tulike most earthly themes, O Spring, of thee may poets ever sing. As when thy arst inspiring vic Evok'd his rapt'ious lays

Aut wes all love thee gentle Hpring, And ye arly will thy praises sing, Newness of life encircles thee From tiny bindo, to lofty tree.
All quicken'd by thy touch

Now, countless swelling buds unfold, And myriad flowers from leefy mould Up-pring all redolent and fair, spangling like gome of boauty ri ro, Upon thy verdant robe

Now, too, the vernal sun's mild cays, alls torth Creation's cease ess praise, That wafting e'er the living air, Retain is us of that Springtime where They sing the glad new song.

and now, o'er dewy breeze is borne, exact carolings at early morn. And the low furl of less alog rill, Make, music sweet, when else nas still, The close of springful day.

And man rejoices in the scene of gad-ome life, where late had been A heary waste, himself refresh'd, And strengthen'd, by his winter's rest, Joins the glad burst of song.

an I with elastic step, and high And buoyant hopes, uplifts his eye To God in trust, and joyinly 50 forth each day and pensively, Survey the landscape thus

"While, now the emerald green I see of wood and field, yet they shall be Soon leafless, sere, and bare again, But glorious truth still doth remain, The sure word of our God."

ELIZABETH BECRET.

Petertoro, May, 13th, 1876.

Christian and Social Tolerance.

"It may seem as if, in this view of the work of God in nature, and of Christ in the Christian Church, we were far enough from any practical connection with our own daily life. And yet it is not so. The world is all made on the same plan, and the laws that regulate its moral and social state are as universal as the laws of light and gravitation, which govern sun and stars, and yet preside over the colour and fall of a leaf. The grandeur of the and ian of a leaf. The granded of the Bible consists in making us feel this. It lets us see light in God's light. It asks us to be children of our Father in heaven, followers of His Son, and to study the manner in which supreme wisdom and leve act, that we may govern our conduct to others by the same laws. If only we do to others by the same laws. If only we do so, the great forces of the moral world are all in our favour. As God gains His ends, we shall gain ours; or rather, we shall aid in gaining His, and find that we have a share in them. His forbearance toward the nature, Ho has given us the law of freedom, He has placed us under the many-sided development, He permits, both in nature and grace, above all, the example of Christ, so free from capricious dictation, so full of reason addressed to our reason, and love touching our hearts, and liberty withal, these become our guiding lights to teach us how to deal with all around us, and give us the hope that we shall have his help in gaining the happiest

Issue.

If, in Christian or social intercourse, we wish to deliver any man from what we think error, we must do so by putting him in the way of convincing himself. To beat him down by unreasoning opposition, or even by an irresistable argument, may please us, but it is not likely to gain him. There is a great chasm between achieving a victory and making a conquest, and the completeness of the first often prevents the last. To respect a man's freedom, never to press him so hard as to humiliate him, give him the clue that may help him to guide himself to the right, is according to the divine model, and would aid us in serving at the same time both our fellowmen and the truth. How much this is needed in the Christian Church every one can perceive who looks around.

It should be considered, further, that if

we wish those we are influencing to become valuable for anything, it must be by per-mitting them to be themselves. They will do very little if they turn out dead transcripts of us. If any man is to have power, either in the world or the church, he must have independent life; and for independent life, liberty is indispensable. can never sauction inerty of sin, but there are a thousand little daily acts where it will demand to be left to itself, and where we should take pleasure in recognizing it. These are the very signs and safeguards of the personality God has bestowed upon his creatures, and it is only by seeking to enter into it as He does, freely and kindly, respecting it and conforming to it, that we can guide it to a right end, and make it a real power for

In all this work, there are needed two great qualities, love and wisdom. Neither will suffice alone. Love in its earnestness is often too narrow; and wisdom in its breadth may be too cold. They are the light and heat of the moral world which must go together. We shall find them also in the example of Christ—that nature so ardent and so large, seeking one thing, the likeness of God in man—but knowing that this likeness can be reflected in many ways, that each child of the family may have the Father's image with its own in-dividuality, as every stone of the new Jerusalem will have its own color, while the light of God is reflected in them all.—

Once upon a time there lived an old couple, known far and wide for their do-mestic difficulties. Suddenly they changed their mode of life, and were as complete patterns of conjugal felicity as they formerly been of discord. A neighbour, anxious to know the cause of such a conversion, asked the wife to explain it. She replied:—"I and the old man have got on well enough together ever since we kept two bears in the house." "Two bears!" was the perplexed exclamation. "Yes, sure," rejoined the old lady; "bear and forbeat" forbear.

Great Work among the Santals in India.

