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Week-Night Services at the Grafton Street Church.

BY M. E. H. Hove the twilight hour that calls, My footsteps to the House of Prayer I love the sacred awe that steals Upon my spirit, bowed-down there

When hushed the busy hour of life; And silence, brooding like a dove, All earthly passions lulls to rest, And lifts the heart to things above.

What though the weary day hath brought The bitter pangs of hope deferred-What though the vain concerns of earth, The spitit's inmost founts have stirred ?

Its hopes and fears, its joys and griefs, Are all forgotten as I tread That place of blest, Sabbatic peace, Beside the mansions of the dead Upon their graves the Sun's last rays.

A golden flood of glory, shed-

And softly sighs the evening breeze, Rustling the grass that waves o'er head; While through the open casement floats, The solemn sounds of praise and prayer-

By those who sweetly slumber there Yet who may say their spirit's, bright, Unseen, way not be hovering near; May, in the song of praise unite,

But all unheeded are those strains,

And, bending, list the voice of prayer. For memories of the happy dead, Come then with strangely thrilling po Their holy lives of faith and love-Their triumph in death's final hour.

Earth fades away; its din and strife Its mad ambition, come not near The busy walks of life they love, And shun the quiet House of Prayer.

But, here the secret grief is found, That solace seeks from Heaven alone; The burden of the tender heart, Is to our pitying Father known.

Nor all its own : for other's weal, The lifted hand, the tearful eye, The absent, or the erring, claim The fervent prayer the earnest sigh,

Here, too, the faint their strength renew The weary spirit finds repose The tempted, courage to withstand,

And, from this hallowed place, the soul, Refreshed, and with a victor's might, Strong in the strength of grace alone, Goes forth, to combat for the right.

Nor shall his bloodless warfare end, Till, sweetly from its toils released, The Christian finds his perfect rest.

Oh, House of Prayer, while others choose To haunt the gay and festive hall; For me, I'll turn aside and seek, Sweet solace here, at evening's fall,

FOR THE PROVINCIAL WESLEYAN.]

To an Unconverted Friend.

successively before your eye the various ology: I have sought to render the way plain in order to your approach My task has also attended its execution.

with a subject, which of all others demands examine them. profound thought and intense energy of style and language. I can lay claim to neither. I have labored, however, to be simple, to be nent forms: brief .- to put the simple facts of the case before you, so as to enable you fully to unthe naked skeleton of facts and principles will then be qualified of yourself to reason atones for sin, and that there is a place of from facts of which you have possession. reward and punishment,—but that man re-You can carry them with you to your sphere quires no Saviour; and, of daily employment, and by the ceaseless that your conclusions will be correct.

I am now to draw your attention to the objections urged against experimental religion by infidelity. Indirectly, those objections may have hitherto operated in keeping you from the personal knowledge of Jesus of Nazareth. I cannot but perceive that they are exerting a mighty influence for evil on the world, especially on the literary portion of the world. In vain do lukewarm, dreaming Christians, urge the absence of necessity for reference to infidel objections. Speculative or practical infidelity is the most potent enemy with which the Christian Church of the nineteenth century has to contend. Armed at all points-boasting in a literature of her own creation-revelling in the spoils won from fields of Biblical criticism, in which Romanists or Rationalists were the foemen, and who were unequal for the combat-and self-confident by an acquaintance with science which we cannot deem superficial—infidelity has engaged can but terminate with the utter extinction

of one or other of the combatants.

chemical substances which, placed in con- ed by a sense of his love, and your spiritual The history of Rationalism would be intertact, always produce specific effects .- destitution, earnestly I repeat the invitation esting: time forbids, however, that I should Living Christianity, placed in contact with given,-" Be thou reconciled to God."

but as the certain consequences which flow tion: you will find them stated thus:-

suppress flames by fanning them, as destroy tament an allegory. tianity. As exclaimed Galileo of the world, tions.

