ced cures too

aser.

GGIST IVER OIL, Burner of Oil for exis se, Halifax.

LEYAN. NESDAY. and Book-Room FAX, N. S. published are ngs yearly

large, increasing

above rates. e continued unti

Proundate de la financial de l

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XII. No. 13.

HALIFAX, N. S., WEDNESDAY, MARCH 28, 1860.

Whole No. 559.

Religious Miscellany.

Very Good.

The following explains itself so well that all we need do is publish it as we find it: "What the principles and tendencies of Universalism are, may be seen from the following hymn, which was written by an Episcopal clergyman of talents and piety, of this State, to be sung at the dedication of a Universalist church. The Universalists had made a public call on the talented musicians of the town—nothing being said about their religion or even morals—to assaid about their religion or even morals—to as-semble, for the purpose of practicing some suitsemble, for the purpose of practicing some soit-able music for the occasion. The Episcopal clergyman, not being a musician, took the liber-ty to furnish them with some suitable verses; and although the sentiments are in perfect accordance with Universalism, it was deemed unadvisable to sing them :"-

Sinners! Christ at last will have you-He no wrath on you will lower-But his boundless love will save you In your sins, by wondrous power:
It is able, it is able, Pray no more.

Never pray for life eternal: This you cannot fail to see; With the vilest be traternal, Heaven the abode of all will be O, be joyful, O, be joyful,

Every language, color, clime, Though like Nero's be their crime Welcome Nero, welcome Nero, Heaven is thine.

Nero might have feared that mercy Never could his sins efface; Now we know it is not hearsay, Nero was a child of grace. Happy Nero, happy Nero, Heaven's thy place.

What a happy, motley party Must in such a heaven convene Every man, whate'er his heart be, In that wondrous world is seen, Tyrants, pirates, knaves and mu

Methodists and Presbyterians, With their lying wonders tell-Baptists and Episcopalians: There's no wrath, we know full well, Sing ye sinners, sing ye sinners, There's no bell.

'Tie this doctrine cools our frenzy, Stays the hand to murder driven Who would kill a man through envy, Thus to send the soul to heaven? By the knife of the assassin Heaven is given.

Sing, sing, grace is all-extended: O, 'twill save a world from thrall-Good and bad in one are blended-Herod, Howard, Paine, and Paul, Happy mixture, saint and villain

Family Religion.

We come this week to the fathers and mothers of families to ask them if theirs are Christian or pagan households?

The question causes, perhaps, an indig pant start and remonstrance, but after all i it is an open one. Has your household a God? Is he worshipped? Is he worshipped by your family as such, or is it a household without a deity, a community without religion, a family without a God?

The heathen had their household gods, to which they offered regular devotion. The Mohammedan had his worship ever before the eyes of his children, and the papist familiarizes his with the forms and symbols of that deceptive system. It is startling to hink that many professedly Christian families have no semblance of religious worship, no acknowledgment of the being and govern-

It is the duty of the heads of such families to reflect seriously upon their relation and its duties. 1. Let them remember that their present

relation was voluntarily assumed, in view of its possible responsibilities; hence they cannot plead that they have no ability to perform the duties arising therefrom. time for that plea has passed by. 2. Each Christian household is a church

of God, of which the earthly headship is in the parents, primarily in the father. He is the priest to minister at that altar-he is responsible to Almighty God for furnishing proper religious instruction and maintaining proper religious worship. He cannot transer these duties to another. The mother shares them with him-she ministers constantly at that altar to which he goes statedly.

