Provincial Meslevan.

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HALIFAX, N. S., THURSDAY, JULY 9, 1857.

Whole No. 417.

On a Picture

OF THE BEAUTIFUL DAUGHTER OF BARON DE ROTHSCHILD, IN HER BRIDAL COSTUME. Hebrew maiden! beauteous art thou In thy bridal robes arrayed. Yet I pity thee, poor maid!

Though in almost regal grandeur Thou for many years may'st live, Not ten thousand worlds would tempt me My hard lot for thine to give

Wealth and splendor are thy portion, Toil and poverty are mine: Yet I own a store of riches Which will far out-value thine

lesus is my priceless treasure

Jesu's smile my comfort is. And my robes of richest beauty Are His blood and righteousnes He hath washed me in the fountain

Of His pure and precious blood, And my sins are all forgiven. Hid beneath that crimson flood.

But that sad yet joyful story Whence the Christian's hopes arise How the Lord of life and glory

And became a tender infant In a lowly manger born; The sinner's hope, the sinner's ransom, Would but curl thy hp with scorn.

E'en the last sad scene on Calvary, When they crucified our Lord. And He poured His precious lite-blood To avert the avenging sword .-

When the incarnate Lord of glory Deigned for rebel man to die, Thou could'st view with heart unsoftened, With a cold and tearless eye,

Coulist thou learn to love the Saviour, Trust Him in thy hour of need, Seek his life-bestowing favor,-Then thy lot were bright indeed

But without this sweet dependence, Gloomy must thy future be, And with all the wealth and splendous The humblest Christian pities thee.

A Pastoral Visit.

sterial visitation. To deal with so many tions and aspirations after higher attainments different minds in such a way as to direct in the holy life should fill its hours.

complaints. Mr. Eden heard these with service in the cause of Christ have hallowed patience, and then, after a few words of and subdued his inner man. He should kind sympathy and acquiescence—for he startle with fear for his future welfare, as was none of those who tell a man that old he reflects, "How little am I changed in age, rheumatism, and poverty are strokes thought, word, or deed, since that day when with a feather-he said quietly: "And now for the other side; now tell

me what you have to be grateful for?" fluency deserted him. On the question be- Christian life, with the ignorance of God's ling repeated, he began to say that he had word, and feebleness of principle which dismany mercies to be thankful for. Then he tinguishes too many whose names have been higgled, and stammered, and fumbled for enrolled among the born again. the said mercies, and tried to enumerate them, but in phrases conventional, and derived from tracts and sermons, whereas, his statement of grievance had been idiom-

May I ask you a few questions," added he courteously; then without waiting for permission, he dived skilfully pearls, the most remarkable passages.

Many years ago this old man had one great battle, had retreated with Sir of the battered and weary, but invincible hand who wheeled round and stunned the pursuers on that bloody and glorious day. Mr. Eden went with the old man to Spain, discussed with great animation, the retreat, the battles, the position of the forces and the old man's personal prowess. Old Giles perked up and dilated, and was another man; he forgot his rheumatism, and even his old age. Twice he stood suddenly upright as a dart on the floor, and gave the word of command, like a trumpet, in some brave captain's name; and his cheek flushand his spirit attentive, Mr. Eden began to and his spirit attentive, Mr. Eden began to received twenty years before, and which was and well.—N. Louis Presbyterian. even then, he did not bully the man into be-

"I think you have much to be thankful for, like all the rest of us. Is it not a mercy you were not out off in your wild and dissolute youth? You might have been slain in

You might have lost a leg or an arm, as many a brave fellow did; you might have been a cripple all your days."

"You survive here in a Christian land, which other hands are to harvest .- Intel. in the possession of your faculties; the

"Yes, sir; but I can't abide them nasty little prints they bring me.'

The Soul's Birthday.

Birthdays! Who but the most thoughtless can pass these mile-stones on life's journey with indifference? Even to a child, whose griefs are like a summer shower, and most solemn impressions like words written upon the sea-shore, its yearly arrival is gives rise in his mind to reflections upon life and death unsuited to his age. As we advance more rapidly, and these mile-stones seem placed nearer, their suggestiveness increases: until, from being a gala-day in childhood, a time of quiet reflection in youth, it becomes an era thronged with solemn memories-a moment which brings the most hardened worldling to pause, and notes his rapid progress to the shores of eternity.