There is only one objection urged by such is called upon to detend.

tion of error—has no fears as to the results. You may reply, "but this argument is He is satisfied that Christianity is not of drawn from design apparent in the strucsuch gossamer texture as to be torn and ture of the universe of old." Yes-very rent by human breath, or—leaving human old but it is good—it is irrefragable. You residences-by the malice of hell. He per- cannot answer it. The Bible itself is oldceives, in the religion of Christ, God work- Christianity is old-but they are not less ing upon the hearts of men; and as readily true on that account. If then there be dewould he believe that the operations of his sign apparent in the structure of the unicussions and opinions as that the operations God. revolution in France; but whilst the clouds but questions, such as these, cannot be reaare convulsed below, the mountain top is soned away. bathed in sunshine; amid the convulsions

of the world Christianity exists still, and tend upon this subject; to lead you to the moves on to its high and holy destiny. vailing forms of infidelity. Let us again The mathematician who would conclude, orient ourselves by defining the position two and two make five; or the geometriwhich we occupy. You have been invited cian who would say two parallel lines make to learn at the feet of the great Teacher. a circle, is not more to be held in contempt You would come but for the doubts which that the "fool who hath said in his heart you entertain on the certainty of the Christhere is no God." He had said it, observes My Dear Friend,—Again permit me to solicit your attention. I have brought to solicit your attention. cle, it has been shown that the Bible is from lect, but the desire of a corrupt heart, God-that it was inspired by the Spirit of But we must pass on. Proceed we to usually drawn from science and false the- Truth. This admitted, we are bound to the consideration of receive its statements as coming from the Creator to the creature. But as doubts Infidelity which has overrun France, and To me it has not have arisen in your mind, notwithstanding

have arisen in your mind, notwithstanding this demonstration of the truth of the Scriptus demonstration of the itself would be a valueless consideration, their removal. Not that it is logically rewere it not for the spiritual benefit which quisite. You should be satisfied with the demonstration already afforded. But to I am conscious how feebly I have dealt remove ever difficulty, we may pause to We can readily classify the infidel objec-

tions, and resolve them into three promi-1. Atheism, or that scepticism which refuses to recognise any intelligent agent in derstand the objection and the reply. If the creation and governing of the world. Deism, or that form of infidelity which and truths, but struggles through the cover- has its exponents in Herbert and Hobbes, ing of words in which it is shrouded, so as who taught, that there is a supreme God to present itself simple and clearly defined -that he requires worship and holiness on your imagination, I am satisfied. You the part of his creatures—that repentance the Deist declares that St. John is mistaken,

3. Rationalism, or that refined species of process of ratiocination you will draw your infidelity so prevalent in Germany and the own conclusions. Governed, as I pray United States at the present day—a religion your thoughts may be, by the influence of the Spirit of truth, I dare venture to believe ing nature, and render the New Testament

Into these three distinct features infidelity the Bible from our hands.

true, it is tremendously true!" If Infidelity cannot rid the world of Christ, then the

MY DEAR FRIEND,-We resume the subject of my last letter. How divine is that witness of God is greater, for this is the seductive to his coarser taste? in a life-and-death struggle with the relireligion which is from above, and inspires witness of God which he hath testified of gion of the Son of God; and the struggle humanity with the soul of God; which his son—he that believeth on the Son of home to Christians themselves. A man After a pause, he replied, "Well, sitting in home to Christians themselves. A man After a pause, he replied, "Well, sitting in home to Christians themselves." brings human nature into contact with God hath the witness in himself." Deity, and animates it with love for the and space forbid my dwelling here. Read looking-glass of his own vanity; he may scream—'John's in the well! John's fell We can have no sympathy with those who deem that assaults upon infidelity are upon such a subject is to be inspired. To communicate the constant of the communicate that virtue, until, in his own eye, he becomes that assaults upon infidelity are upon the communicate that virtue, until, in his own eye, he becomes the will be a subject is to be inspired. unnecessary. Their Christianity is not of such a religion to others is its own "exceed. I have said. Proceed we to consider the robust character which demands admiration. It resembles not become a ration. It resembles not become a religion to others is its own "exceed. I have said. Proceed we to consider a model Christian; but he cannot become a men to their society. To be companions, a model Christian until he casts aside even useful Christian until he casts aside even useful Christian until he casts aside even they should be fitted to be friends; to rule