Without regular worship the father makes no stated and official recognition of the rule and authority of the Almighty-teaches not his never slumbering providence, nor commits him and his to the care of the " Father of the spirits of all flesh." There is no invocation of divine guidance, no deprecation of divine displeasure, no song of divine praise, no chapter of divine instruction, no official acceptance of Christ as the Saviour. Such a family is as a church without prayer, without ordinances, without a ministry. In

doctrine it must become corrupt-in practice 3. The conscience of each Christian parent who neglects this duty is troubled. The adventure of this holy man with the devil temptation, crushed with sorrow, casting, by the field, and that was the end of the day in any Christian man or woman who goes of Beatus, had charge of a Church of con- not that precious faith that enriches my po- portant fact, and that was that the first Min faith, that strong hold upon God, that con- lake. One Easter day, Beatus went over in my perplexities, that cheers my loneliness, nuggur, was no less a man than the son sciousness of right which the truly faithful his miraculous cloak to join in the service, that calms my grief, that defeats my foes, the Peshwa's Treasurer. He was of the possess. His heart is troubled. He wishes but arr.ving a little late, and finding the that paints a bow upon every cloud, and that highest caste, and a man of superior intelli he had commended his children to the care temple full of worshippers, he was afraid of brings all heaven into my soul? Yes, such gence, and he (Colonel Cotton) had heard of God: He feels that virtually he has interrupting the sermon, and sat down on one is the fruit of that faith of which God is the of God: He feels that virtually he has interrupting the sermon, and sat down on one of the faithest seats. The heat was intense, giver, the spirit, the author, Christ the observation—that he has of the farthest seats. The heat was intense, giver, the spirit, the author, Christ the observation which god is the she had seldom seen. This Minister of the manifest of the farthest seats. The heat was intense, giver, the spirit, the author, Christ the observation which god is the she had seldom seen. This Minister of the manifest of the farthest seats. The heat was intense, giver, the spirit, the author, Christ the observation which god is the she had seldom seen. This Minister of the farthest seats. his children needed. The wife remains at scandalized at seeing all the members of the happy possessor .- Dr. Winslow. home feeling that she moves about a house within which is no altar erected to the Lord been asked. It is a sad way to live, and yet will be compelled to admit that we have band, busily writing on a skin the names of a fashionable style, just because her neighdrawn a true and yet a softened picture.

4. If we do not honor God before our children, what will they care for the God of their parents? We will not pass this ques- feared to commit the mortal sin of interrupttion—it is full of fearful suggestions.

rear one this very day?

How may family worship be best con- then tried to stretch the skin on which he prudence must decide what is best fitted for with his teeth and claws, but in

the lambs from the pasture.

2. The Holy Scriptures should be read abstracted, to punish him for interrupting public worship. That laugh saved the peopersonally we prefer the latter as being the ple, but it compelled the saint to go on foot. the lambs from the pasture. most to edification, but let every man be ever after. He lived, says the legend, to fully persuded in his own mind It will be the age of ninety well occasionally to spend a short time in When the sons of God come to present well occasionally to spend a short time in

ing at least once a day. As the evening service is usually less hurried, it is peculiarly favorable for that exercise. Here the family chanted by the parents and children.

4. The prayers should be simple, com-

in all our land. It must be done.

As Methodists, our church requires it have been useless, and his Satanic majesty our hands It is a disciplinary obligation. The class-meeting is important (and you should never neglect it), but less so than the family altar! No prayer-meeting is so to the house of God, and be more ready to sacred as this one; no church duty has hear, than to give the sacrifice of fools: for claims superior to it. "He that provideth not for his own household (spiritually as well as temporally) has denied the faith and is worse than an infidel." So says the Bible, the parenthetical clause excepted, and that is in accordance with its whole teaching, for Man shall not live by bread alone, but by

Earth and Heaven.

And all beneath the skies is vain, There is a brighter world on high, Beyond the reach of care and pain."

Yes, "earth's fairest blossoms die." The pale hand of parting must be taken. Change is constantly at work. Time's ponderou wheel is ever revolving. The seasons suc ceed each other in regular order. In their proper time we have the blossoms, the flowers, the fruits, the sear and yellow leaves, the snow and the ice. All have their appropriate sphere of duty to perform. All is arrayed in the deepest wisdom. Thus is fulfilled the gracious purposes of Omniscience toward our sinful race.

