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"HOLINESS UNTO THE LORD."

Chapel, Truro, on Sunday Morning, December 15, 1872 by the REV. FREDE. MASON

Turs chanter contains one of the most strik

ing prophecies in the Old Testament. First there is a description given of a terrible conflict which is to take place in and around Jerusalem, when "the day of the Lord cometh (v. 1-2). Suddenly Jehovah interposes of behalt of the oppressed people; his feet stand upon the mount of Olives, which cleaves asun der beneath his tread; his servants shall escape, and the warlike persecuting nations be overthrown, when the Lord God shall appear and all the saints with Him (3-5). The world shall then be lighted up with an undying day living waters shall issue from Jerusalem. Jehovah shall be King over all the earth, and hi unity and supremacy universally recognised (6-The city itself is to be exalted, and be come what it never was permanently before, a safe habitation, while the surrounding cour try is to have all its irregularities of surface removed, and be levelled into a plain (10 11). Judgment is denounced against the ad-

versaries, the remnants of the nations will be brought into subjection, and the annual appearance before their Lord at the feast of tab ernacles will form the condition upon which the Divine blessing-here spoken of as rainwill be granted to them (12-19. And then shall the result be brought about which is de scribed in the text, and further expanded in the verse following, when all things and all

people shall be holy to the Lord. Much diversity has prevailed in the interpretation of these prophetic utterances, and it wonld be presumptous dogmatism to pronounce an particular view as the only and all-sufficien one. There is the literal interpretationthat which anticipates the return of the Israel itish race to their own land; the fighting of a great battle around Jerusalem, the overthrow of hostile nations by the visible appearance o the Lord; the conversion of the Jews, and through them of the Gentiles; then a glorious to meet the requirements of many scripura passages, which are hard to explain on any other theory. There is also the spiritual in terpretation, that which regards Jerusalem and its people as prefigurative of the Church and its members. According to this view, the conflict described in this chapter is alread going on, the powers of evil are united together in fierce hostility against the kingdom of God, and must be overthrown; and when their overthrow is accomplished, the Messiah shall reign over a converted world-not as a visible.

yet as a real and universal Sovereign. We should not like to assert that either these two great systems of interpretation are infallibly and in all points true; that they rest upon a substantial basis of truth we have no doubt whatever. It is possible that the differ ence between them may not be so essential a many suppose, They have certainly both ex isted in the Church from early times. Perhaps at some future day a man of might and wisdom may arise, who will be able to recon cile differences, and show substantial agree ment upon those concurrent streams of Christian opinion, or what is more likely, their es sential truth, or their respective imperfections may not be fully seen till the glorious event toretold in Scripture burst upon the world. On fundamental points Christians are already agreed. What is the form we use but a monstreus losing, we gain. "All things are yours." Let tiles" will come in. We believe that every many things the lawfulness of which is doubtnation and government that exalteth itself itself ful; we may not be able to express the comagainst God, shall perish. We believe that the mand against them, but yet they cannot be reagainst God, shall perish. We believe that the divine dominion shall be established universally, and that Christ shall reign, "King of kings and Lord of lords." Beyond this millenial low ourselves the greatest, but the least latiperiod leoms upon the the sacred page a season of dark apostasy, when Satan shall be laxity, but of stringency. Whatever occupalossed to tempt and deceive mankind, many of tion is incompatible not merely with the prowhom will yield to his delusions. Then shall fession, but also with the possession of Christhe end come. Clad in clouds of heaven, the tianity, ought to be relinquished. It is often similar employments are to be included in this Son of Man will appear to avenge himself said, "A man must do as this neighbors do; general category. The Gospel does not teach upon his foes; heaven and earth will pass he cannot be always strictly honest and truthaway in flames of fire; the "great white tul if he is to prosper." That is, he must lie does teach us that our practice must be kept throne "will be upreared, and from it judgment | a little, and cheat a little, in order to advance | within Christian limits. Some of the "Rules pronounced upon the doings of all mankind.