yet of the stern reformers of three centu- -this is to stand before the crowd of in Rationalism, that form of Infidelity ries ago. Christianity necessarily produces men as their leader and benefactor—this is which, admitting Christianity to be true in moral convulsion: and why? Because the to live for the destiny to which man is called. a certain sense, would reduce it within the world lieth in the wicked one." Light Animated by such feelings, I again urge rules and phrases of a dreamy philosophy, and darkness cannot coalesce. There are you to learn of Jesus of Nazareth. Prompt- divested of its truth, its life and its spirit .-

direct aims, perhaps, of the Christian teacher, again, before proceeding to their considera- of the Schools. The latter has triumphed

Voltaire follows Hobbes, and Strauss follows shall be very brief. And may the Father, Voltaire. They all fail to account for Chris- and the Son, and the Spirit, aid our reflec-

despite of priests, "It still moves!" so can I will endeavor, however difficult it may depravity of the heart, and the contradicthe Christian exclaim of Christianity, not- be to attempt to avoid anything like declawithstanding the objections of infidelity, mation. Having the objections before us,

we will reason from them closely. And Christians that I can deem worthy of atten- placed suddenly upon the theatre of human stract of its strong points should be written tion. It is this: by descending to contend action. Let us suppose his intellect sound, by some nervous evangelical writer amongst with the infidel you lower the dignity of the and his heart disposed to receive truth and ourselves, in order to derive benefit from Christian faith; you make holy truths famil- reject error. His will is not lapsed: his that able production. I cannot dwell here. iar things; sacred principles become sub- prejudices have not been excited: he is sim- A vast field opens before me, upon which I jects of discussion. Many pious minds ply without fears or affections—he is pure cannot now enter. I am writing as under shrink consequently from a controversy by intellectual. Enquire of that man if the supposition that you are influenced by with such enemies. The nauseating criti- there are evidences of design in the flower the rationalistic heresy: that you know that cism and cavilling of unbelievers in regard at his feet. He examines it. Not more sureto all we prize and adore as holy, and true, ly does a watch evidence the marks of a gospels as apocryphal; and that there are and heavenly, is, say they, not only disgust- contriving mind that does a flower. You doubts and disorders wherever their views ing, but spiritually unwholesome. As minds ask him-can there be design without a de- have been introduced. If you are indeed previously healthy become lowered in their signer? He replies there cannot—it is imtone by long intercourse with the insane, so possible. But you urge, may not chance quire, by contact with infidel objectors, may the have caused its formation? He looks Christian, in the heat of petty discussion, around on the fields-they are spangled forget the majesty and presence of his Sa- with such flowers: one may have been the viour, and the immensity of the interests he result of chance; but surely not a thousand -a million. They are all similar in struc-But, whilst there is plausibility in the ture. Can be throw dice in the air, and shall view thus expressed, it is not real. The Christian, assured of the divinity of Christianity, and the almightiness of Christ-the -you would say "there is more than eternity of truth and the ultimate destruc- chance here—there is assuredly design.

and the lightning hisses through the sky, as observe, a provision is made; a living creathough no philosopher, no poet, existed. ture absorbs the ocean's salt, and transforms And so the mighty movements of the Spirit it into coral; islands are formed by it; the are followed by the sophisms of a late period. is preserved. Is this chance or design it The revival in Germany is followed by the Infidel objections may be easily entertained;

Would that space would permit me to exproductions of Atheistic writers, and point We shall briefly dwell on the three pre- out to you their manifest contradictions.