Peter met with a most astonishing result reter met with a most astonishing result on one occasion, when he obeyed our Lord's behest, "Let down thy net for a draught," and this has been fulfilled again in several places among the Santals, specially in a village called Matiajuri, where the pastor is a very goodman, and also a number of dear Christians of some years' standing. The headman there had years' standing. The headman there had long being anxious to oust them, as they would give him nothing to sacrifice to the Bongas, and at last hit upon the expedient Bongas, and at last hit upon the expedient of introducing a number of heathens, thinking that by se doing he would make the place too uncomfortable for the Christians, and thus compel them to go elsewhere. He succeeded in getting sixteen families to settle there, giving them the best land to cultivate, and exultingly told the Christians, that now they would soon be tired of the place. The latter kept perfectly quiet until the new comers had built their houses and fairly settled down, and then they cast out their not and caught then they east out their not and caught eight of the sixteen families in it, and again a short time afterwards four more of the remainder shared the same fate, so the remainder snared the same late, so that the Manjee's last state is worse than the first. These same Matiajuri Christians did not confine their operations to their own homes, but worked hard, and perfectly of their own accord, for the Master in all the surrounding villages, so that now we find children of God praising him smong the wild Santal hills, where a few years ago the tigers and other wild animals had it all their own way.

Among the large numbers who turned Christians last year are people of all sorts

and conditions, rich as well as poor. Santal chiefs and village headmen, as well as "Jangurus" (wise men), priests, witches, and ryots. The most remarkable fact in connection with the wise men and witches is that they themselves any that cheef connection with the wise men and witches is, that they themselves ray, that since their conversion they are no longer troubled by the dreams with which they were formerly visited, and to which they owed their supernatural powers, and we can only hope that this separation from the devil and his agencies may be a permanent one for them. We have exceptional pleasure in recording that the Pargana, or chief. and Manges, or headman, of the sure in recording that the Pargana, or chief, and Mangee, or headman, of the village of Benagaria, where our station of Ebenezer was built, and who were long most bitter opponents of Christianity, have now ranged themselves under the Lord Jesus's standard, and there is now not a single heathen family in this village. When we were beset by such large numbers applying for admission to Christianity, we exercised every precaution possible to keep away such as we deemed insincere in their motives or professions, and in this we we exercise every processions, and in this we keep away such as we deemed instincers in their motives or professions, and in this we were aided by our older Santal Christians, with whom the work of actual instruction more chiefly lay, and who of course had a deeper insight into their countrymen's thoughts than we could. The numbers thus turned away amounted to some three or four hundred; but, nevertheless, in spite of all our care, some tares got mixed up with the wheat. This is nothing to be surprised at, for our Lord Jesus has told us in the parable of the sower how many different results attended the preaching of the Word in His day, and the whole history of the Christian Church from that day to the present only confirms this, and history of the Christian Church from that day to the present only confirms this, and will, we suppose, do so se long as human nature continues what it is. In spite of such exceptions, however, we are heartily rejoiced to see a real Christian life and walk among our Santals.

In order to show that this Christian life is a reality, and not a mere verbal profession, we may relate a few instances of

sion, we may relate a few instances of what came more prominently than usual to our notice last year. When the revival first began to manifest itself, and the peofor our notice last year. When the revival first began to manifest itself, and the people to come in crowds to learn more of Christianity, we were at a great loss what to do. For us personally to undertake the instruction of all was a physical impossibility, more especially as for a considerable time Mr. Boerresen was left alone in consequence of Mr. Haegert's being ill and absent in Calcutta. We had frequent conversations with number of our Christians as to what was needful for a consistent walk, and how to work for our dear Lord and Master. The Christians themselves, without much talk or any fuss, soon furnished a practical answer to all our doubts and fears, by quietly going out themselves to the various villages where the candidates resided, and telling them in their own simple and straightforward manner about their sics and their deplorable condition now and to all eternity, if they condition now and to all eternity, if they did n t repent, and placing before them the full and free salvation offered by Jesus, and dwelling on His great love. As they spoke in this way wherever they went in their journeyings, the Gospel was spread far and wide, and so it came to pass that sometimes people coming from a considerable distance would present themselves for baptism, and on making inquiry we would learn for the first time that they had been for months under instruction from one or other of the older Christians, quite unknown to us. The wives of two of the elders came to us one day and wanted our advice on a certain matter, saying they did not know if they had been doing right or not. They appeared a good deal ashamed, and it was only after repeatedly re-assuring and coaxing them, we got their story out of them. It seems that the people in two different villages had some two months before asked them, when passing by, to stop and bell them something of the Saviour. This they did, after the Manjee had assembled all the villages, and sang hymns to them. By and by they were asked to come and give them further instruction, which they did, each of the women taking a separate vil-

whole matter, it was impossible for us to forbid them, and we could only encourage them to persevere, in spite of Paul's in-unction, that "the women keep silence." "hey were wonderfully used in bringing

nany souls to Christ, and poor, simple, unlettered Santal women though they are, what a grand thing it would be if our European ladies in India would follow their example. The number of adult baptized during the year was 1592.—Indian Home Mission.

