

The Provincial Weslevan.

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HALIFAX, N. S., THURSDAY, MAY 31, 1855.

of them all. Now listen to some old veteran

pilgrim, his head white with the snows of

winter, his voice tremulous with age, as he

water !

The Child-Christ.

Suggested by a beautiful Picture, by G. C. Thompson, of Boston. (The following poem-from the pen of Grace Greenwoo may weld be classed among "brilliants." It is one ber finest efforts—a specimen of finished and true poetry From off thy forehead, child divine. The rich locks fall in sun-bright flow ; And on thy lips the light of life Is rosy with its morning glow.

But God-like power already rests Upon that brow serene and fair-And gazing in thine eyes we see A mighty purpose deepening there.

The grandeur of a perfect soul Informs that slight frame's wonderous grace. And glorious lights are breaking through The childish beauty of thy face.

By that small hand to Heaven upraised, We know Thee to thy birth-place true-It says to all the claims of Earth, "I have my fathers work to do!"

And yet thy solemn eyes do seem To look through all thy coming life-The ministry of power and pain, The joy, the triumph, and the strife

Thou hearest man's imploring cry, Thou seest thyself in thy young years, Resigned to toil for his great needs, To prayer, to watching, and to tears

Love wounded by the hard world's hate, And heavy laden with its woes, The heartless treachery of triends, The cruel mockery of foes-

The garden of Gethsen:ane, Its night of agony and prayer, The Cross-crowned mount of Calvary, The awful consummation there.

Though like some dread apocalypse Such visions to my gaze unroll, They freight not from its holy calm Thy faithful and adoring soul

It standeth still and undismayed, For that it heareth even now, Earth's countless voices pleading, rise---We're doomed to die ! Redeem us. Thou

For on thy heart, depairing hangs A world of sorrow and of crime : And the great ages call to Thee

Adown the long, sad track of time

promise came to him, "Look now toward in her splendour as in her terrors, preaches beaven and tell the stars, if thou he able to so little to us. There is a manifestation of number them ; so shall thy seed be !" It is thy glory in all created things ; day passes the same heaven which our first parents saw, it on to day, and night to night. O give me, grims -- travellers seeking a city "far from when, as pious, innocent children, they still beavenly Father, a truly child-like heart, mortal sight." The journey sometimes ap-walked in Paradise. On earth, all has been that I may understand this preaching. Give pears long—and the heat and fatigue of the changed, at least among men; but for six me an attentive mind, that, in the voice of way very great; hence, the travellers need thousand years, day unto day and night unto all creation, I may hear the voice of the un- some cool, refreshing shades by the way, night has related the one great, eternal story created God, my Father and my Lord. I where they may find rest, renew their strength, of Him who has made heaven and earth .-- will exercise my mind in the sacred word of and gird themselves anew for the toils of the There is something uncommonly great and thy revelation, that so I may better under- journey. sublime in the thought that nature has re- stand what thou wilt say to me in the book mained the same for thousands of years, and of nature; and beyond all creation as it lies -to the christian voyager green islands dotthat it still preserves the charm of novelty; before me, let me, O let me, behold the ting his dangerous sea-to the traveller

blessed prospect of what it will be when through barren wilderness and burning sand, for nothing in it merely is, but all becomes. earth, this cradle of fallen humanity, shall they are cooling bowers along his way.-O! nature, beautiful and true, The same, yet changing ever; For all i- old, and all is new, Thy kingdom ceaseth never! be raised, with its Lord, to the unfading How reviving their grateful shades, how glory for which thou hast destined it !