If so much that is impressive and solemnizing hovers about the birthday of the body which is soon to perish, how should the child of God regard the birthday of the soul? To some true Christians the manifestation of the change is gradual, like the morning dawn, so that they know not the day or week in which they were born again. But to others, it is like the bursting of sunlight into a darkened room, and is an era never to be forgotten. As years pass on, and the anniversary of that most momentous of all days arrives, how carefully and solemnly should its hours be spent by the child of God. What a heart searching, what thankfulness for a hope in Christ, what resolu-

of human nature, not to speak of the more kindly nature has preserved a boy's heart important requisites of Christian grace and patience. We extract the following description of a personal visit from "Never too late to Mend," a work lately published. It con-who has been in the church a score of years, tains an important hint as to the best way be startled at perceiving the selfish, worldly of reaching a certain class of minds, which spirit, and want of true Christian experience, may be of service to some of our readers: which marks his character. He should be He found in the cottage a rheumatic old aroused from his lukewarmness as he reman, one of those who was full of his own members how little his years of outward I vowed in the presence of men and angels, to devote my life to God." Yet how ligh this calamity compared with the dwarfing The old man was taken back, and his of the soul, with want of progress in the

Late Results.

who have given much attention to the sub-"There, that will do, said Mr. Eden ject, that the benefit of the public means of miling, "say nothing you don't feel; what grace is for the most part immediate, the grace is, for the most part, immediate: that. for example, nine tenths of the good which letters, parcels, documents, money, and perifour hours after its delivery. Yet, admit-destination." But every letter has its spe-state, will be the reproaches of their own able, always unstable; there is no steadfast into this man's life, and fished up all the ting this to be true, the other tenth is not cial address inscribed upon it—the name look and pray for direct results of their intended. And what different purposes do been a soldier; had fought in more than toil, yet let them take encouragement from these letters fulfil!—what varied emotions what may result in after years. See, for John Moore, at Corunna, and been one instance, the remarkable case in China, mentioned by Mr. Joralmon, in his interesting letter from that mission. A poor woman, quite advanced in years, heard Mr. Burns preach in 1853, in a market town, called present year. Mr. Burns had thought his

labors in Be-pe entirely without fruit. Another missionary, in Busmah, related, throw in a few words of exhortation. But the means of shewing him the folly of idolaing a Christiam; gently, firmly, and with a was worshipping the only living and true God. Herein is that saying true, "One soweth and another reapeth." The Master sends some to reap that whereon they had bestowed no labor. Other men labored, and they have entered into the labors of their predecessors. This appears to be the "That I might, sir, three of us went from Divine plan, in which we should cheerfully this parish, and only one came home acquiesce. For wise purposes, he withholds good they are permitted to do. Let them, in seasons of discouragement, allow a wide margin for possible good wrought by their instrumentality, and go on sowing the seed

this your last and most glorious battle. The stake is greater than it was at Vittoria, or Salamanca, or Corunna, or Waterloo. The eternal welfare of a single human soul weighs a thousand times more than all the crowns and empires on the globe. You are usually: these words of our blessed in the soul. You must fight against it."

"And so I will, sir; you see if I don't."

without intermission, from the ends of the fold. In truth, the conversion of childen without intermission, from the ends of the bour and be strong—in the best use of that bour and be strong—in the best use of that we have; wasting no golden hours in idle we have; it is inflamance, it is inflamance, it is inflamance, it is on have and a term who have not a dearer ob the from the first. Narrow-minded then, has the erit is inflamance, it is inflamance, it is on have and a latter who have it is on have in them, is it is inflamance, it is on have and a latter who have in the first in them. It is on have and a dearer ob the wishes for this because no envy dims it. Let us then, la dearer ob the from the first his proposed to the who was a dearer ob the from the first

battle-field surrounded by nought but the for to-morrow we shall die."

tears of remorse and grief will start from youth.