"In that day there shall be upon the bells of the borrers, Holiness unto the Lord, and the pots in the Lord's house shall be like the bowlsupon the altar."

"In that day there shall be upon the bells of the parched body not only as inferior to the soul, but also as irreconcilably opposed to the soul, and insurance and surken, and the parched one. Horses were ornamental collars, to which but also day not only as inferior to the soul, but also as irreconcilably opposed to the soul, and insurance and surken, and the parched one. Horses were ornamental collars, to which but also day not only as inferior to the soul, and the potentin bells were attached underneath, as a part of of life should be reckoned holy to the Lord. poses. The Gospel teaches us that we must be pain. Yet there dwelt an extraordinary sweetoriental display. Nothing is here said as to By this we do not, of course, mean luxuries in fully devoted to the Lord, wholly sanctified in ness in the clear gray eyes, and a refinement So there is soundest philosophy, as well as When the wife of this worlding was apprized

and silver, your horses and cattle, your bonds away."

2. Business employments and gains should have one, "Holiness to the Lord." be regarded as holy to the Lord. Concerning St. Paul tells us that whether we cat or drink, his supposed worldly interest. Such notions of the Methodist Societies" have partly gone United in the belief of these awful yet glori-

ous truths, and knowing that "all these things ought never to influence a Christian mind. diversions as cannot be used in the name of the "Trust in the Lord, and do good; so shalt Lord Jesus; singing those songs, and reading ought ye to be in all holy conversation and godliness?" Our text speaks of what will transpire "in that day." This in its full realisation is the millennial day, when the Redeemer's reign shall be universally established. But er s reign snail be universally established. But are we to wait for that future day before we seek to eajoy in ourselves the blessedness desee a to enjoy in ourselves the blessedness described? It is the Christian's privilege always to have a millennium, as it were, in his own soul. The reign of Christ is set up within ciples of justice, of benevolence, of brotherly kindness were universally acted upon, all these many restrictions, we cannot ascertain our rea glory;" He has become the "temple of induction and difficulties would speedily find an adequate solution. (3) The grand point is, whatever we learn. Are you willing to be taught? Will him; Christ is in his heart, "the hope of difficulties would speedily find an adequate so- duty." Then it is time you went to school to the passage, it teaches that under the Gospel do must be done unto the Lord; whatever we you submit to the Great Teacher? If so, you dispensation, all things are made holy, all gain must be consecrated to the Lord. Write will find full instruction, for He has said things consecrated to the service of God. The upon your journal and ledger, your bill-book "Learn of Me." Others may deem that such motto set before us is: "Holiness to the Lord; the distinction between things clean and unclean is to vanish, "the pots in the Lord's house ness, let this be your motto, and on the Satshall be like the bowls before the altar." Un. urday evening—I hope no one here leaves the enjoyment of life. Lefty conceptions of der the law the high priest's mitre—" the such work till the Sunday—write the same inholy grown of pure gold "—bore a similar inscription, to indicate the sacredness of his office, and the main object of ceremonial observances; but now all things, even the most every day. You are tempted, perhaps, to go transitory life, to the abiding realities of the unlikely, are to be deveted to sacred uses. In into some new enterprise, some promising future.

so far as this fundamental principle of Christianity is recognised, shall we be prepared to fulfil our heavenly Father's purpose, and to cannot sincerely inscribe this motto is not suitantedate the latter-day glory. And when all ed to [a Christian. Such notions may seem house shall be like the bowls before the altar." Christians everywhere rise to the realization of antiquated and puritanical to some; I do not That is, the commencer vessels of the sanctuary their privilege, and to the performance of their duty, we may look for the universal diffusion with Gospel precepts. What a different state of the Gospel, the conversion of the world, and