II. Deism. This is that description of

shipped, that man must be holy, that repentance is necessary, that a future state of ledge of these truths proceed from the gospel of Jesus Christ. St. John could say, to your soul. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true." But and that the light of nature is of itself sufficient for every moral purpose.

If that be true, then the revelation of the New Testament is superfluous; if it be not true, then the Deist is wrong, and following a false light of his own kindling. But to show that he is wrong, I appeal to your own individual consciousness. question before you; and, with right apprethought can you deduce your own immortal-

> cessful? Heavenly and majestic words-

" If we receive the witness of men, the

resembles not that of primitive martyrs, nor me,"—this is to have marked individuality God of Nature for the God of the Bible; church.—Ep. Recorder.

dwell on it. Suffice that the human mind a godless world, produces effects equally But you remain aloof. You wish me to releases from the thraidom of superstition certain. Conversions, revivals, re-creations remove the objections arising from Infidelity, and ignorance, by the revival under Luther, of social and political systems, always follow In my last letter I classified those objections. for a period alternated between the truth of the declarations of gospel truth-not as the Turn to that letter, and carefully read them the Scriptures and the Baptized Infidelity In a late work by the semi-infidel Strauss I. Atheism-or the refusal to recognize entitled the "Life of Christ," the old ration-And herein the Christian rejoices. The an intelligent agent in the works of nature. alism of Germany was destroyed and a new eligion of Jesus contains within itself the II. Deism-or the natural religion which school, still more hostile to Christianity, ingerm of immortality. It cannot die. He kindled a fire upon the earth: indeed it cannot be extinguished. As well may men in the extinguished. As well may men in the extinguished in the ex controversy just where the Christian would Christianity by accounting for it. Opposition but excites attention. Die it cannot. Holding we shall confine our attention. I glorious Lord himself. In his view the Church was not founded by the crucified One, but by a mythic character—one who had no real existence. You shudder at the To this work Neander replies. He satisfies the German student, but his work is not I. Atheism. Let us conceive of a man adapted for the American reader. An ab-

> I. Are you not satisfied with the proofs which have been adduced to sustain the divinity of the Christian faith?

II. If so, then can the criticism of men. wise in their generation, but children in the knowledge of Jesus Christ, prevent your learning of Him who is the "way and the truth and the life?"

III. Were you to listen to their criticisms would such a step satisfy your scru-ples, or remove your doubts? Nay, it would involve you in more extreme perplexity.

In the years 1840 and 1841 there appeared no less than four attempts to criticize away the works of St. John. This work of mutilation and destruction is still going on. Can you tell where it will end? Shall Rome bring back Germany to the "first would be believe that the operations of its sign apparent in the structure of the uni-nature could be suspended by human dis-cussions and opinions as that the operations of God.

Church?" Shall Secularism triumph? Or shall the moral disorder only be removed, of His grace could be affected by the tumult Look you again. The rivers bear to the and order restored by the second appear-

" shall restore all things?" We muse, but cannot answer. But you continue. The heresies of the early ages sea is still the abode of fish, and man's food say this relates not to you. That as an unbeliever in revelation, you regard not the various phases which the controversy may assume. You do not wish to know that the Rationalist is wrong but that Christianity is

I can only demonstrate that the Bible is Son of God. Then, not till then will you obtain light. "He that believeth on the Son hath the witness in himself." In vain do I tell you that the scriptures are a sufficient rule of faith, unless you believe on Him. In vain do I show that Rationalism. changing religion into philosophy will fail Materialist and Deist, the one by investing a Deity, and the other by a materialism which renders worship superstitious, are equally in error, unless you seek a personal interest in Jesus himself.