A Striking Illustration.

of Providence appear to us very much like hadst loved her." It is a maxim, we believe, among those the letters thrown into a post-bag, and this parcel then sent forth on its destination. tricable confusion, and we wonder how the a sermon accomplishes is done within twentydo they excite! This declares that friends are in health or prosperity. That tells of disappointments, bereavements, or afflictions.

events huddled together, apparently in utter him in the street. Wish for no man's

Early Conversions.

Extract from Saurin.

rumbling of the distant cannon, and the groans of his expiring comrades; but soon all will be hushed in death for he is drive.

Ourselves not to avail ourselves of them all will be hushed in death for he is drive. all will be hushed in death, for he is dying with the words, My mother, on his lips.

The gripping of the solution of the solu The criminal, as he lies chained down that an old man going out of the world must not dismal dungeon, can remember the needs regret that he did not give himself is even a kind of public sacrament. The pulpit, in the pews, and runs from the tower jects of your former sympathies. But to go needs regret that he did not give himself is even a kind of public sacrament. time when he perpretrated his first crime, and he shudders as he fancies he sees his one suppose that the sick, in beds of infirmother's form by his side; he again sees mity and pain, must needs reproach them greetings of civility at the church and on in the full and saving import of that term, creatures,—to feel the charity of your com her tears, and the heartfelt and earnest prayers which she uttered when she found by the way, the sublime truths on which they are described by the way are her only and beloved son was treading the downward road to ruin, again greets his ear,

bring back to his mind thoughts of his hap- it; what will aggravate the pains, and en-

triend on earth—our mother) do her dying ed down thy fields, which is of thee kept lief The world may smash away some fond- of Sabaoth;" then "the stone shall cry out ly cherished hope, but never will it be able to of the wall, and the beam out of the timber wear'off the inscription. But, happy thought, body the members of a harlot;" then, that some of us have still a loved and loving Drusilla, who now fascinates thine eyes, mother to counsel and advise, but it may who seems to thee to unite in her person all also be that age has marked her for his vic- manner of accomplishments; that Drusilla tim. If so, now is our time to be kind and who makest thee forget what thou owest to gentle; her steps are feeble, we are to be her the world and the church, to thy children, stay, remembering that in our day of erring thy family, thy God, and thy soul; that Druweakness she upheld us; her hopes are silla will appear to thee as the centre of all | The world! 'tis all all titlefied; her friends are gone to the grave, and thy horrors; then she who always appeared page! there's no contents. The world! it all if it were not for her children gladly beside to thee as a goddess, will become as dread-the precious dead would lie our mother. The world! it is all deceit and lies. The world! it is all deceit and lies. man, of whom the holy Scriptures speak, vexation-in getting, in keeping, in losing it who carried his brutality so far as to offer and whether we get or lose, we are still dis

> will give weight to the chains of darkness approaching terrors of death. The world with which they will be loaded, what will is unsuited to the powers, infinite passions, augment the voracity of that worm which and immortal capacities of a soul. The will devour them, and the activity of the world is fickle, variable, and unstable as flames which will consume them in a future the wind : 'tis always fickle, always change consciences for the headlong impetuosity of ness in its honours, riches, pleasures 'tis all

Wish for no Man's Wealth.

confusion; but each event, like each letter, money. The health, and strength, and fresh-straints; attended with bitter remorse, and water; thou becomest a laughing, leaping, Be-pe, and without the missionary's know- has a name inscribed upon it, and the pro- ness, and sweet sleep of youth are yours.—