We should not be remiss in discerning ing, and the accumulation of a little of this world's goods were all, then life would love. indeed be a very small matter to us. But more. It has, thank God! higher ends to attain. It has direct reference—it is, so to speak, the stepping-stone—to an eternal state felicitous existence. We rejoice that earth is not our perpetual dwelling-place. Why should we wish forever to live and grovel here. No! the heaven-born power hat nerves and moves this feeble " house of clay," urges us to look higher. Do not our fairest and dearest fall, like the blighted leaves of autumn, into the greedy tomb ! They do. Yet, in that deathless land-in that fadeless heaven God has prepared a home for all who love him-there will be no more parting, no more pain, no more wrong, no more sorrow Throughout its glorious extent of richness and beauty, there will not be found the least object of annoyance. Soft and balmy zephyrs blow there—but no the waters cover the sea. fearful tornado, or wintry tempest. Delici ous fruits and lovely flowers are there-but without decay, without a thorn. No one faints there under excessive heat or toil, or says he is sick. " And God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, either shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, ' Behold I make all things new." - Methodist Protes.

For Church Sleepers. St. Beatus (according to a Swiss legend) Druidism, a pupil of Barnabas, and especihe Helvetians and win for Christ that most Redundant miracles attended his preaching. congregation gradually asleep, one after ano-While he was sadly musing on this culpable indifference, he spied Satan under the pulpit—horns, tusks, claws, and all—his have a contented, loving wife, who does not to the question as to what change he had foot on his right knee, a crow-quill in his wish to live beyond her husband's income, in observed in it. His reply was hat he had the unlucky sleepers, who were thus uncon-sciously endangering the salvation of their sciously endangering the salvation of their tiful duties, without asking the world for its they were thirty-five years ago they were

ducted? There are various customs, and was writing and get more room, pulling it each household. Yet it may be well to re- zeal he pulled so hard that he knocked his head against the pulpit. At this mishap 1. The service is designed for the benefit Beatus could not contain himself. He burst of the entire family, consequently should be out laughing; the laugh waked up the peo-when all can be present. The evening wor-ple, and they all had to say Amen to the ship is often at a late hour, after the retire- sermon. The devil was foiled; and took nent of the younger children. Do not drive himself off. But Beatus lost his boat, for the magic property of his cleak was now

conversation upon the lesson, in which duties, themselves before the Lord, Satan, doubtless, teachings the example may be wisely brought comes also among them now-a-days, as in let the word be read.

3. Whenever possible let there be sing- keep him busy among the dell and sleepy in summer's heat, he will find enough to hearers of the gospel, if indeed the dull and sleepy can be called hearers. We think we know of some Churches where he will be unites in praise. We recommend our regu- obliged to stretch his skin considerably, in lar hymn-book as the best for family worship, order to put down the names of all whom he and its use in family worship aids in training can claim as his own. And it is not always our youth to sing in the congregation. The old custom of family song must be reinaugurated. If there is an "instrument" in the save them from their imminent peril. Some house by all means have an accompaniment, of them are so dull that they cannot tell the but if not, let us hear the praise of God text, and if any Amen has been pronounced, they do not know it. Perhaps they pronounce it to themselves on their way homeprehensive and brief. They will swell up ward, as a quietus to conscience, or as exspontaneously from the heart of one who pressive of their confidence in the orthodoxy loves his wife and children. The heart will and faithfulness of the minister. What their furnish the ritual. Let the children be doom will be, we will not undertake to say. prayed for-sometimes by name. The close | Poor St. Beatus! His sentence was a severe of the morning devotion with the use of the one. It would have been hard even for a Lord's prayer repeated audibly by the whole saint, not to have laughed under the circumbeen no laughing, and the devil's skin would

against the pulpit!

Moral:—" Keep thy foot when thou goes

would have saved his head that hard knock

The way to have a Revival.

Rev. A. Lynn, of England points out the way to have a revival of religion in the every word that proceedeth out of the mouth of God."—North Western Christian Advo- he gives were followed, revivals would not only begin but continue in all the churches. Here are the rules.

of God's countenance. Il. Determine to read the Word of God

it a point of conscience to pray for them that speak evil of you; in this way you will overcome evil with good.