My task is done. I leave these considertions with you. May the truth influence you in their reception. I feel deeply grateand moralists of the 18 century lent their ful that I have been thus permitted to write aid. The Deist is the determined enemy of of the religion of the gospel; that I have the Cross. He would adore the God of met, however crude my manner may have nature, but upturn Christianity from its been, your objections; that I have been enfoundations. The voice of nature, he de- abled to conclude as I began—with the earclares, supercedes the necessity of a revela-tion. He admits that God is to be wor-revelation That I have concealed nothing, that with even the circumstances of my conversion you have been made acquainted. being exists; but he denies that the know- feel regret that we here part. I should like yet more earnestly to exhibit the Saviour

If I know you aright, you will not decide hastily; you will pause and pray. Should you embrace Christianity, then, in a future dispensation, we shall resume its study .--Should you reject it, at the Judgment seat of Christ I shall surely stand acquitted of as ye would that they should do unto you."

Not with the Hounds.

You may now be late English paper, was one day rebuking standing beneath the blue firmament. Does one of his clergy for fox hunting. " My into these three distinct features infidelity may resolve itself. We have not now to do there is a future state, that there is forgive- man must have some relaxation. I assure with the infidelity of heathenism, but with that which has come forth armed for the conflict with Christianity, and would wrest the Bible from our hands.

there is a future state, that there is forgive-ness with God? Speak to it, there is no reply, Heaven is silent. You are standing on the earth. Does it tell you, by any ing been to the Duchess of Sutherland's Thus far have we proceeded on a subject, the most glorious and exalted which can in the height them of the most glorious and exalted which can in the height them. challenge our reflecting faculties. I will in the heights, there is no reply from lord," responded the clergymen, "my mare the depths. Look within you. Does ima- and I are getting old, and we are never in

There is a double point in this. The study. I close by quoting words which I have already quoted: "If Christianity be constructed by the study of the controversy, return to its ity? Plato could not do so—Seneca failed —Casar doubted. Will you be more sucin all points necessary to enable a man to Yet the Deist tells you, Nature's voice is be a censor on one? No one will be more truth of Christ, at last, will crush the heart God, and of yourself. Oh! blessed scrip-admit that there are certain gross vices

Perhaps the other moral comes directly a model Christian ; but he cannot become a ration. It resembles not his who said, "I came to kindle a fire upon the earth." It resembles not that of primitive martyrs, nor "I live not, but Jesus Christ is living in the unbelief that substitutes the not his wine for the God of Nature f

The Bible.

The power of the Bible over man has singed, with not even the smell of fire hav, converted. in the general conflagration.

The Ancient Rum-Seller.

written in the years of grace 1855 and '56, unconverted husband! instead of long centuries before the Christicularly the temperance struggle.

miniature pandemoniums, the bar-rooms and of the father and mother. Many an uncongroggeries of Christendom; and that the verted wife or husband, many an impenitent 8-11 verses inclusive: -- "He sitteth in the time praying for their salvation. lurking places of the villages; in the secret Let this admonition be a word in season places doth he murder the innocent; his to those church members who have unconeyes are privily set against the poor. He lieth in wait secretly as a lion in his den; Central Presbyterian. he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net. He croucheth and bumbleth himself, that the poor may fall by his strong ones. He hath said in his heart God hath forgot-

ten: he hideth his face; he will never see it." And did he not-in the prescience of that Eye, whose omniscient glance knows neither yesterdays nor to-morrows? O, mother, sister, wife of the drunkard, in

-N. Y. Observer.

The Parting Hour.

The hour is coming—and it is a fearful true: I can go no further. You must put and solemn hour, even to the wisest and best yourself in living personal relation with the -the hour is coming when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think or whether we think not. that body, which is now warm and active with life, shall be cold and motionless in death. The countenance must be pale, the by pointing men within themselves, and eye must be closed, the voice must be silenced, the senses must be destroyed, the whole to save you. In vain do I declare that the appearance must be changed by the remorseless hand of our last enemy. ish the remembrance of the weakness of our human nature; but our reluctance to reflect upon it, and our attempts to drive it from our recollection are in vain. We know that we are sentenced to die, and though we sometimes succeed in casting off

for a season the conviction of this unwelcome truth, we can never entirely remove it. The reflection haunts us still; it haunts us in solitude, it follows us in society, it lies you have been reading it, do you go away spent life—Charles D. Moore for murdered down with us at night, it awakens with us in the morning. The irrevocable doom has passed upon us, and too well do we know it Dust thou art, and unto dust thou shalt

A Delighted Mother.