The health, and strength, and fresh- straints; attended with bitter remorse, and water like the brook; thou waxers like the brook; thou waxers like the mighty river; and great like the mighty river; an ledge. From that day she continued a decided disciple of Christ, notwithstanding all threats and persuasions. Her case did not here were known to the missionaries until the become known to the missionaries until the The same event brings gladness to one, None-ghoul-like-listen for the death tick of mind when the momentary witchcraft of thou art lost in eternity. grief to another. In the midst of apparent in your chamber; your shoes have value pleasure is gone for ever .- Ryland. confusion, there reigns perfect order; and in men's eyes, only when you tread in them. infinite wisdom directs all. What our Lord The smiles no wealth can purchase greet last year, how he was called upon by a man does we may not know now; but we shall you—living: and tears that rarely drop on dd, and his eye glittered with the light of who showed the worn and soiled copy of know hereafter. In the end we shall rejoice rosewood coffins will fall from pitying eyes add, and his eye grittered the worn and solied copy of battle. Then when his heart was warm, battle. Then when his heart was warm, one of Dr. Judson's tracts, which he had to acknowledge, that he did all things wisely upon you—dying. Be wise in being control to Rabbi Joshua, "that God is everywhere, to acknowledge, that he did all things wisely upon you—dying. Be wise in being control to Rabbi Joshua, "that God is everywhere, to acknowledge, that he did all things wisely upon you—dying. tent with competency. You have to eat, to and boasts that he resides among your nadrink, to wear, enough? Then have you tion! I should like to see him." all the rich man hath. What though he fares more sumptuously. He shortens life A Western writer says that he is acincreases pains and aches, and impairs
his health thereby. What if his raiments insisted:—"Well," said Joshua, suppose we quainted with three ladies, now in mature his health thereby. What if his raiments he more costly! God loves him none the his and adorning their Christian profession, be more costly! God loves him none the one of whom was but eight, and the other more, and man's respect in such regard The Rabbi took him into the open air at two only seven years old at the time of their come ever mingled with his envy. Nature noon-day, and bade him look on the sun in admission into the communion of the Church. is yours in all her glory; her ever-varying its meridian splendor. "I cannot," said These cases are perhaps extreme, but not and ever beautiful face smiles peace upon Trajan, "the light dazzles me." Thou from the sight of his servants much of the good they are permitted to do. Let them. and rebuke the unbelief of parents and pas- places, know no desacration in the step of tors. Some people seem to think the con- poverty; but welcome ever to their wealth version of the very young an impossibility; of beauty—rich and poor alike. Be con- ate thee?" at all events they always oppose the receptent! The robin chirps as gaily as the gortion of a child to sealing ordinances, no mat- geous bird of Paradise. Less gaudy is his ter what the evidence of a renewed heart plumage, less splendid his surroundings.— THE LORD'S PRAYER.—How many mil- may be. Surely this is wrong. Let there Yet no joy cheers the eastern beauty, but omer you—ait the better for you. O, if I could but make that as plain to you as it is to me! You have every encouragement to be found. Then courage, corporal, you stood firm at Corunna, do not give way in this your last and most glorious less than the found. Then courage, corporal, you stood firm at Corunna, do not give way in this your last and most glorious less than the lamb from the course of the lamb from the cour this your last and most glorious battle. without intermission, from the ends of the very bold who would exclude the lamb from because no envy dims it. Let us then, la
make angels weep, when a weak and vaporlove, "Hither shalt thou come, and no furthis your last and most glorious battle."

The Christian Sabbath.

A mother's love! who can fathom it? It of what we daily hear in the world, and tianity consecrates a Sabbath. Not a Jewish religious man must look well to his faith.—

The meaning of the maxims, the substance of Wolfe's Sermons—the author of the voice of Wolfe's Sermons—the author of the maxims are following startling passage is from religious man must look well to his faith. type is clear and sharp. This is an order was she who bore with our infant fretfulness which the writings of libertines have renbook, corporal. It comes from the great and silly youth; and was it not she also dered famous, that youth is the season for which is a cross between the pleasures of than most Christians appear to appreciate. Captain of our salvation. Every sentence who carried, fed, and lulled us to rest pleasure, and that we should make the most vice and the sanctity of religion, and which The means for propagating error are no to any one among you that he, and he alone in it is in gold: yet I think I may venture by her sweet voice? By her were our of it; that fit opportunities should not be many are pleased to approve as a rational more vast than the agency is bold and de- of all that walk upon the earth, was destinguished to nick out a few for your accordance. to pick out a few for your especial use at tottering limbs taught their untried art.— let slip, because they so seldom happen, and kind of observance. It must be such a termined for the demolition of the truthful ed to receive the benefit of his Redeemer's present." And Mr. Eden sat down, and Yes, the warrior as he lies bleeding on the that not to avail ourselves of them would day as represents the genius of Christianity and virtuous among men. Our communication and that all the rest of mankind day as represents the genius of Christianity and virtuous among men. producing from his side-pockets, which were very profound, some long, thin sips of parents of the rapidly turned the leaves of the rapidly turned the rap per, he rapidly turned the leaves of the New Testament, and inserted his marks.