VI. Be bonest and upright in all your

We should not be remiss in discerning VI. Be bonest and upright in all your no difficulties such as they had to contend the remaining of this astrong case of moral duty in favor with all with in the case of the Hindus. All these with a view as stated above to its being octable to contend with in the case of the Hindus. your might to owe no one anything-but

VII. Ask for the Holy Spirit, and expect t has more in view than this—infinitely his blessing to attend all the means of grace. VIII. Think frequently on the misery IX. Pray for a revival, live for it, work

> hour, till it comes.
>
> X. Be careful to look through all the means of grace to God in Christ Jesus for a fell to pieces. In the Upper Godavery,

blessing.

XI. Think and speak well of all men,until their conduct compels you to do other-

Ghost, for he is a jealous God, and His glory He will not give to another; and pray reached a village about eight in the evening,

The Preciousness of Faith. Precious, indeed, is that faith that leans ed until twelve in the night, until he was upon God in adversity, that goes to Jesus forced to say he could not wait any longer in trial, and that repairs to the spirit in sor- and asked them to leave him. He got up a row. Precious faith, that finds a promise for seven the next morning, and there were per every condition, a helper in every emergen- ple again about him-they had waited until cy, a soother for every sorrow—that can he got up—asking him to speak a few words was a native of Britain, a convert from and say, "All these are mine, for they are hear the speaker, and standing by the side ally commissioned by St. Peter to convert to the Redeemer's fulness and exclaim, "It them, until the crowd becoming larger every desirable land and that proud race of men. grace and truth, and love, should dwell in on the car, when we could all hear you, He journeyed on the lake without a boat, of grace and say, "Here I am permitted to the car, and there seated next the idol, did buoyed up by his miraculous cloak, imper- draw near to God, burdened with sin, laden this officer address the people. The brahvious to water and woven by angels. The with want, oppressed with trial, assailed by mins finding themselves in the minority left heart says it is not right. There cannot be was on this wise: Achates, the companion an act of faith, all my care upon Him." Is ceremonies. He would relate one most im forth from a prayerless home, that steady verted idolaters on the other shore of the verty, that dignifys my meanness, that guides ister who was called to the people at Ahmed

It is a blessed thing for a poor man to himself much struck with the reply he gave bour does-one who can be happy in the was there any improvement-in the wealth, smiles and its favours

Do good, and throw it into the sea. The administering the country which had existwhich had not room to put down. He garian Provers.

The devil kept on writing, filled his register full, and had more names are one this very day?

The devil kept on writing, filled his register full, and had more names fishes will not know it, but God will.—Hune d until within the last two or three years, are one this very day?

The Government had done nothing for the

Religious Intelligence.

Methodist Missions in India.

The Madras Times and Spectator gives an interesting account of the Fortieth Annual Meeting, held on Tuesday, Jany. 10th. discourse was the first clause of verse 18, was crowded.

On the occasion of the Anniversary Meetng the audience was equally large and encouraging. The chair was taken by Colonel Arthur Cotton. The Colonel is India's greatest engineer, and a most consistent and zealous supporter of the Missionary enterprise. After singing and prayer, the Chairman addressed the audience in a stirring

He said that he was in one respect fitted to take the position of Chairman having during the last three years been to many parts of India, and visited the various Missionary stations, and his impressions were clear as to the preparedness of the country not only for the reception of the truth but for a large and extensive outpouring of the spirit upon the people He might say with confidence that India was white unto the harvest. For many years faithful labourers in the Missionary cause had scattered the truth throughout the country—the seed sown did not perish,

people were willing to hear the word, and cupied as a Mission Station. Referring to of pastor and people. were mankful for any instructions they re- Negapatam, Mr. Jenkins said that he visited