A mother, who was in the habit of asking found her young twin daughters silent. One spoke modestly of deeds and dispositions founded on the golden rule, " Do unto others Still these little bright faces were bowed in silence. The question was again repeated. "I can remember nothing good all this

day, dear mother, only one of my schoolmates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her, so she said I was good, year." that is all, dear mother.'

The other spoke still more timidly: "A little girl who sat with me on the bench at school, had lost a little brother. I saw that while she studied her lesson, she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. Then she looked up and was comforted, and put her arms around my neck, but I don't know why she said I had done her good."

Despondency.

Time may deck himself very gayly out before the my study the other day, I heard a sudden

Dangerous Criticisms.

Whoever accompanies a congregation been long and obstinately resisted in vain. which has just been dismissed from church, why you would be an angel? For ages has this artless, loosely piled little may hear a great variety of criticisms on book been exposed to the fire of the keen- the sermon. These ordinarily refer more God is there, and the angels love had and est investigations, a fire, meanwhile, which to the manner of delivery, and to the style are so good and so happy; I want to has consumed contemptuously the mytholo- of composition, than to the Scriptual hand- good and go there to love God, and b gy of the Iliad, the husbandry of the Geor- ling of the subject, or the practical character angel to wait on him forever." gies, the historical truth of Livy, the fables of the discourse. There is a way of disof the Shaster, the Talmud and the Koran, cussing the merits of a sermon, which has heaven in these child-words, that the mother, the artistic merit of many a popular poem, just been delivered, which is eminently prothe authority of many a work of philosophy and profitable. There is another way, sure, called him to her knee; and, as he and science. And yet there the Bible lies which is not only injudicious, but dangerous laid his head on her bosom and wept, she unhurt, untouched, with not one of its pages to the spiritual welfare, especially of the un- thought she had been warned as in a vision.

ing passed upon it. Many an attempt has The recital of an actual occurrence will fection, and she kissed his forehead and been made to scare away the Fiery Pillar be the best illustration of our meaning. - smothed his silken hair, and in a low, gentle of our wanderings, to prove it a mere natural A pious lady once left a church in this city, voice told him to be a good boy, and by and production of the wilderness; but still, night in company with her husband who was not by he should be an angel among angels. after night rises, like one of the ever shining a professsor of religion. She was a woman His young heart was comforted. He sat stars in the vanguard of the great march of of unusual vivacity, with a keen perception on her knee for an hour, and asked strange, man, the old column gliding slowly, but guid- of the ludicrous, and often playfully sarcas- deep questions, which the mother could not ing certainly to future lands of promise, tic. As they walked along towards home, always answer; and then he knelt by her both in the life that now is and that which she began to make some amusing and spicy side, and with her soft hand on his head, he cometh hereafter. While other books are comments on the sermon, which a stranger, repeated his evening prayer. A few minutes planets shining with reflected radiance, this a man of very ordinary talents and awkward afterward he was in his cot asleep, dreaming, Book, like the sun, shines with ancient and manner, had preached that morning, in the perhaps, of heaven. unborrowed rays. Other books, after shin- absence of the pastor. After running on in ing their little season, may perish in flames this vein of sportive criticism for some time, the summer was gone, but the mellow aufiercer than those which destroyed the Alex- surprised at the profound silence of her husandria library; this must in essence remain band—she turned, and looked up in his face. not yet changed to fall, the child fell sick, as fine as gold, but inconsumable as asbestos He was in tears. That sermon had sent an and the light of that cottage, the joy of that act of ridiculing a discourse, which had been to be an angel!"—Harper's Magazine. If the 9th and 10th Psalms had been the means of awakening the anxiety of her