"There," said Mr. Eden, closing the monked Testament tributions on Chistianity or infidelity, just to think that all his fears respecting his man a rest with God; the mind marked Testament, "read first the verses allows wandering memory to bear him on to inform them, that they had sinned to the I have marked, for these very verses have dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and distressed for more than clinters. The dropped comfort on the poor, the aged and childhood. He again sees his mother, as the body for the dropped comfort on the poor, the aged and childhood. He again sees his mother, as the body for the dropped comfort on the poor, the aged and childhood are dropped comfort on the poor, the aged and childhood. He again sees his mother, as the body for the dropped comfort on the poor, the aged and childhood are dropped comfort on the poor, the aged and childhood. He again sees his mother, as the forebodings of the mind and misgivings the forebodings of the mind and misgivings are dropped comfort on the poor, the aged and childhood. He again sees his mother, as the forebodings of the mind and misgivings are dropped comfort on the poor, the aged and childhood are dropped comfort on the poor, the aged and childhood are dropped comfort on the poor, the aged and childhood are dropped comfort on the poor, the aged and childhood are dropped comfort on the poor, the aged and childhood are dropped comfort on the poor dropp distressed for more than eighteen hundred she bends over him and impresses a sweet ing their total ruin, that was fasting, mournyears, and will till time shall be no more.
And now, good-bye, and God bless you."

Ward to a dark futurity,—to feel that all these ing, baldness, and girding with sackcloth; actly contrary to the superficial, half-conclusion again greets his ear as she mildly return for hope, are fast losing those old transfers.

These process a sweet time etermity and be refereded. And expending with sackcloth; actly contrary to the superficial, half-conclusion of many who insist on making the everlasting sunshine of the superficial true etermity and be refereded. And expending the etermity and be refereded. And expending the everlasting sunshine of the superficial true etermity and be refereded. And expending the everlasting sunshine of the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and be refereded. And expending the superficial true etermity and t "God bless you, sir, wherever you go," for cried the old man with sudden energy, "for you have warmed my poor old heart. I feel on L have a summed my poor old heart. I feel on L have warmed my poor old heart. I feel on L have wisden or many who insist on man, turn for hope, are fast losing those old that neverlasting sunshing of the everlasting sunshing of the love of cod! It is perhaps in the everlasting sunshing of the e feel as I han't felt this many a day; your Then follows the fond good night, and he sion, drew arguments to embolden them in words are like the bugle sounding a charge is soon wrapped in the balmy slumbers of sin; they slew oxen, they killed sheep, they comes the drill of law, and then the spontaall down the line. You must go, I suppose bis childhood. But these bright dreams pool of come again and see me."

comes the drill of law, and then the spontation and the spontation of the body of Christ. We wilderness; you must beware how you come spentation in the communion of the body of Christ. We wilderness; you must beware how you come spentation in the communion of the body of Christ. We wilderness; you must beware how you come again and see me." ing but a service rung for at the church, and discover it aching with an almost resistless lect that you are now alone upon the earth dying and the ghastly corpses of the wretched dead; no sound greets his ear but the ed dead; no sound greets his ear bu and a tear, in spite of his endeavors to keep it hidden, flows down his crime-hardened their passions in this world?

The fact is, religion is tamperate the moral toyalty of a people, and prepare them for every benefit included, flows down his crime-hardened their passions in this world?

association. The fact is, religion is tamperated with to such an extent in these days, that withered by the recollection, that however their passions in this world? cheek. Yes, but utter the word Mother to On the contrary, what will poison the vate virtue. On this point I must speak tion will have no remembrance of the true lasting pang is irreversible; to turn away the most sinful and degraded, and it will years of your old age, should you arrive at plainly, as my subject requires. This peo- faith amid the merest flummeries and the in despair from these children whom you

py childhood, when his fond mother's smile venom the disquietudes inseparable from old to have laws, and have them executed; to of the faith now? How does its element and trust both here and forever,)—perhaps thed a gentle light around his pathway, and age, will be the abuse you made of your have justice, personal security, and public work in and work out the better principles it would be too much for you; at all events order. You can have no such thing with- of the heart among men? No real and it would be hard to state a degree of exer out a Christian Sabbath. Your Sunday, as sound reform, which touches the interest and tion within the utmost range of human enerweep. It was even so with him; yes, to will rise out of a recollection of crimes comhim youth had been frought with happiness, but in a dark and evil hout he fell passer to rise. And as his mind returns to never to rise. And as his mind returns to Then, thou miserable wretch, who makest other six days together! I see work susdwell upon the present instead of the past, he sighs; and tears which he cannot now withhold flow down his cheeks as he says;—