ceived He was in an officer's tent one day the Station last year, and was very much when the of them brought the officer a pres- pleased with the state in which he ent for the instruction he had got from him. everything. The Anglo Vernacular Instiand danger of the unconverted, and in your Colon Cotton said he was anxious to see a tution for boys, and the Girls' Boarding heart pity them, and pray much for their well-organized and systematised mission es- School, both in connection with the Royatablished in the Lower and Upper Goda-very. The work was in the hands of the condition. The Rev. M Jones was in temfor it, and expect it every day and every Piymouth Brethren, who did much good, porary charge of the Boy's School, in the abbut there was no organization, and when one sence of the Principal, the Rev. A. Burgess, age of the pastor, or for his family after his al sentiment with a considirity to surrounding of them fell sick, the mission he might say who, however, was now on his way to India. there was now a faithful officer, who would prove a valuable help in the work. Referring to the preparedness of the people of which he had spoken, Colonel Cotton relat. there are more Roman Catholics than in any All. Be sure you give all the glory of the good done to the Father, Son, and Holy Ghost, for he is a jealous God, and His that his glory may soon cover the earth as the waters cover the sea.

reached a vinage and proposed remaining there all night.
But the people had heard of his arrival, and almost the whole village came out to him and asked him to speak to them. The Missionary did speak, and they kept him engag-Or crown with verduous diadem

bope against hope, taste a sweet disguised to them, and many of them followed him for in every bitter, and see a bright light veiled two or three miles on his way. An officer by every cloud. This is the true gold that in the Public Works Department lately found procures all blessing, and enriches its possessor with all good. He that has faith in God has every desire of his heart fulfilled.

The people of a village engaged in one of their public processions. It was their car festival, and he began to speak to them. Such was He can dive into the treasures of God's word the interest excited that they left the car to my Father's epistles of love.", He can turn of the car, the officer continued to address pleased the Father that all this fulness of moment, they cried-" why don't you ge Jesus for me." He can repair to the throne and they lifted him up and placed him of was brought up with him. He (the Chair-man) had lately visited a district which he had last seen thirty five years ago, and was

still, and this he attributed to the system of

The Government had done nothing for the

its duty, that any improvement at all in the condition of the people and the country followed He felt it an honour to say a word for those faithful and zealons men-the Missionaries-who came out to this country to

District, and it was only where it performed

evening, by the Rev. Stewart Wright, Scottish Chaplain. The text of the morning's
place in other parts of the world—in Ireand congregations, and wealthy liberal inminister to their spiritual instruction.

minister to their spiritual instruction.

may presume that there are many churches and congregations, and wealthy liberal inmay presume that there are many churches and congregations, and wealthy liberal in-Galations, chapter iv., and Mr. Wright ly in Wales. In the small community of preached from Psalms evil. At Sweden, in a very short time, half a million knew how to do it effectually and at reasonboth services the chapel on the Broadway of people were brought to a knowledge of able cost; and others, in whom the present a minister of Christ by such an arrangement ing results would follow. Why should not think furnishes this opportunity. the same state of things exist here? He was There are certainly no services in the attention? confident that it would exist. He was near- whole circle of our duties to each other more home and did not wish for any other, and he and competent Christian pastor. The value

be established in their bearts. Mr. Jenkins then gave a short account of the state of the Mission :-They had two Circuits in the city, the Southern in Royanpettah and the Northern which included Black Town and Royapooram. They had besides a Mission station at Negapatam, another at Manargoody and Mailnattum, and another in Trichinopoly, Ten additional Missionaries had arrived durfamily, we warmly commend.

These, however, are mere suggestions.