O, how the human heart, conscious of its instability and fickleness, compared with the

Brevity of the Scriptures. stability and order of nature, longs for that "And there are also many other things which Jest did, the which, if they should be written every one, suppose that even the world itself could not costain it books that should be written. Amen."-Juhn xx1.25. inward steadfastness, over which the fluctuations of light and shadow, of day and night, have no power! It is this unchange-This is the language of the writer of this ableness which endues nature with a power Gospel in concluding his narrative. After all that he had brought forward, much more so soothing and so instructive. V. 3. "There is no speech nor language where their voice is not heard " remained behind. He had composed a me-

Yes, truly ! the voice of nature is such, moir, rather than a history, and only furnishthat in all tongues and languages it can be ed a few specimens of a subject, boundless heard and understood. The voice with in itself. Yet the expression he employs in which nature speaks to man is as the glance asserting this may seem to many surprising, of a friend, and as the pressure of the Land, if not confounding. There are two ways of which are understood by all nations without solving the difficulty. First: the language speaking. Is it not in truth the eye of God, is a figure, a strong hyperbole. This was the truest friend, which looks at us through very common in the East; indeed, it is frenature? and, in some measure, this has been quent with writers and speakers in all coununderstood by all. But still, there cannot tries. Even in our familiar discourse, we have been a right understanding in their often, without being aware of it, express hearts; the inward interpreter has been ourselves as remotely from truth, if absolutewanting, for they have worshipped the crea- ly considered-" I am tired to death." "I ture instead of the Creator. They have have no strength left." " Every body knows imagined that the song of praise which all it." Such a thing is "provided at the shortcreation sings in heaven and earth was a est notice," which would be a moment. But song on the created. Yet all creation tells no deception is intended, and no danger of but of the glory of God who created it !- mistake follows.

Yet, secondly, though this meets the diffi-How many are there among us who do not rightly understand that ! Often, when I culty, some have also a little altered the renhear expressions of enthusiasm on the beau- dering, and read-not the world would not ties of nature, how painful is it to me that contain, but would not receive the books that the discourse is only of the glory of the crea- would be written. So Doddridge and others. tion, and that the spirit rises not from that This is allowable in criticism; but let us to Him who has created it. How often observe the justness of the inference. If all would I have said to these enthusiastic ad-mirers, Dear people, you do not truly under-youth, and manhood; if all the occurrences stand what this song of praise proclaims.— of his private and public life; if all his ac-It tells of the glory of God, who has so beau-tions, his miracles, his speeches, his prayers, with all their relative circumstances; if all tifully made all his works.

As a true symbol, and to yield Instruction, art thou there. let counteracted. For then there were no books, "O come let us worship and bow down ;

ham looked, when, in the still night, the only attributable to our dull ears if nature, Class Meeting-the Christian The Song of Faith. Traveller's Rest. House of clay ! frail house of clay ! In the dust thou soon shalt lie ; How fitly are Christians compared to pil-

Spirit, spread thy wings-away, Strong in immortality ; To worlds more bright O wing thy flight, To win the crown and robe of light. Hopes of dust ! false hopes of dust !

Smiling as the morning fair; Why do we confiding trust Now, just such places are the class-rooms In trifles light as air ? Like flowers that wave Above the grave,

Ye cheer, without the power to save. Joys of earth! wain joys of earth! invigorating their glad streams of living Sandy your foundations be ! Mortals overrate your worth, Through all the long week, the christian Saught through life too eagerly

struggles with the conspiring difficulties of the way-atempting devil, a bufferting world Too soon we know That tears must flow-That bliss is still allied to woe ! and, it may be, an almost fainting heart,

looking onward and upward still : along the parched ground, it may be, or befleath the Human love ! fond human love ! sun's burning ray, he urges his way onward We have worshipped at thy shrine :] anticipating with pleasure the repose and Envying not the saints above, refreshment of his class room : a traveller in While we deem thy power divine a thirsty land, he pants for the cooling water But ab, thy light, brook. Here, toil-worn and weary, he may So wildly bright,

sit for an hour, shut out 'from the world's is born of earth to set in night ignoble strife,' and with his fellow travellers hold sweet converse-recounting the inci-Love of Heaven ! love of heaven dents of the way, its labors or its delights. See the little band of christian way-farers,

Let us pray for thine increase : Happiness by thee is given, thus assembled by the wayside-persons of Hopes and joys that never cease. middle age, the old, and the young are met With thee we'll soar together, but God is the Leader, the Father Deaths dark tide o'er,

Where earth can stain the soul no more

lon.