"Oh, if I had but heeded my mother's tears"

"Oh, if I had but heeded my mother's tears are not provided that in this case he said that injurity alcounts and provided the mansions of happiness. But they belly thy God, the remembrance of days pended, indeed, but to make room for idle-spirit has tampered so effectually with solid suppose at that moment, that the angel who he said that injurity alcounts are not now approved to the mansions of happiness. But the mansions of happiness and dissipation. The external decentage of the said that injurity alcounts are not now approved to the mansions of happiness. But the mansions of happiness and dissipation. The external decentage of the said that injurity alcounts are not now approved to the mansions of happiness. But the mansions of happiness and dissipation. The external decentage of the said that injurity alcounts are not now approved to the mansions of happiness. But they belly thy God, the remembrance of days pended, indeed, but to make room for idle-spirity has tampered so effectually with solid suppose at that moment, that the angel who had the mansions of happiness. But they belly thy God, the remembrance of days pended, indeed, but to make room for idle-spirity has tampered so effectually with solid suppose at that moment, that the angel who had the mansions of happiness. But they belly thy God, the remembrance of days pended, indeed, but to make room for idle-spirity had the mansions of happiness. But they belly thy God, the remembrance of days pended, indeed, but to make room for idle-spirity had the mansions of happiness. But they belly the comment of the mansions of happiness and the spirity had the mansions of happiness. But they had the mansions of happiness and the spirity had the mansions of ha "Oh, if I had but heeded my mother's tears and entreaties I would not have been what I am now a wratched condensed crimi."

aggravate every pain which thine intemperate is not generally start at you wide open, and in long rows, as you go to church, and and entreaties I would not have been what tresoluainments and entreaties I would not have been what I am now, a wretched condemned crimional." But let us turn from this den of crime,—there may be some of us who can arine the have seen her droop and die before our pirit and by's beart silent grave (yes, it may be that the silent gr the decencies, eschewing these particular and grand proportions, and soon again sal- Redeemer's love, and of your grass waves over the head of the dearest "the hire of the labourers which have reapkinds of excess, very often do what they vation will be restored to the world, and some of them are now before you, and their kinds of excess, very often do what they vation will be restored to the world, and excellating desting dest can to keep them in countenance, by riding, society will wonder that it had so far and everlasting destiny is placed in your hands Sorrow may come but time brings with it rereapers will enter into the ears of the Lord | Visiting, and giving entertainments to their | so long forgotten truth and | God.—Buffalo | then, what would first occur to your mind

is it to think that such a people are going to blessing. No, neither grief nor sorrow can thou who makest "the members of Christ's gistracies chosen by themselves. Why, it The Drop of Water, the Brook, misery and torment, that of those whom be happy in the protection of laws and mawould be a wonder if even a tyrant, with the sword stretched over their necks by day and night, could keep them in a decent show of order. - Rev. Dr. Bushnell.

The World.

violence to a sister, whose honour ought to satisfied. The world! a very little cross have been to him as dear as his own life; will destroy all its comforts. The world! then will "the hatred wherewith thou hatest 'tis only a tedious repetition of the same An eloquent writer says: "The events her be greater than the love wherewith thou thing. The world will yield us no support or consolation when we most want it, name-The same in regard to the damned; what ly, in the horrors of a guilty mind, and in a lie, all a lie for ever. The world! it never satisfies: we ever wish for change. whether we are high or low, rich or poor to cheat the imagination: the witchcraft of I wish I had his money,' said a young, polluted pleasures decays in a moment, and So do we find a crowd of providential hearty-looking man as a millionaire passed dies. The world! its pleasures are exceed-

God Everywhere. "You teach," said the Emperor Trajan, presence is, indeed, everywhere," replied Joshua, "but he cannot be seen; no mortal ar: unable," said Joshua, " to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the

Tampering with Religion.

the River, and the Ocean.