We wish to see family religion reinstituted with the seeping there would have been no sleeping the now to impede the work of saving souls. ed 80 adults, of whose experience and char-The difficulties in the way of the Missionary acter Mr. Jenkins spoke approvingly, and had all been successfully overcome. Two as a sign of the improvement that was takyears ago, an army of an hundred thousand ing place, it was related that about seventy men, be monster of our own creation, threat rupees had been raised during the year by tened for a moment to destroy the labour of voluntary subscription. Eleven baptisms years, but they were swept away, and with had taken place during the year-seven them the multitudes of nominal Christians adult cases, viz., two Roman Catholics and who took delight in throwing obstacles in five heathens. In addition to the services the path of the Missionary in this great land. held in Royapettah, stated services were held And the work is steadily advancing, but its for the benefit of the heathen in Triplicane progress did not depend upon man-God and at Thanampet. In Triplicate they were shuts up our hands that his own may be seen held in a small building which was used be- supported. There are some exceptions, ex- the man does not return actually sick, or so he takes care that his own hand is seen; sides as a school-room : in Thanampet where our duty was to labour, and though the there was no building, the Missionaries took world were sgainst us, if we had God for us their stand under a tree, and as the thoroughwe were safe, and comfortable and happy. fare was populous, they sometimes secured tune to introduce the system of life assur- important he should have his wits about Colon | Cotton referred to the Government large audiences. It was intended to purchase ance to the attention of the Churches. works on the Godavery which he said had a piece of ground for an inexpensive building lievingly pray themselves into the clear light of God's connersors.

In Let all the officers and members believingly pray themselves into the clear light of God's connersors.

Opened the way for the Missionary. A to be devoted to this purpose. With respect sistently engage in any secular business; cheerful. No man can say that it is thus to itinerant preaching, four tours had been applied to itinerant preaching. mundry within the last three years. Immade since January last. They embraced Palwithout impairing his usefulness. Nor will the shelf of a steamboat. The great recipe provements had been made the effect of averam. Chingleput, Walajabad, Conjeveram, ministerial duties allow it; if they are faith for sound, connected, and refreshing sleep is every day, with prayer to him for light to understand it.

| Cut | Provements and test and te which on the prosperity and comfort of the understand it.

III. Resolve on having closet and family prayer, without fail, daily; and earnestry press after all the mind which was in Christ Jesus.

IV. Miss no opportunity of attending the public and social means of grace, when it is in your power to do so.

V. Resolve by the grace of God never to the prosperity and comfort of the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the public and social means of God never to the prosperity and comfort of the public and social means of God never to the prosperity and comfort of the latter places being visited with reference to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it is proposed to a new Mission Station which it aboriginal races - Kohers, Santhals, Coolies, lation of respectable natives, whose children to speak evil of an absent person, and make Khond -not Hindus, having no caste, no were obliged to travel daily for instruction religion, no outward form of worship, but as to Madras six miles distant, or to St. Thomas in the case of the Shanars and Karens, open | Mount. The Rov. Mr. Robinson has residto the reception of the truth, and presenting ed and conducted regular services in St.

> The Cork Reporter remarks that " in the list of Irish sheriffs for the present year tlemen of the same persuasion to the magisterial bench, this circumstance, adds the Reporter, " is proof of the liberality of the

General Miscellann.

Nothing is Lost.

Some rain of the past.

lilume the bome of taste.

The little drift of common dust-By the March winds disturb'd and toss'd, Though scatter'd by the fitful gust, Is changed - but never lost : It may bear some sturdy stem, Some proud oak battling with the blast,

The furnace quenched, the flames put out. Still cling to earth or soar in air. Transform'd diffused and blown about, To burn again elsewhere; Haply, to make the beacon blaze, Which gleams athwart the briny waste, Or light the social lamp, whose rays

So with our words, of barsh or kind, Utter'd, they are not all forgot: They leave their influence on the mind Paes on, but perish not. As they are spoken, so they fall Upon the spirit spoken to-Scorch it like drops of burning gall, Or soothe like honey-dew.

So with our deeds, for good or ill, They have their power, scarce unde Then let us use our better will, To make them rife with good; Like circles on a lake they go, Ring within ring, and never stay, O, that our deeds were fashioned so That they might bless alway!

Then, since these lesser things ne'er die,

But work beyond our poor control, Say, shall that suppliant for the sky, The greatest human soul? Ab no! it still will sporn the past And search the future for its rest O, joy, if it be found at last Amongst the pure and blest!

Life Assurance.

SPECIAL APPEAL TO CHURCHES AND INDI-VIDUAL CHRISTIANS.