1. The first principle implied is, THE CONSE- capital, of issolvencies that improve the posi- in importance; but alike holy, alike devoted to other; and her pale face flushed up to the very what his will is concerning it. While, if we sports and other sumsements. He used to CRATION OF ALL THINGS TO THE SERVICE OF THE tion of the insolvents. Mere commercial ex-A Se mon preached in St. Mary's Wesleyan Lord. Even the bells of the horses are to bear tension and development of trade are not to to this elevation of sentiment. It presented a not to herself, but to another. the inscription, as the mitre of the high priest be looked upon as an unmixed good. It is low view of earthly things in general; it dedid, "Holiness to the Lord." The marginal only when they rest upon a basis of Christian based part of man's nature by treating the restless companion lay still for several seconds, some fatal rock. rendering, "bridles," instead of "bells," is morality that they can be depended on for per-

> the practice of keeping horses. Though not a bad sense, but in the better sense of the term spirit, soul, and body. Nor can we mark off on the placed brow, such as can only be impartabsolutely torbidden under the law to the Isra- -that which we have over and above what suf- certain possessions or classes of objects, and ed by a heart-acquaintance with Him who is elites, it was restricted, as being likely, if fices for the ordinary needs of human lite. I say, these are for Jehovah, and the rest, as "full of grace and truth." largely indulged in, to lead them away from am aware that what may be, in some cases, being of interior worth, can be withheld from the quiet and peaceful pursuits which were necessaries to one are luxuries to another, but his service. By the manifestation of Christ, all best adapted to their position as the shoes the general meaning of the word will suffice for things are intended to be sanctified to God. people of Jehovah. In later ages the Hebrew our purpose, without niceties of explanation. 2. Another, and perhaps even greater, lesson and solemnly broke the midnight silence of the princes multiplied these animals, but not to the Mest people have what may be called luxuries is taught in this passage of ancient prophecy. Place: advantage of the nation. Why is a reference -things not indispensable to human lite. As all things are to be equally the Lord's, so made to horses in this passage? An answer Our manners have greatly changed from those are all persons. "There shall be no more the thorns, they put it upon his head, and a reed may be obtained, perhaps, if we consider the of our forefathers, in some respects for Canaanite in the house of the Lord of hosts." in his right hand; and they bowed the knee uses to which they were anciently applied. the better, in others perhaps for the worse. Two theories are in vogue at the present day, They were kept partly for display, and mainly Is would be difficult, probably impossible, to both hurtful to true Christian progress: One King of the Jews! And they spit upon him, for war. The reign of the Messiah is a peace- return, to the simplicity of former times; it may be called the sacerdetal theory. Under the and took the reed, and smote him on the head. ful one, a spiritual one. It is not characterized may not even in many respects be desirable. legal dispensation there were sacred persons, . . . And they crucified him, and parted his haps, on the subject of worldly amusements. In ed by earthly conquests, by exhibitions of ma- But greater refinement exposes us to greater men specially set apart to the priestly office, garments, casting lots. . And sitting down, these articles I, of course, use the term amuse- together; but our pastor has never been in se terial splendour. Horses and their trappings perils. It is surely not difficult to learn the and appointed to functions forbidded to all they watched him there. . . And they that shall no longer be devoted to purposes of war- lesson of our text. You have a taste for fine others. Strenuous attempts are being made in passed by reviled him, wagging their heads. by a resort to worldly entertainments, agree- of my soul, and he is not the man to help me tare, shall cease to minister to human pride; houses, beautiful gardens, elegant furniture. some quarters to revive this sacerdotal, Levi-... And about the ninth hour Jesus cried able sports, and pastimes. The question often now." The wife was greatly affected, and even these, unlike as they may seem, belong Such things are not ferbidden, but you must tical idea, which are like endeavours to put life with a loud voice, saying, My God, my God, arises: "Are we never to seek such amuse-said, "What shall I do, then?" He replied, o Jehovah. The great principle underlying keep this motto in mind. Or you may have a into a dead tree, or to clothe a skeleton with why hast thou forsaken me?"