Incalculable harm is done by these incontian era, they could not have more aptly siderate criticisms. Many a child has gone described and expressed the moral conflicts home from church full of trembling soliciof this latter half of the 12th century, par- tude about eternal things-longing perhaps to throw itself into the arms of the parent, It would almost seem as if the royal and ask, "What must I do to be saved?" Psalmist must have been an eye and ear wit- only to have all convictions chased away ness of the scenes and sayings of those by the captious or mirth-moving criticisms modern rum-seller must have sat for the friend, has thus had all interest dissipated picture drawn of him in the 10th Psalm, by those who were perhaps at that very

The Bible in the Heart.

I have often heard children repeat the eautiful hymn that begins

"Holv Bible, book divine, Precious treasure, thou art mine what they said? A treasure is something was a phantom that remorse had created that is worth a great deal; something that even before the deed was done. And upon and excitement of controversy. Franklin may speculate on the lightning's "fiery wing," and Byron or Jungfrau describe the wing," and Byron or Jungfrau describe the wing, and Byron or Jungfrau describe wing, and byron or singificat describe her in sh were destroyed, a chief article of rolling thunder; but the thunder rolls on, man's sustenance would be destroyed. Now and the lightning hisses through the sky, as observe a provision is made; a living cree, and the lightning hisses through the sky, as observe a provision is made; a living cree. have never been drawn within the madden-

> In some countries the people are not alnot let them read the Word of God, and if they find a Bible they burn it.

There was a little boy, living in one of these countries, who had somehow got a Bible. He was very fond of it, and kept it had a moment of spare time, he would open it, and read again and again the story of the blessed Saviour's love for sinners.

was smiling.

heart." Do you love the bible as Larry did? and forget it all?

is God's own Word. If we had not the for misdeeds and murdered time? When bible, we should not know anything about persons spend their time in the service of God, or the dear Saviour. It is written to the devil, not filling the golden moments of teach us what God wishes us to do, and we their life as they ought, may we not expect should be very careful not to do anything that they are laying up stores for bitter

her children before they retired at night, a school kept by missionaries. He had duties, and then you never shall experience boy who had been taught to read the bible in of God, be faithful in the discharge of your gone home to spend the holidays, and when the horrors of a guilty conscience.—North. he returned, the missionary said to him, Chris. Adv. "Did you go to the temple with your father? for his father was a heathen, and prayed to idols. "No," said the boy; "I did not go." "But you went last year," said the missionary; "who told you not to go this time?"

The little Chinese took out his bible, and pressing it to his breast, said " I did not understand this when I went to the temple last

You see, as soon as this boy found that the Bible forbade him to worship idols, he obeyed it, and went no more to the idol temple. This is the way you should read the bible, thinking about and trying to understand what you read, and praying to God to teach you to obey and love his holy Word.

"I want to be an Angel!"

bath-day. The twilight was fading, and as they are entirely ignorant of. Dr. Johnthe shades of evening deepened into dark- son, therefore, well observed, "that no ho A Christian once, in doubt and discou- ness, one after another of the stars stood nest man could be a deist; or no man could sufficient to afford you the knowledge of ready than the polished man of the world to overspread her soul to be the frown of the in his thoughtful mood. He looked up into of Christianity. On the name of Hume, the tures! how simple are thy truths contrasted which should be condemned. But how can Almighty. She stumbled over mole-hills the mysterious chambers above him, and historian, being mentioned to him, as one with the sophisms of men. Listen to their a man who yields to the temptations most when she should have been removing counted the bright spots as they came, till who had studied it, "No, sir," said he a man who yields to the completions most according to an old minister who was his eyes grew weary of watching the worlds "Hume owned to a clergyman in the bishanother who does but yield to those most trying to comfort her, with impassioned emost light, which to him were only holes in opric of Durham, that he never read the phasis she said, "O, I'm dead! dead! heaven's floor to let the glory through.— New Testament with at ention." twice dead and plucked up by the roots!" And the child became so thoughful in his