God; and in Wales, the whole district was tation of a feasible method would excite the as this; and at how small a cost to those moved by the work, and the most encourage desire. The sytem of life assurance we loved and served by him, and who love him

held the most confident expectations that in of sound religious instruction, in connection a few years such an extension of the truth with the influence of consistent Christian would take place as few could form any con- example by the minister of Christ, is incaleption of, for God was faithful and would culable. No ties are stronger or more tenfulfil bis promises. The truth was in the der than those between pastor and people. ninds of thousands, and was only waiting to They are formed and matured under circumstances that sanctify them. At the bridal feast, at the baptismal font, at the family altar, and at the bed of death, in all these scenes of joy, and love, and worship, and affliction, the pastor is the ministering angel And such a connection continued as in many instances, for years, the pastor becomes the patriarch, venerable for age, and reverenced for his piety and wisdom. Surely there tor his piety and wisdom. Surely there could be no higher gratification to a grateful neople thus blessed and served, than to have that the february number of his made or make provision for the latter days, Journal on Health, says: "One of the weest or for the benefit of such a one, one whose strength and sickness, the powers both of mendation of early rising is as mischievous body and mind, have been devoted to their in practice as it is arrant in thee. Early spiritual welfare, to the temporal neglect of rising is a crime against the nobiest part of that Christian pastors are not sufficiently well-feeling for several days after, if indeed believe, an increasing disposition to be liber- his business for a week afterward. When al in this direction, hence we deem it oppor- a man leaves home on business, it is always

To meet the case of such, life assurance is ant to a Church from such a provision, we of water on the brain "

We will suppose then that there are Churches faithfully served, and wealthy insaved from the clutches of Satan, instrumentally by their pastor, willing to do somethe practical workings of life assurance, and how that prevision may be made for the old sue a policy for any number of years for at flity, or sixty, or seventy years; and payable at any time previous in case of death. So that those whose regard may be personal and who desire to confer direct personal benefit when in all probability it will be most needed—in old age—can do so by such

Churches could accomplish this object either by purchasing a policy with a single payment, or by making provision to pay an nually or quarterly. Donation visits, which have become so common, and in many instances so liberal, might be made available for the purchase of a policy or by permanent investments. Instead of making all the contributions on these occasions at random, during dove returns to native skies, the eveprinciple donors, and their donstions put in a shape to accomplish this object. Let a sum be fixed upon, more or less-one hundred, or five hundred, or a thousand dollars dred, or five hundred, or a thousand dollars

—and this amount, instead of being paid to

the Helicspont surveyed from a marble to the pastor in cash, safely invested in his name, and a life policy, or one for a certain age, secured, the annual premium for which shall be equal to the amount thus invested. and present the same to his wife. And this may be repeated as often as the donstion than a hundred years, that mighty host covvisits yield enough for investment, or as often as the friends may think advisable.-Thus, in the course of a few years policies might be placed in the hands of the minister and his family for several thousand dollars. And favors thus conferred would beget a quiet ease,a freedom from anxiety in the family circle, beyond all price. It would be conferring benefit in the very best manner. Investment of funds at interest is prefer

able to the purchase of a policy by paying cause in the former case you retain the principal, while in the latter you pay it away for your policy. True, in the case of invest- principles of religion and wirtue, impressed ment you take the risk of losing the amount invested, and as a consequence the means to pay your premiums; while in the other case the principal only would be sunk, the premiums would be permanently paid. In the one case principal and policy might be lost; in the other the principal only could be lost.

Another method by which Churchai ment you take the rick of losing the amount

could effect this object would be by the formation of associations, for the purpose of paying the annual premium upon the policy taken out in behalf of the pastor. This we think would be a most efficient method, especially for those Churches that have permanent pastors. For there are some cases, I ancestors and a regard for the welface of