The Work of Missions.

rises and speaks of the varied scenes of his journey. He set out for the heavenly eity many years ago-through a rude and stormy came down from heaven to commence, and and it is well known that such altars were though his bodily strength is well nigh spent, us has he granted the high privilege of car. ces. Now there is not a more conspicuous he feels stronger in spirit than at the begin- rying it forward. The legacy which he lefi spot on all Carmel than this abrupt, rocky ning. But his course is now almost finished us, as he was ascending to his Father and height. Verses 31 and 32 point to a rocky bright prospect she has lately enjoyed of her with you always, even unto the end of the trench could be made round the altar, yet along a high commanding region, from which, under such a Leader, and supported by such absorbed. The place met these requisitions promises, other motives to exartion are un- in every respect. It showed a rocky surface. like good old Moses, she could look over the "sweet fields of living green," that lie just necessary

Blessed be God, this is a work in which well fitted for the rapid digging of the beyond the river. Others, whose hearts before were drooping or despondent, as they every one of us is permitted to do something. trench. But now comes the grand diffi- sister, three years ago; and in many an hour tnesse had been recorded, instead of a book, we must have had books and books so large and many, that the design must have been glowing theme and testify to the raviving the solution of the solution is assigned him; glowing theme and testify to the reviving and the cause expects every man to do his much water as to have it to pour over the her question. I am weary of wandering gratitude and love of their hearts—and lo! dury.

drought, all berbage must have disappeared Elijah on Mount Carmel. from the plain of Jezreel, and the bose A late traveller in Syria and Palestine clay have been changed into a layer of dust. Lieut. Vandevelde, visited Mount Carmel Had time been allowed for the rain to conwith a view to examining specially the loca- vert it into a bed of med, the chariot must lity of the Sacrifice of Elijah and the priests have stuck fast in it.

of Baal, at which the latter were disconfied and put to death. The following is his interesting description of the topography of a mountain, renowned for being the scene of

We found a rocky level space, of no great, world that their industity rests on higher circumference, covered with old gnarled grounds than a stale invective against the trees with a dense undergrowth of busines. jugglery of priests, or the pertness of a fl.p-In the midst were the ruins of an oblong pant witticism; let them bring along with quadrangular building, of which the front them the spirit of cool and candid reflection, wali and door, and both side walls were, an anxiety after truth, and a ready sebmispartly standing. The large hewn stones sion to evidence. How httle do they think, suggest an earlier date than the Crusades as they strut along in the pride of the infile The ruin was probably one of the many philosophy how nitle of the spirit and temchurches and chapels which that very de- per of true philosophy is in them-of that vout empress, Helena, erected on the holy places of Palestine. and on which Newton rests the immortality of We opened our Bibles (Kings xviii.) behis genius.- There is a puppyism in infidelity.

neath the shade of a huge oak, and examined for which I have no path what was required in the place, to agree that now-a days born gentleman and philosowith the account. According to v. 18, 19, phers would have been ashamed of it. As it must have been large enough to contain a the commancement of last century one had numerous multitude. El Mohraka must some credit in sporting the language of unhave been quite fitted for this, though now belief and infidelity-for they were support covered with a rough jungle. One can ed by the countenance of Shaitsbury and scarcely imagine a spot better adapted for Bolingbroke, who, in addition to their being the thousands of Israel to have stood drawn peers of the realm, had a sufficient arquaintup, than on the gentle slopes. The rock ance with their mother tongue. But infl shoots up almost vertically more than two delity, like every other fashion has had its hundred feet in height on the side of Esdranday; and since the masterly and triumphat t defences of our English divines, it has been