> is God's, and must be consecrated to his ser- ary. Well, I cannot believe that our roble sacerdetal distinctions remain under the Gospel. 1. Property and material possessions ought down the higher faculties of our nature, and into the heavens, Jesus, the Son of God;" and cally handed a cup of barley-water, flavored baving so deep a communion with him, as to sincere and earnest. I never heard any foolto be holy to the Lord. These may descend reduce us to barbarism; it has always exerted all believers "are built up a spiritual house, a with lemon-juice and sugar, to the lips of both have no relish for such amusements, whatever. ishness from him. He has always been honest to us from others, or may be acquired by in- a contrary influence. But, in your use of such holy priesthood, to offer spiritual sacrifices, sufferers. dustry, carefulness and perseverance. But in things, remember they are the Lord's, and acceptable to God by Jesus Christ." But no case are they absolutely ours. We should should be consecrated to his service. If your there is another theory, which may be termed use them as servants of God, not abuse them as position and means warrant it, have them: but the popular theory. Most Christians believe if we were independent deities. "If riches in- if you find that they wean your soul from God, there is equality in rank; many try to make out crease, set not your heart upon them." They have them not, or they may become a snare a difference is duty. A minister, a deacon, are very uncertain in their stay; they will not sand a curse. And let us never forget the unmake you happy; and they are not yours. certainty of the tenure by which earthly things people like to follow him, they are worthy of

> Write upon your honses and lands, your gold are held, "The fashion efathis world passeth and title-deeds, "Holiness to the Lord." This | For a moment let us turn to another class of will keep your head from being carried away luxuries. F ne attire is not the only mode of Church. In the true sense there are ne private with false notions of dignity and superiority, display and estentation Price in this day, as members If you belong to the Church, you and your heart from trusting in uncertain rich- in the time of the ancient philosopher, may be hold office under Christ; you are a servant, a strain: es. This rule is not for the rich only. There seen through heles and shabbiness, as well as minister of his. I do not deay that a preacher, are duties for other men besides the wealthy display itself on purple and fine linen; though a leader, is to be an example. Paul said be carried our sorrows. . . . He was wounded for and high-born. A man who has but a single it must be confessed it does not do this so often. was. What is an example? It is not someund may be as much an idolater as one Few will deny that one of the dangers of modern thing to be followed, not merely looked at. who has a million. His idel may not be so big but his worship of it is as real and devoted when the first of the person, wearing finery instead of the person wearing finery instead of t If the rich must write "Holiness to the Lord," becoming attire. You cannot preseribe one Christians be examples—"living epistles, the hospital passed by the cots, they handed to but his worship of it is as real and devoted, ment of the person, wearing finery instead of ought to be, so ought you to be. Should not all upon their mansions and splendours, their gold style for all; you cannot fix the precise limit known and read of all men?" Do not think each a few fragrant flowers. ornaments and diamonds and money chests, for any. That the tendency of the age is to the poor must do it upon their cottage walls excess cannot, however, be seriously denied.
>
> The gentle voice was heard again: "It insincere, hollow, and to a great extent a sham. religion to the unconverted. Their satisfaction that self-denial, and devotion, and consecration.
>
> God so elethe the grass of the field, which toand mean furniture, upon their pence and farthings. We do not denounce wealth, we do
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> things. We do not denounce wealth, we do
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> to the pence and principle of conduct, which leaves the unconverted that you can employ them to act as proxies for the pence and farthings. We do not denounce wealth, we do
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tion, "her merchandise and her hire shall be or whatsoever we do, we must do it to the glory or what a glory o holiness to the Lord." This view is very difterent from the one commonly held. Trade, and necessities; but eating and drinking are dawning light of millennial glory illuminating commerce, labour, gain, capital, are the means, not the ends, of life. Must we the near horizon. "Arise, shine, for thy light me a crown of righteousness, which the Lord, was converted; but my conversion, and the matters belonging solely to the domain of political economy? What have they to do with enormously increased of late years? that a upon thee." religion in its principles or claims? One or fearful amount of extravagance and waste is Lord, any more than you can call darkness day

the trial consummation of the divine purposes towards mankind.

The trial consummation of the divine purposes towards mankind.

