, as well as for the ministering Levite. When will the Churches of Christ, in these modern days, be taught to make religious worship and religious life not all passive and receptive? Their members will only rise to the dignity of their chartered privileges as "priests unto God," (Rev. 1. 6,) when they recognize the duty of co-operation and sympathy
—of active and willing service. The command laid upon each one by the Bishop of souls is, "Go, work in my vineyard!" Go; and be thou like one of the brethren or sisters in the apostolic age, "a helper in Christ."—In Christ by the Rev. J. R. Mac-

For the Visito:

SPARKS FROM THE TABERNACLE

CHURCH FINANCE OR WEEKLY OFFERING.

man undertaken by God the Father, the Lord Jesus Christ, and the Holy Spirit—how glorious an object for cordial co-operation!

vated mountain, the solid earth, and the Christ, and the Holy Spirit—Diety, all bear the impress of his hand, all develope his wonderful agency,—but they are not God Himself.

Its claim to support, what Christian ministry, what redeemed soul will not retriumphs in the world, what believer will not joyfully bear his part?

pered him." Its injunction for an object is its best commendation!

Here the contribution of every person is in store;" storing away, for holy uses, a due measure of the week's gains. Let us place a suitable portion of it in the sanctudiscretion to other gracious and charitable ture on the Creation.

Here is a heaven-taught plan of Church Finance, long and successfully practised in THINGS WHICH A MINISTER CAN'T DO. the Apostolic and early Churches, including every individual believe-easy and safe to his condition—refreshing to his heart self-deciding in measure—and productive of ample supplies. What Christian will deny its loving obligation, and decline its practice?

Let the Christian esteem it his holy privilege to cast an offering into God's treasury, in His Sanctuary; let him not hesitate if his means are small, to cast in the smallest sum; let him, while presenting his offering, ejaculate such prayers as, " Of thine own, O Lord, have I given thee;' "Bless the offerer and offering!" And let him remember that Christ still sits over against the treasury, marking what is put therein!!

Remember the widow's mite. What a man soweth, that shall he also reap, give and it shall be given, good measure run-

we would be blessed in our basket and store, let us see to it that we do not withhold from scattering, giving ungrudging, heartily to the Lord, is sowing seeds that will bring forth an abundant harvest. If we would have true treasure let us give as unto the Lord. He knoweth our ability What do these salutations of this heroic and it is accepted, Paul tells us, "according to what a man hath."

God can and will sustain his cause, these or other the Lord has provided. But we teacher? Is it not the value he placed derstand that it is a great sin to "rob

Yours truly.

THE CREATION.

Sense, reason, and Faith, may be considered as progressive steps, by which the mind ascends to the invisible God. Crea- of ubiquity I see not how this expectation tion is an object of sense. The light which can be met. If six months or even three, shines upon my path is an emblem of the purity of Deity. The meridian sun is an image of his uncreated glory, who is the centre of every system. Whether I gaze Now, I maintain, that if a minister, esupon the heavens, and trace the revolutions of orbs which move there: or follow the to all the sick, the bereaved and the serious eccentric comet through its protracted inquirers with great punctuality and faithsphere, so far as it is visible: or examine fulness, the rest of the congregation should ways of usefulness; giving the strong arm the insect that flits by me, or the blade of accept a visit when it can be conveniently to some faithful or tardy runner in the race; grass upon which I trample: I perceive made.—Puritan Recorder. evoking slumbering sympathies, chafing the operations, and adore the wisdom of the benumbed hand, kindling the smolder- the Divinity. His voice speaks in the thunder-storm; and when his lightning bursts from the bosom of the dark cloud. "my flesh trembleth for fear of his judgments."Fanned with the breath of the morning, or the gale of the evening, standing in glorified God, and stimulated others to this plain, or in that mountain: dwelling on the dry land, or floating on the surface of the deep-I am still with God.

fails. It deduces inferences respecting invisible things from those "which do appear." Nature wafts the mind to the Creator. From its majesty, reason argues his greatness: from its endless variety, his bounty; from its uses, his wisdom. The foundation of the Temple of Knowledge of the college, a good substantial, stone is laid deep, wide, and lasting on the face building, has been erected, and out of debt, of the universe. Reason siezes such materials as sense can furnish, and carries and thoroughly efficient staff of teachers on the building. But, alas, the edifice remains incomplete! The architect is skillful, but the materials are scantv. Those
which are most essential to crown the