An old farmer's description of a pointless preacher was, "A good man Pkely, but he rakes with the teeth up."

SEE to it that each hour's feelings, thoughts and astions are pure and true, then will your life be such.

Or all the shreds of truth, with which men cover up error, they cannot make the truth. The truth is like the robe of our Lord—it is seamiess.

Every saint in heaven is as a flower in that garden of God, and holy love is the fragrance and sweet oder they all send forth, and with which they fill the bowers of that paradise above. Jonathan Ed-

BISHOP CUMMINS says that the surest wey to destroy a church is to give it a fashionable congregation, plenty of money, let the clergyman live in luxury and self-indulgence, and give the organist five thousand dollars a year.

It is impossible to escape troubles by running away from duty. Jonah once made the experiment, but did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned by God's providence exposes you.

ENTHUSIASM is the blossom of which all true greatness is the fruit; imagination the germ of all glorious deeds; and few are ever distinguished for high practical greatness who could not refer to a childhood of enthusiasm. It is the romance of the boy that becomes the heroism of the man.

WE cannot control our influence. It is exerted in acts and neglect to act: in words and in silence; in looks and methods; at all times and seasons; through all outgoings and variations of life, producing effects not as we choose, but according to our sur-roundings. It is not for us to decide how much good, nor how much harm, we shall do. Our only responsibility is to impart the good and restrain the evil; to do what is calculated to bless, and avoid that which is calculated to bless, and avoid that which tends to curse; labor to save, and nover do aught which naturally destroys, and God will take care of results. A single word may save a soul, and that soul may turn millions to Christ. Our best endeavors may yield no immediate fruit, and yet bring forth abundant harvests after generations have nessed. Also was true to his ations have passed. Abel was true to his Lord, and "being dead yet speaketh." We are links in endless chains; unseen connections tie us to eternity, past and future, and weal or wee is sure to receive an impulse, from what we are and what we do.

To break up Colds, Fevers, Inflammatory and Billious attacks, take a full cathartic dose of Dr. Pierce's Pleasant Purgative Pellets when the attack first comes on, and follow with two or three Pellets each day until a perfect cure is effected. They cure these cases by arousing all the secre tions, relieving obstructions, thus reducing tions, relieving obstructions, thus reducing the action of the heart, relieving the con-gested blood-vessels, softening the pulse, producing gentle perspiration, and subduing the heat and fever. Unlike other cathar-tics, they do not, after operation, have a secondary tendency to render the bowels more costive. This is an important improve-ment, as all who have ever taken many ment, as all who have ever taken many pills or other cathartics, for the purpose of overcoming constipation, know to their sorrow that the secondary effect of all such medicines has been "to render a bad matter worse." These Pellets produce such a secondary tonic effect upon the bowels, as to bring abour a permanent, healthy action. Honce their great value, taken in small daily doses for a length uf time, in habitual constipation and in Piles, attended and pro-duced, as they generally are, by torpor of the liver and costiveness. Sold by druggists.

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Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1875.

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CATARRE

each of the women taking a separate village. This was not done at the expense of any of their household duties, for after working at home all day and cooking the evening meal for their husbands and children, they would go out to their pupils and teach them until ten or eleven o'clock at night, or even later. Sleeping where they were, they would return to their own homes by dawn to resume the duties of another day. They wanted to know whether they had done wrong in so acting; but as the action and leading of the Holy Spirit wate so clearly to be traced in the say and results of the seaso clearly to be traced in the say and cooking the constitutional Catarrh Remedy years by the Constitutional Catarrh Remedy the constitutional Catarrh sont reconstitutional catarrh son the constitutional catarrh son application to T. J. B. Marking, Chemist, Barckville, Cant. Sond a treatise on Catarrh sent reconstitutional catarrh son application to T. J. B. Marking, Chemist, Barckville, Cant. Sond as treatise on Catarrh sent reconstitutional catarrh sent preconstitutional catarrh sent preconstitutions. The constitution of the catarrh sent preconstitution of the catarrh sent preconstitution of the catarrh sent preconstitution of the catarrh sent set of the constitution of the catarrh sent preconstitution of the catarrh sent set of the constitution of the catarrh sent set of the consti

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