The trial consummation of the divine purposes of the procedure towards mankind.

The trial consummation of the divine purposes of the procedure towards mankind. Our text, taken in its general sense, implies should not then hear of adulterations, of deceittwo principles: the consecration of all things to the service of the Lord, and the equality of all things in the service of the Lord.

Smould not then hear of adulterations, of ceceit-ful enterprises, of false representations, of the law made such distinctions; some things to the service of the Lord, and the equality of and frauds, of reckless trading on other people's are alike sacred. Not all alike it restricted.

praise; it not, they are excusable. But you cannot make two codes of morality, one for the office-bearers, another for the members of the

coat, your bonnet, your gold chain, if you must blest Christian-in station, education, talents must therefore act in a manner becoming his lotty calling. He is a king and a priest unto

Some may say: such statements and pictures two simple rules of action may be laid down, bearing upon this aspect of the subject. (1) If all we do should have reference to God, it is plain that any business or profession in which we cannot serve Him, should not be followed.

It all we do should have reference to God, it is plain that any business or profession in which we cannot serve Him, should not be followed.

The Sword and the Trewel.

The Sword and the Trewel. There are some pursuits, occupations, employ- who yet spend more in proportion to "their in- in ourselves the true principle of the millennial ments, which cannot be reckoned holy to the or evil good. A Christian will not knowingly all we eat and drink be holy to the Lord. Do and rule ever us. In that supreme act of conenter into them; or if engaged in them beforehand, when he becomes a Christian he will get God's b'essing at our meals from day to day? we have to God, we suffer no deprivation; in

"GLORIFY THY NAME."

Father, let me dedicate All this year to Thee. In whatever worldly state Thou wilt have me be Not from sorrow, pain or care Freedom dare I claim. This alone shall be my prayer-"Glorify Thy name.

Can a child presume to choose Where or bow to live, Can a Father's love refuse All the best to give? More Thou givest every day Than the best can claim, Nor withholdest aught that may Glority Thy name.

If in mercy Thou wilt spare Joys that yet are mine: It, on life serene and tair. Brighter rays may shine Let my glad beart while it sings, Thee in all proclaim; And whate'er the future brings, " Glorify Thy name."

If Thou callest to the cross, Turning all my gain to loss, Shrouding heart and home, Let me think how Thy dear So To his glory came, And in deepest woe pray on-" Glorify Thy name."

COMFORT IN THE DARK HOUR.

There never was such an affliction as mine." said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital. "I don't think there ever was such a racking pais." "Once," was faintly uttered from the next

The first speaker paused for a moment; and then, in a still more impatient tone, resumed

" Nebody knows what I pass through. Nobody ever suffered more pain." "One," was again whispered from the same direction.

" O. not myself! not me!" she repeated. There was a short pause; and the following words, uttered in the same low tone, slowly

" And when they had plaited a crown of before him, and mecked him, saying, Hail,

not a syllable was spoken. The night nurse All that class of desires should be extinguished heard him pray when about the barn or stables and sublime religion was ever intended to keep "We have a great High Priest that is passed rose from her chair by the are, and mechaniby living so much in the light of God, and and his prayers have often struck me as being

> thirst they gave him vinegar to drink." the other weman, already beginning to toss joyment satisfactory. If a Christian avails my hand. Tom, can you pray for your dying

ours-at least, not mine." "But it lightens hers," said the nurse " I wonder how."