Twelve excellent young men are being trained for the gospel ministry, not to speak of literary students. 6. A church of some

of literary students. 6. A church of some

lieve numa all who designed to the gospel ministry, not to speak of literary students. 6. A church of some

lieve numa all who designed to the gospel ministry, not to speak of literary students. 6. A church of some

lieve numa all who designed to the gospel ministry, not to speak of literary students. 6. A church of some work, lie far from this country, beyond the thirty members has been organized in grave. In vain imagination lends her as- Rapid City, and a site secured for church

from the hand of Reason. Revelation as tended by brother Davis and the students, certains all that futurity had concealed; and Faith draws her materials from Revelation. The building rises, and shall continue to rise, till "the top stone is brought forth with shouting." For faith is the substance of this graph and for the college and a considerable amount of grain, potatoes and her reject this first year activities.

stance of things hoped for, the evidence of things not seen." and hay raised this first year, notwithstanding the difficulties incident to a first year's Sense cannot introduce us to the invisible majesty of heaven. It can only present us with his image. The pure, ethereal light, the blaze of a noontide sun, the azure heavens and revolving orbs, the 10. Heavy expenses have been met, incimysterious, eccentric comet, the insect dent to a first settlement which will not curiously wrought, and the grass simply have to be encountered again. For example elegant, the thunder-storm, the lightning, about fifteen hundred dollars have been The cause of God, or the interests of vated mountain, the solid earth, and the large portion of time consumed in this vated mountain, the solid earth, and the

would evade? To sustain its worship and the volume of nature, through the medium for our horses and cattle had to be purof sense, unfolds a little of the divine chased last spring, at a very high price, and gard a supreme privilege? To extend its nature, and a few of his perfections. His for teaming. Now we are raising these immensity, his wisdom, his liberality, may supplies ourselves, although we shall have be inferred from every thing which I be- seed wheat to purchase, as we could not The Apostle Paul thus suggests the hold; but, alas, I am still at a distance raise wheat with the firsts year's sod. 12. easiest and best way of doing this: "On from God! What is he to me? What does We have now on the ground a very conthe first day of the week let every one of he require? Have I disobeyed the dictates siderable supply of the best stock, both you lay by him in store, as God hath pros- of reason at any time? or neglected to thorough breds and grades, horses, farming serve him? If so, will he pardon sin? and implements, machinery and tools, and other how am I to receive forgiveness? Neither reason nor sense can answer these enquiries, claimed as a sacred duty—"let every one of you;" as a stated act of worship and grateful homage to Christ—"on the first that introduces me into the heaven of day of the week;" in proportion to recent heavens, unlocks the mystery, and unfolds receipts—"as God has prospered;" and the act itself is distinctly defined—"lay by him covenant of mercy. Here I receive the promise of pardon. Here I learn all that I would know, and anticipate all that I shall hereafter enjoy. The pressure of the ills ary treausury, to sustain Worship and of life is lightened; and I "endure as see-Ministry, and applying the remainder at ing him who is invisible."—Collyer's Lec-

He can't always preach eloquent sermons. have been those, generally, whose names sacrifice popularity to usefulness. sermons must be doctrinal, and by a cerbe considered tedious.

Again, he cannot always feel equally in-There are subtle causes at work to deaden change of the small coin of benevolence. feeling, and what he has prepared with great study may be delivered in a heartless manner. Is this under his own control? Every minister will say nay. Hence serministers should always preach interesting all the rest. and eloquent sermons?

Another thing which ministers can't do is to visit as much as the people expect. This will always be a standing charge against them. Until they can get a power sometimes elapse, they are saluted with the exclamation, "Why, what a stranger you are; we thought you had forgotten us." pecially in a large city congregation attends

PROGRESS OF PRAIRIE COLLEGE.

BY DR. CRAWFORD.

With all the formidable difficulties encountered in this new undertaking, what has been achieved in this the first year of its existence? 1. A location has been chosen for the college and obtained, the b st, and most central, I am persuaded, which could be chosen in the whole of Reason takes up the process where sense chosen for the college and obtained, the which could be chosen in the whole of Manitoba and the North-West Territory. 2. Eleven hundred and twenty acres of as good land as in the world have been secured for the college farm. 3. The first wing save \$150 still due for lumber. 4. A good have been secured, and at work. 5. grave. In vain imagination lends her assistance, and attempts to explore the land of spirits, where only they are to be found. Bewildered, exhausted, and powerless, the artist sits down in silent despair.