On this side therefore, there was no room generally abandoned by the superior and for the gazing multitude ; but on the other more enlightened class of society, and, to hand, this wall made it visible over the use the words of an Oxford profes-or, is now whole plain, and from all the surrounding rarely to be heard but in the language of heights, so that even those who had ascend- bakers, and brewers, and bricklayers and ed Carmel would have been able to witness bell-menders, and bottle-bio gers, and black the fire from heaven. According to v. 30. guards. I revere Christianity, not because This enterprise of mercy the Son of God there must have been an altar there before ; a is the religion of my fathers-1 reverse it. not because it brings the empluments of scenes" he has urged his way. and now, in commencing it he laid down his life. To uniformly built on very conspicuous eminen- office; but I revere it because it is built upon the solid toundation of impregnable argument; because it has improved the world by the lessons of an ennobling moral and he is looking soon for his Lord to call our Father, and to his God and to our Gol, -oil, in which stones were to be found to ity, and because, by the animating prospect bim home. Again, an old mother in Israel was, Go ye into all the world, and preach rebuild the altar, and yet so loose, or so which it holds out, it alleviates the sorrows of grows eloquent, as she dwells upon the the Gospel to every creature; and, lo, I am covered with a thick bed of earth, that a our final departure hence, and cheers the gloomy desolation of the grave."-Dr promised home. Her way has recently led world. With such an object before us, not so porous as that the water should be Chalmers.

ligious persons, who were sharp enough to loving mutable things. Bind them to our

on, then dried up, as to take down thither work shall herve and invigorate my feeble

the priests of Baal, and slay them, and re- powers, and speed me onward and upward

turn again to the mountain and pray for loward that rest where the blandishments of

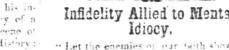
rain, all in the short space of the same after- sin can no longer allure-where temptations

noon, after the Lord had answered by fire. can never enter-where none abide but the

El Mohraka is 1635 feet above the sea, and pure and blest-where God in his glorious

short time allowed by Scripture. But the saying : with a loud voice : " Worthy is the farther one goes to the middle of the moun- Lamb that was slain to receive power, and

When shall I be at Rest? with fragments of rock lying all around, and "When shall I be at rest?" said a dying



Infidelity Allied to Mental

Whole No. 307.

one of the great wonders of Sacrad History : ... Let the enemies of our fieth show the humble, cautious spirit which Bicon taught

factor Divine unseal our ears Master Divine, anoint our eyes, That we may hear those voices plead, And see the work that round us lies ;

And know, when strife and turmoil come, And deadly shafts are fiercely hurled, We may not stand in God's great peace, And look out on a troubled world-

But bearing peace within our souls, Take open ways, and brave the strife ; Dare even mockery, and the scourge, And wear the thorny crown of life

Nor may we rest in God's great light On summits of eternal bloom : But with a lamp of His sure Word Walk through the shadow and the gloom

Though life's extremest agony Be figured to our shrieking eyes, Though darkly in the distance frowns The awful mount of sacrifice-

Help us, O God ! to hold our way, To thee and to our brother true-To say to Love, to Hate, and Death, "We have our Father's work to do !"

tare to low low a productive is extracted from the German of Dr. A. They is it not the servant of other suns, which all for it is the servant of other suns, which all for it is the servant of other suns, which all finally circle around him who is called "the sulve of the sulve was right when he said that God, in the place inspidity," and want of "freshness and power," which characterise most works of con-templative theology, says: "This volume of Dr. Tholuck will prove that there is no necessity for bains fat and monotoness in a work of devotions, and wisches, until the precious word the place in a work of devotions in a work of devotio being flat and monotonous in a work of devotion; of God, the Bible, has enkindled that light rant. and that even in this region of the stale and the in the heart which gives a light to nature.- Above all, let us rejoice in what has been ofty meditations, or a succession of noble hymns." -Adv. & Journal.]

Three revelations God has given to man, That thus his power and wisdom he may scan. An explanation of the first for find, The arond he must read with thoughtful mind; A rure acquaintance with this last to gain, True knowledge of the third he must obtain. PSALM XIX .- First part.