DAY BY DAY.

dition spiritually-most contrite, humble, earn- we should conform to the ways of the world clock. est to do good anxious to grow in grace, and somewhat—at least enough to show that we to glorify God-we are living day by day can enjoy the world and religion too; and that upon him; feeling every morning that his joy we make religion appear repulsive to unconlived, and meyed, and had our being, since the should represent religion as it really is - as "This is the condemnation, that light is come dawn; and so abiding in him with a constant living above the world, as consisting in a heav- in the world, and men loved darkness rather and habitual reference to him as the God in enly mind, as that which affords an enjoyment than light." whose hand our breath is, and whose are all so spiritual and heavenly as to render the low Men are lost. Only love can save them

Especially is this day-by-day life in God and repulsive. de not walk boldly and rapidly on, guided by ing is a misrepresentation of the religion of is love." some landmark seen in the distance, but rather Jesus. It misleads, bewilders, and confounds Men are lost. Only Christ can save them grope slowly and cautiously, step by step, sure the observing outsider. If he ever reads his for it is in him that the truth and the love of that it each football be right the end will be Bible be cannot but wender that souls who are secure; so when it is very tempestuous round born of God and have communion with him at any time; the only begotten Son, who is in sainty what will be duty to-morrow, it is very pleasures. The tact is that thoughtful, uncon-

total cannot be wrong. specific things, and is weak in generals. It may be quite impossible for us to settle the grand principle whether it is always and necessary that we travel down into them, and commend their religion as being the the valley to find the Pool of Siloam, and wait opposite of tanaticism and bigotry, and as being the valley to find the Pool of Siloam, and wait opposite of tanaticism and bigotry, and as being for the coming of the angel to trouble the water, sarily sinful for one to drink anything which is no real sincerity in such professions on the and for some strong man to lift us and put us taken to excess can intoxicate; while at the part of the impenitent.

In my early Christian life I heard a Methodthat it would be wrong for us, here any how, ist bishop from the South report a case that ing at this very moment to wash all our sins to drink from that cup which the tempter offers made a deep impression on my mind. He said away. Have you a single stain upon your to our lips. Taking every little practical there was in his neighborhood a slaveholder, a heart? Come to the fountain. Have you trou-

phies of life, and generalities of behavior, be- him to dinner and to accompany him in his

" Nearer my God to thee

Nearer to thee; E'en though it be a cross Still oll my song shall be Nearer, my God, to Thee Nearer to Thee.'

-- Congregationalist WORLDLY AMUSEMENTS.

BY PRESIDENT CHARLES G. FINNEY.

this prophetic language is, Whatever we have strong predilection for books paintings, statu
The voice ceased, and for several minutes our duty to live above a desire for such things. confidence in his prayers. I have often over-"Thank you, nurse," said the last speaker. God to walk so closely with him, and maintain Tom was called and came within the door, They gave him gall for his meat; and in his so divine a communion with him, as not to feel dropping his hat and looking compassionately the necessity of worldly excitements, sport, at his dying master. The dying man put forth "She is talking about Jesus Christ," said pastimes, and entertainments to make his en- his hand, saying, "Come here, Tom Take

nature, repel solicitations to go after worldly I cannot now remember the amusements. To him such pastimes will apbishop, It was so long ago; but the story I well pear low, unsatisfactory, or even repulsive. It remember as an illustration of the mistake into he is of a heavenly mind, as he ought, to be, he which many professors and some ministers fall, And the gentle voice again took up the will teel as if he could not afford to come down supposing that we recommend religion to the and ask enjoyment in worldly amusements, unconverted by mingling with them in their and Surely a Christian must be fallen from his first running after amusements. I have seen many eur transgressions, he was bruised for our in- before he can feel the necessity or have the de- live so far above the world as not to need or ment of our peace was sire of seeking enjoyment in worldly sports and seek its pleasures, and thus recommend relig-

is necessarily repulsive. Worldly society is cheertulness of a living Christian, recommend. The gentle voice was heard again: "'It insincere, hollow, and to a great extent a sham. religion to the unconverted. Their satisfaction A tew days passed slowly away, when, on a folly, is repulsive and painful, as it is so strong. of a Christian life. But let no man think to —is exalted to high honour and dignity, and bright Sabbath merning, as the sun was rising, ly suggestive of the downward tendency of gain a really Christian influence over another Her eyes closed, and the nurse knew that completely extinguished all desire for worldly the hand of death was grasping the cords of sports and amusements. I was lifted at once of worship. As he passed slowly and gravely life. A moment more and all was over; the into entirely another plane of life and another through the crowd gathered about the doors, to them. I have never felt them necessary to,

er even compatible with, a truly rational enjoy-We were much amused in lately hearing ment. I do not speak boastingly; but for the this frank confession from the lips of one, who, honor of Christ and his religion I must say that after some years of successful studying against a certain temptation, had again suddenly fallen as much enjoyment as is probably best for temporarily under its power: "So long as I men to have in this life, and never for an hour presses." lived day by day I was safe; but when I got have I had the desire to return back and seek living a week at a time, I failed." We comprehended his meaning. And we remember