even in these days of change, in which this relation gives evidence of life endurance. An association or society in a Church for this purpose should be under the control of the ladies. They should have the responsibility Having shown in our previous articles the and the pleasure; and we asswer for them labour for Christ, and who accounted it a availability and superior advantages of life that, in the wast majority of cases, it would nual Meeting, held on Tuesday, Jany. 10th, of the Madras Auxiliary Wesleyan Missionary Society. On Sunday, the 8th, Preparatory Society. On Sunday, the 8th, Preparatory Society of Sunday, the statement of the matter, collecting the funds and paying the looked hopefully to what in a very short consider the advantages it offers them to premiums. The pastor should have nothing atory Sermons were preached, in the morning, by the Rev. W. O. Simpson, Wesleyan Missionary, from Trichinopoly; and in the Missionary, from Trichinopoly; and in the much encouragement with respect to the fuminister to their spiritual instruction. land, America, Sweden, and more especial dividual Christians, who are desirous to do women think of this matter, and engage in

> in return. Is not this subject deserving of confident that it would exist. He was nearly forty years in India; he had made it his home and did not wish for any other, and he and competent Christian pastor. The value it able to the assurance of all besides. A statistical table made at Berlin in 1884, taken from Dr. Tarbell's sources of health, piaces clergymen highest on the list of life, and therefore assurance societies might assure

of 100	Clergymen who	o resch	70 venes	and	upwards.	48
	Farmers,	do		do		40
De	Commercia) m	en, do		do		85
Do	Military men,	¿0		do		38
Do	Lawyers.	dio		do		29
	Artists,	do	4.	do		28
Do	Teachers,	do		do		27
Do	Physic.ans,	do		do		34
			D	. D.	LORE.	

economies of time is that filehed from necesyouth, manbood, and maturity, health and sary sleep. The wholesale but blind comwife, children, and self. Such services are our physical nature, unless it is preceded by seldom professedly remunerated as men re- an early retiring. Multitudes of business munerate service in any other department of men in large cities count it a saving of time labour. But few Churches profess, even on if they can make a journey of a hundred business principles, to render adequate com- or two miles et night by steamboat or railpensation for them; the acknowledgment is way. It is a ruinous mistake. It never almost universal by Churches themselves, fails to be followed by a want of general ceedingly rare, however. Yet there is, we near it as to be unfit for a full attention to him; that the mind should be Iresh and The minister of the Gospel cannot con- vigorous, the spirit lively, buoyant, and gage in difficult or any studies late and just about the only method, and the liberality of before retiring, has given many a beautiful the Churches served about the only means. and promising child brain fever, or deter-Aside from the generous gratification result- mined ordinary ailments to the production

1

Sensibility Conducive to Noble and Virtuous Action.

Amid the wildest as amid the most genial scenes of primeval times, the rude altar and the sacred grove alike marked the emotions which nature awakened in the savage breast, thing substantial in evidence of their grati-tude. In a preceding letter we have shown in ages of civilization and refinement the columns of the temple and the stillness of a Sabbath morn tell of the union of devotion death. A life assurance company will is objects in nature become everywhere signif icant of the invisible power of some benefiany sum, maturing at any age designated; cent Being, in the contemplation of whose attributes the noblest and finest feelings of the soul are called forth, awakening to virtue the pulses of the heart.

In every great circumstance of life, sensibility animates and incites to noble and virtuous action, at all times prompting us to the relief of human suffering. Neither courts, nor camps, nor the iron school of war can dissolve the effects that arise from an early susceptibility to impressions and the silent movement of a sensitive mind. Uuconsciously we return to the first and noblest sentiments of our nature, yielding to the secret influence of the gentler feelings of the heart, impressed on every form of varied garment in the exercise afforded the tiner teelings of the hear; alike the incentive and throne the largest force ever assembled in the world, he was moved with feelings of pride and pleasure at the sight of such a vast assemblage of men beneath his command. But when he reflected that in a less period ering the earth around and crowding the sea with vessels, would pass away from the earth, his heart was filled with sadness, and he wept. The unfortunate Queen of Scots when summoned to her place of execution. beheld the executioners and all the preparations of death with a serenity and composurs of countenance that awed the spectators and bade defiance to law. The moral sensibilties of her nature were roused, which gave her that firmness and fixedness of purprinciples of religion and virtue, impressed

Another method by which Churches tions were not added some inspiration of the