Here Faith takes up the tools which fell from the hand of Person and attempts to explore the land buildings. A good Sabbath school and two bible classes are in full operation, while all the preaching and teaching are supplied by Prairie College. 7. Three other preaching stations have been established and well atrtist sits down in silent despair.

Prairie College. 7. Three other preaching stations have been established and well atexpended on oats, wheat and potatoes, at

Reason ascends a little higher; and from \$1 per bushel, for seed and feed; and thay necessary materials for the work.

THE GAIN OF SUNDAY REST.

Of course, I do not mean that a man will not produce more in a week by working seven days then by six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is triffing when compared with the difference between a country inhabited by men full of bodily and mental vig-There are few eloquent writers, and still or, and a country inhabited by men sunk fewer eloquent speakers. It is, on the in bodily and mental decreptitude. Therewhole, a great blessing to the church that fore it is that we are not poorer, but richit is so; for divine truth appears best in a er, because we have through many ages simple garb, and the most useful pastors rested from our labour one day in seven. That day is not lost. While industry is have never attained to anything like no- suspended, while the plow lies in the furtoriety. But with the power to be eloquent, row, while the exchange is silent, while no or using the term in the popular accepta- smoke ascends from the factory, a process tion, his sense of duty would oblige him to is going on quite as important to the wealth Com- of the nation as the work which is perparing himself with himself—that is intel- formed on more busy days. Man, the malectually—the minister is not able to be chine of machines—the machine compared alike interesting in his sermons. Some with which all the contrivances of the Watts and Arkwrights are worthless-is tain class of hearers they will be called dry; repairing and winding up, so that he reothers must be expository, and by another turns to his labours on the Monday with class—those who go to church more for clearer intellect, with livelier spirits, with amusement than for instruction—these will renewed corporeal vigor.—Lord Macau-

Nothing is so wholesome, nothing does terested in the delivery of his sermon. so much for people's looks, as a little inter--Ruffini.

Rules for Going to Church.—1. Let mons that cost but little study, delivered nothing but an impossibility prevent you under a state of excitement, will often be from going to the house of God on Sabbath. more admired and talked of than those 2. Go early to take your family and friend which cost vastly more effort but which, with you. 3. Go once every Sabbath if unhappily, have been pronounced with less possible. 4. Go in a prayerful state of feeling. Then his congregation is thin when mind. 5. Give respectful and prayerful athe expected to see it full, or those are absent tention to the sermon. 6. Join in all songs for whose edification especially the dis- of praise, and think of what you sing. 7. course was prepared; and are not these Greet one another pleasantly, and kindly circumstances calculated to depress the speak to the stranger. 8. Think and speak mind? How, then, can it be expected that of all the good in the services, and forget

> In his defense at Chautauqua, last summer, of the teachings of Plymouth Rock, or the consistent Calvinism of New England, Rev. Joseph Cook began these striking words: "Plymouth Rock is a piece of granite broken off the Alps at Geneva. Who wrenched the fragments from the mountains? A man much detested in some quarters and much misunderstood-John

Principal Dawson of Montreal has just closed a series of lectures before the students of Auburn Theological Seminary on the harmony between geological science and Bible history, which have been marked by all his well-known resources as a student of science, and at the same time by the devout and reverent attitude towards the Word of God.

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Hands, Lips, Ringworms, Salt Rheum, Tetter, Pim-ples, Itching, Dry Scaly Eruptions of the Skin, Old Sores, Scald Head, Outward Humors, of any kind, Hemorrhoids. Piles, Numbress, Worms, Ague in the

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I ought to state that I was led to try FAMILINE in this case, simply on the recommendation of my wife, who bad been pleased with its effect in a severe case of burn, also in a painful backache, resulting from a settled cold. Nothwithstanding that it profes es to be a "proprietary" article, I cannot conscientiously deny its admirable composition and efficacy.

I am yours very truly,

Geo. L. Austin, M. D.

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Very gratefully.

Very gratefully, Mrs. Wm. Whallen, 41 Newman st., South Boston, Mass.

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