V.1. "The beavens deciste the glory of God; and the knows why the earth is called holy ground, imament showsth h shandy work."

around us, - preachers in heaven above, bernacle of God with men, and God himself preachers on earth below, preachers within, will dwell with his people forever and ever." and preachers without. What does not the Only he who in his heart is conscious of the firmament alone preach to us! the clear blue grace of God, perceives that the world also heaven, or the same heaven covered with is full of the wonders of his grace. O, with storm-clouds! "The heavens declare the what entirely new eyes is the book of nature glory of God " in the splendour of day, as in now read ! Everywhere it speaks of God. the magnificence of night. But how many who has so loved the world that he spared How true it is that, till God speaks not his own Son, but him-his own life and to the heart of man, man cannot understand joy-has freely given up for the world !the language of God which is uttered around He who looks with such eyes on nature, him, and over him. and beneath him! As while not less than any other he is suscepti-Tauler beautifully says: "To a man who ble of the enjoyments of all its beauty, has looks long at the sun, the sun imprints itselt also anticipations of the imperishable beauty on everything he sees ; so is it with a man of the new earth, on which the children of who looks much at God." As there are God, when they have attained to the glotimes when we stand in the midst of nature, rious liberty promised them, shall dwell for as if we were in a church, when a joyful ever and ever. song of praise is springing from each breast. and we cannot help but sing also, for we are

drawn into the common stream of devotion, and carried along with it; so at other times, And againhow mute all creation seems to us, as though all pursued its way alone, without a hand in heaven to guide it ! All depends upon whether God speaks in us!

If God thy inmost soul and being share, The universe becomes thy book of prayer.

It is the same heaven to which the Sa-

us kneel before the Lord our Maker. 1'st he is our God, and we are the people of his pasture, and the sheep of his hand." V. 4-6. "Their line is gone out through all the stress them the to the stress the them hat he is the stress the them hat he is the stress the the stress the them hat he is the stress the the stress the them hat he is the stress the them hat here the stress the the stress the them hat here the stress the stress the them hat here the stress the stre

Thou lovely lily of the field. So beautiful and fair !

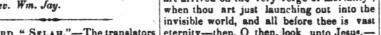
O, if now so great the glory In the heavens and earth we see, What delight, and joy, forever Near his throne and heart to be:

bingdom ceasing never;" but this thought bave been with men reasons or excuses for be heard by all the others. Thus conducted, 2. You may persist by your personal ex kinguom ceasing never; but this thought especially strikes us when we see the sun clime up the circle of heaven with renewed clime up theaven theaven the circle of heaven the circle of heaven the c especially strikes us when we see the sun clime up the circle of heaven with renewed freshness. To us, it seems to have fetched new strength from that other side, even as we children of men have meanwhile acquired it in the still night; and its setting here has shorter than the published account of many hearts? been but its rising there. How its shining a modern, insignificant character. But let extinguishes every other light! and thus us not complain or lament that the whole is _ Southern Christian Advocate. alone it rises up into heaven. How like a so compendious and brief. It is not a demonarch, without respect of person, it sends fect, but an excellence. The wisdom and its beams over mountain and valley, the goodness of God appear in it. It meets

high and the low! We cannot be surprised the more our situations, engagements, and if those who, to the first testament of God, capacities. More would only have perplexthe book of nature, had not the second for ed us, or multiplied our diversions. interpreter, have fallen down before the sun And let us remember, also, that we do not and worshipped it as the Lord. And yet it want the aid of traditional supplement or huis but the servant of Him who may call it man additions to the Scriptures of truth. his sun. It is written, "who maketh his Though short, they are sufficient. They sun to shine on the evil and on the good."- leave nothing obscure as to our duty or well-[The following article is extracted from an ex- Nay, is it not the servant of his servants? fare. They are able lo, make us wise unto