"What are you thinking of, my son! He started as if suddenly awakened from into the well!' Before I could reach the a dream; and when she repeated her in-

in the dark with the thought on his lips, " O, mother, I want to be an Angel

· And will you tell me, my precious boy, · Heaven is away 'up there, mother, and

There was something so like the voice of But she was wise as well as fond in her af-

Within less than a quarter of a year, when arrow of conviction to his heart! Let the mother's heart, went out. He breathed his reader imagine the anguish of the con- last in her arms; and as he took her parting science-stricken wife—thus arrested in the kiss, he whispered in her ear, "I am going

Remorse.

On bended knees, replete with godly grief, See, where the mourner kneels to seek relief, No "God, I thank thee" Treezes on his tongue, For marks of merit that to him be ong; Deep in his soul conviction's ploughshare rings, And to the surface his corruption brings; He loathes himself, in lowest dust he lies, And, all abased, "Unclean, unotean," he cries, From his full heart pours forth the gushing plea "God of the lost, be mereiful to me."

It seems that Deity has planted deep into the human heart a monitor to reprove him for every misdeed. And when the faithful voice of that monitor is unheeded or disregarded, it goads its possessor to madness at every turn. Hence the only resource left him is to stifle its upbraidings or obey its admonitions. If the latter, happy, thrice happy will be the poor tempest-tost mariner

upon the tide of time. Shakspeare has vividly pictured the gnawings of a guilty conscience in the scene of Macbeth. Macbeth was the murderer of king Duncan. He was persuaded to commit the awful deed by his guilty wife. As Macbeth came before his king, there ap-I wonder how many of them really felt peared in the air before him a dagger; this the hand of the guilty wife there appeare spots of blood which could not be washed

ing circles of the dread vortex, still feels for you, O hapless outcasts of earthly hope sins, and teaches us to love God and delight in doing his will. bystanding friends, he requested it again by lowed to have any Bibles. The priests will gestures, and wrote upon the other side Remorse." This shows that he was convinced that he had not filled the golden moments of his life as he ought.

> There, too, was Charles D. Moore, who says: "I am an outcast, the prodigal son, with him wherever he went, and when he companion of murderers, of viperous fiends, bound down enchained to guilt and horror.3 Oh that I could return once more to peace and innocence, that I hung an infant on the He read it so often that he knew a great breast, that I was born a beggar, the meanpart of it by heart. At last the priest found est kind, a peasant of the field. I would that Larry had a bible. He sent for him toil on till the sweat of blood dropped from and made him give it up. "I am going to my brow, to purchase the luxury of one burn it," said the priest. So he threw it in sound sleep, the rapture of a single tear the fire, and watched until every leaf was There was a time when I could weep, and blackened and withered by the flames. - weep with ease. Oh, days of bliss! Oh Then he turned to Larry and saw that he mansions of my fathers! Scenes of my infant years enjoyed by fond enthusiasn "What are you smiling at?" he asked. will you no more return? No more exhal-"Because, said the boy, "I was thinking that you might burn my bible, but you can-Oh, never, never shall they return! No not burn the part of it that is laid up in my more refresh this bosom with the breath of peace. They are gone-gone forever!"

> The remorse of Macbeth was for the mur-Do you lay it up in your heart? or when der of his king-John Randolph for mistime. Are there not many at this time who The bible is not like any other book. It will yet experience deep sorrow and remorse which the bible tells us is wrong.
>
> I will tell you a story about a Chinese would be happy and escape the reprobation hours hereafter? Oh mammonist, if you

Infidels Reproved.

Sir Isaac Newton set out in life an infidel; but on a close examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him to the following effect:-" Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of mathematics, because this is a subject you have studied, and well understand, but you should not talk of Christianity, for you have not studied it. I have and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to the infidels of the In the door of a New-England cottage sat a little child, at the close of a summer Sab-

> to woman. It evinces not only respect to that our women are worthy of such respect. But women were not made merely to win