But some may ask: "Suppose we do not find

Alle matter is tais, doctor. Ye see the clock yonder on the face of the new church.

Well, there is no clock really there—nothing how our Lord commanded us to live from hand to mouth, and to pray, each day, "give us sire to go after worldly amusements If we live from hand to mouth, and to pray, each day, "give us sire to go after worldly amusements If we this day, bread sufficient and suitable for this day," (for this we canceive to be the meaning of the Greek adjective Epiousion.)

Seek in the street of the greek adjective Epiousion.)

Seek in the street of the greek adjective Epiousion. of the Greek adjective Epiousion.)

Such is the safe theory of life. The child that that can go alone, may stray. The child that is obliged to keep hold of his father's hand in

order to walk is not in danger of wandering.

To live day by day upon God is to keep close them, give occasion to the world to scoff and still " to him; is to live in constant thought of him, and of our need of him and of his grace; is they do. If professors of religion are backto put ourselves in the best possible position and the likelihood of the best possible mood, to receive his blessing, and to secure the beabstain from all outward manifestation of such This settled the question, and the doctor As the rule, when we are in our best con- inward lustings. Some have maintained that heard no more of the lie on the face of the must be our strength this day; feeling every verted souls by turning our backs upon what Those who continue ignorant continue unsaved night that it has been in him that we have they call their innocent amusements. But we but those who reject truth are doubly lost pursuits and joys of worldly men disagreeable for the central truth which brings salvation.

dear to us in periods of marked temptation, or It is a sad stumbling-block to the unconverthe message of Divine love. "We have known peculiar trial. As in the dense darkness ted to see professed Christians seeking plea- and believed the love that God hath to us. where we are not familiar with our road, we sure or happiness from this world. Such seek- He that loveth not, knoweth not God; for God about us, and in the gloom we can teel no cersweet to leave all to God, and cling to him verted men have little or no confidence in that (St. John simply says "the love"—as though and blindly follow his lead little by little, class of professing Christians who seek enjoyknewing that if each unit be right, their grand ment from this world. They may profess to laid down his life for us."—Christian Weekly. have, and may loosely think of such as being Conscience always has its best hold upon liberal and good Christians. They may flatter

question straight to God, we can always get gentleman of fortune, who was a gay, agreeable ble and sorrow? Come at once and receive joy "O, not myself! not me!" exclaimed the ready and trustworthy answers, and feel sure man, and gave himself much to various field and comfort.—Bishop Simpson.

she wastmuch alarmed for his soul, and tenderly inquired it she would not call in the minister To converse and pray with him. He teeling ! replied: "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure seeking; he loved good dinners and a jolly time. I then enjoyed his society and found him a pleasant companion. But I see now that I never had any real confidence in his piety and have now no confidence in the efficacy of his prayers. I am now a dying man, and need

ments?" I answer: It is our privilege and "My coachman, Tom, is a pious man. I have It certainly is the privilege of every child of and earnest as a Christian man. Call him.

The Rev. Dr. McLeod (father of the late Norman McLeod) was proceeding from the manse of D---to church, to open a new place

"Doctor, if you please, I wish to speak to "Well, Dancan," says the venerable doc tor, " can ye not wait till after worship?"

"No, doctor, I must speak to you now, for

"The matter is this, doctor. Ye see the

LOST AND SAVED

Men are lost. Only truth can save them

and in obeying which the soul is purified, i