and that even in this region of the tack of thought, and beauty of expression, that tell us we are in and beauty of expression, that tell us we are in and beauty of expression, that tell us we are in and beauty of expression, that the three revelations of boower thy hand findeth to do, do 't with thy winely proved, that it has been preserved un-that in the O d Testathe society of a poet, and a thinker, and a critic, as well as of a man of God, and make us besitate ment, and that in the New-form a book of corrupted down to our own time, and that the society of a poet, and a thinker, and a trinker, and the trip wisdom in the grave, whither thou goest. the hour of thy departure approaches, when all the trip field to read it from the lowed, and are able to read it. And let us the field trip field to end. But if we have rightly understood the keep the end of the whole in view, and ne-two parts, and again open the first part, ver be satisfied till it be accomplished in our then look unto Jesus, with a believing eye. It a privilege to give. How so worthily can

The Heavens declare His glory. Three revelations God has given to man. Three revelations and what is said, when, stand-Three revelations and what is said, when stand-Three revelations are not which are not written in this book: but these are the provide the three revelations are not which are not written in this people in this, their last extre-fellow men, who sit in the region and sha-



reader often asks his minister, or some other bliss .- Hervey. learned friend what it means. And the obliged to confess ignorance, because it is a SAFE WALKING .- The paths of the Lord ! me !- Dr. Wayland. minister or learned friend has often been matter in which the most learned have by My soul, never follow thine own paths. If

the voice. The suthors of the Septuagint translation appear to have regarded it as a musical note, equivalent, perhaps, to the word repeat.—According to Luther and others it means silence. Gesenius explains it to mean, "Let the instruments play and must be borne, and trials await me—to

O earth, thy splendour and thy beau'y, how am aing ! Whene'er, anew, I turn to thee, intently gailing, With rapture I exclaim, How beautifui thou ar' How beautiful! though sinners only on thy mottrial Now wander with unboly feet, and by thy fountains And vainly beast, also! that they thy rulers are.

But when God's chosen are o'er thes the sceptre swaying O earth? what hes shall be hy glorious straying 1 Then, first, shalt thou put on thy best, thy bridal robe It is the same heaven to which the Same heaven to which the childless Abra-mine heaven to which the childless Abra-mine heaven to which the childless Abra-

and that is in the drimament of neaven tells could have remembered them all: now love the class meeting-especially when so until he establish and make Jerusalem a have been got from the sea.' But less re- cloud, or the morning dew. I am weary of pression that "all is old, and all is new; its requiring explanation! All these would conducted that what each one has to say may praise in the whole earth.

for Christ to day? and which would make to do this three times. Such persons have too, are subject to mutability. I am weary him feel humbled and ashamed, if at evening he were obliged to confess he had done nothing. Each one of us is as much obli-

WAT-FARER. gated as the missionaries themselves, to do our mouths shut in the presence of this diffi- heart overwhelmed with grief, which the

LUUK 10 JESUS. In every enjoyment, O Christian, look into Jesus: receive it as proceeding from unto Jesus: receive it as proceeding from the fundamental principle is, None of us his love, and purchased by his agonies. In leveth to himself. And not only is every every tribulation, look unto Jesus: mark one bound to exert himself to the uttermost, his gracious hand managing the scourge, or the same obligation rests upon us to direct mingling the bitter cup: attempering it to a our exertions that each of them may proproper degree of severity; adjusting the duce the greatest effect. Each one of us time of its continuance; and ready to make these seeming disasters productive of real taking. Each one whom we have influ-taking. Each one whom we have influing his atoning blood, and making interces- system of intense and reverberated action

thy strength and captain of thy salvation, would do, must be done quickly. The day who alone is able to lift up the hands which is far spent; the night is at hand. What-

place, he looks down continually upon the V.1. "The beavens declare the glory of God; and the grand work." We seek much after preachers; should work into grand, we not much rather seek for the true ear? For enrely there are preachers enough the at a the grand work will be at the grand work into grand, we not much rather seek for the true ear? For enrely there are preachers enough the at the grand work is the grand work into grand, we not much rather seek for the true ear? For enrely there are preachers enough the at the grand work is the grand work into grand will decorre the true ear? For enrely there are preachers enough the model is consecrated anew, will be "a ta- the grand work is the principal object, and does in the principal object, and does is the grand work is the grand work."