A drop of water, that sparkled like a jewe! in the sun, once fell from the clouds into a little mountain stream, and cre it lost its identity exclaimed, in all the anguish of desolation: "Alas! what a catastrophe; I scarce, made me a present of a five-dollar am swallowed up in immensity." The little gold piece. I resolved not to spend it, and stream laughed, as it leaned down the moun- for a long time carried it in my pocket as a tain side, at the lamentation of such an insignificant thing as a drop of water; and country, I one day fell in with an acquainvain of its consequence, continued brawling tance, who presented a subscription book scious superiority, till at length with a sud- place. den plunge, it fell headlong into a mighty 'I can do nothing for you Mr. B—, river, and, like the drop of water, was lost said I; 'my heart is in this good undertak in a moment, crying out in its last agonies : ing, but my pocket is entirely empty; hav-O fate, who would have thought a brook of ing no money you must excuse me my size could be swallowed up so easily!"

The river murmured its contempt for the We know you always give when it is in foolish little stream, and continued its your power.' course, gathering strength and pride, break- We parted; and after I had proceeded ing through mountains, tearing the rocks some distance, I bethought me of the piece found its way to the vast and and melancholy ocean, in whose boundless waste it lost pocket-piece. I kept reproaching myself little mountain stream. "Is it possible," my pocket the five-dollar gold piece. exclaimed the mighty river "that I have been thus collecting tribute from half the money, stowed so nicely in my pocket?" I we are always wishing for some new variety exclaimed the mighty river "that I have world, only to become nothing at last;"

ingly limited, and under most painful re- ginneth in insignificance, like the drop of to whom I gave the coin, and resumed my

Faith Working by Love.

strings of the soul at once, and extends its it was a five-dollar gold piece, the identical influence to all points at the same time. pocket-piece I had parted with a few days We have seen Leonidas perish at Thermo- before. I knew it was the same, for I had pyleæ for the salvation of Greece. Chris- made a mark upon it; how this had been tian faith would teach a Christian to do as brought about was a mystery, but that the ble, every day, of a thousand little sacrifices. 'See,' said I to my wife; 'I thought I gave It would arm his soul against all internal as- that money, but I only lent it; how soon saults of anger, of envy, and of false glory. has the Lord returned it !- Never again Could the faith of Leonidas do all these will I doubt ais word.'

This infinite variety, this immensity of explained by a reference to its dominant characteristic, which is love. Love prescribes no limits. Were a sentiment only of legal justice in the heart of a Christian he would try to measure his task, he would trace for himself precise limits, he would know where to stop; but obeying because PULPIT OSTENTATION. How little must know where to stop; but obeying because the presence of God be felt in that place he loves, loving him whom he cannot love

Only One Man Saved.

The following startling passage is from

—privations,—dangers,—difficulties? No; but you would say, "Lord what shall I do? Shall | traverse earth and sea, through

The Five-Dollar Gold Piece.

'A friend,' says a venerable clergyman its crystal way, with all the pride of confor the erection of a church in a destitute

from their seats, and coursing in a thousand of gold in my pocket. 'What,' said I to meanders through flowery meadows, till it myself, I told that man I had no money, being, like the drop of water and the in this way until I stopped, and took from

world, only to become nothing at last;"

"Tis thus with the man" Thou bemade up my mind to turn back, and rode as fast as I could until I overtook Mr. B.——,

A few days after I stopped at the house for which I could make no return, except in thanks and Christian counsel. When I took leave, she slipped into my vest pocket a little folded paper, which she told me to give to my wife. I supposed it was some trifle for the children, and thought no more of it until I reached home. I handed it to my Christian faith holds in tension all the wife, who opened it, and to my astonishment much as that, but it would render him capa- hand of the Lord was in it I could not doubt.

I afterwards learned that Mr. B --- had paid over the coin to the husband of the application of the Christian faith, is better lady at whose house I staid, along with some

> extension. 'Give, and it shall be given extension; for with the same measure that ye mete, it shall be measured to you again. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shall