no means ocen of one mind. The Targuns and most of the Jewish commentators give to the word the meaning eternally, forever. Rabbi Kinchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a "Show me the ways O Lord: teach me the "Show me the ways O Lord: teach me the

temptation look unto Jesus, the author of righteousness. And recollect that what you ging from the mountain and the ravine is complete. - Gaspel B caner. extremely difficult, so that three full hours are necessary to pass from Esfieh to the Useless Kinds of Religion. stream. Nowhere does it run so close to Carmel as at El Mohraka. Well then, we went down to the Kishon, man may lose his own soul.

all in his power to advance the common culty. We saw no spring, yet here we felt sympathies of earth can searcely assuige.

through a steep ravine; and behold, right they? ing amid the glory of nature, he hears the words, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Yes, only the Christian rightly invisible world, and all before thee is vast heart of every individual, and will accept of might have been here the abundance which kinds of religion? Listen and I will tell

In the last day of solemn account, he will acknowledge it before an assembled universe, saying, Inasmuch as ye did it unto one of the least of my brethren, ye did it unto the least of my brethren, ye did it unto

rising ground, as to intercept the view of the about Christ. Their religion consists in a THE BIBLE MAKING THE DIFFERENCE. sea; for he said to his servant, 'Go up now few vague notions and empty expressions.

it to mean, "Let the instruments play and the singers stop." Wocher regards it as "walk with God," to ask in simple faith, tically, the Word of God has the effect of fitthe singers stop. wooner regards it as walk with God, to ask in simple lattin, equivalent to sursum corda—up, my soul! Summer, after examining all the seventy-four passages in which the word occurs, re-cornicas in every use if an actual appeal or is happinges. Fearlessly follow the guiding t four passages in which the word occurs, re-cognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the im-perative, 'Hear, Jehovah ! and the like, still earnest addresses to God that he would remember and hear," (* Undertake thou for me;" dwelling

ttc. 4 ne word usen ne regards as mulcat- with noty gratitude on past mercies and in-ing a blast of trumpets by the priests. Selah terpositions; taking these as pledges of itwell he thinks an abridged expression used itwell he thinks an abridged expression used itwell he thinks an abridged expression used future faithfulness and love; hearing his itwell he thinks an abridged expression used future faithfulness and love; hearing his itwell he thinks an abridged expression used future faithfulness and love; hearing his itwell he thinks an abridged expression used future faithfulness and love; hearing his indicating the scane of the world in the server the server the server the world in the server the world in the server the

Reader, there are two ways by which a nan may lose his own soul. What are

below a steep, rocky wall of the height on He may lose his soul by living and dying which we stood, 250 feet, it might be, be- without any religion at all. He may use low the altar plateau, a vaulted and very and die like a beast, prayerless, Godless, abundant fountain, built in the form of a graceless, faithless. This is a sure way to tank, with a few steps leading down into it, hell. Mind that you do not walk in it. as one finds in the old wells of the Jewish He may lose his soul by taking up some times. In such springs the water remains useless kind of religion. He may live and always cold, under the shale of a vaulted die contenting himself with false Christianroof, and with no hot atmosphere to evapo- ity, and resting on a baseles hope. This is dried up, I can well understand that there Reader, what do you mean by useless

rain, seeins to have been so screened by a and women who practically know nothing

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to God that he would remember and hear," ing, "Undertake thou for me;" dwelling them; and life, property and institutions are thee down.' The king was still standing they know no more about them experimento you that he would remember and hear, mg, charate the inter, awening them; and life, property and institutions are the near Elijah, so near that the servant could tally, than a Budhist or a Turk.

