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we see a law that will not be trampled upon, a and tremble The very prince of evil who is have got now to go down to humanity in its sandalwood. Sandalwood is found indigenous How many live a stingy and niggardly life in I can't speak plain-shake me !" Beligions Miscellann, stern lawgiver that will not be insulted, and a trying to delude men of this plea, gives in his lowest needs, and labor, and die, if need be, to on the coast of Malabar only, and one of its regard to their richest inward treasures! They Still that look and attiude, indicating unwillseverity of truth that will make no compromise very existence an answer to his own falsehood. lift it up ; and we are not to stand upon our dig- numerous names there, and in Sanscrit, is valguing live with those they love dearly, whom a few inguess to do any thing, while my suffering was with sin. Nowhere are the justice and holiness No, no ; it is too fearfully true, as the Bible de-Up and be Doing. of God more awfully exhibited than in the very clares, the ungodly " shall be tormented (not an- ter descended before he ascended to heaven, and Phenician merchants corrupted into algum, would make so much happier, richer, and bet-

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and be doing ! welcome the dawn : thas arisen, and darkness has gone. and be doing ! throughout the wide wor he banner of peace and good-will be n upon the cross show it. and he doing ! with truth for your guide

is work for the willing and work for us giadly press forward where duty may call. only through the bleeding body of God's Son. and he doing ! whilst yet it is day : golden moments are passing away,

like the waves on yon rivulet's shore og away, to return nevermore. and be doing ! the present is yours pause by the pathway though pleasu

lures : nds you-the summons obey. nty com on with new ardour and work while you may.

, and be doing ! sorrow and sin sh when knowledge and truth enter in ow by all waters,"—" withhold not thy han rdure and beauty shall cover the land.

and be doing ! dark though the cloud, al the mists that thy pathway enshroud ightly beyond shines the sun in his might, on will he gladden thy faltering sight.

and be doing ! O uever recoil the brunt of the contest. The and toil. aint yet pursuing," press forward and en's approval is waiting for you.

and be doing ! night draweth onwill your life-day's sweet moment be may you hasten to reap the reward. pward and enter the joy of thy Lord !

Receiving Sinners.

The following conversation between a gree er who had found mercy, and a cold nor, is quite instructive : "So you have found Christ, and have "I have, indeed; I have found him; I

re. and I know it." " Know it ! and have you me this? I have been a resp er ever : " Thou shalt imagined mercy which has no promise. God's the Lord thy God," Throw not thyself on an been a proligate most of your life, say that you mercy has its means, and conditions, and he have peace with God !" ave pence with God!" ". Yes, I have been as bad a man as can well mercy. Never is Satan so deep and dangerous be, but I have been used the Gospel, and that Georgel is good news for the like of me; and if I had no right to pass, I had better go back to my sins; for if I cannot get passe as I am, I shall never get it at all.

ing, implacable enmity against ain. This hatred years, or a few thosands of years, or a few he has never softened, and never will. The lions of years) but FOREVER AND EVER. sinner is invited to draw near to God, but it is Higher Spiritual Life. The world is permitted to read God's proclama-The saint may expect to discover deeper exper tion of mercy, but it is written in blood. The ence and to know more of the higher spiritual bitten Israelites looked to the brazen serpent

and were healed, but the very means of their ferent translations of my text. One version ours reminded them of their guilt. So when we renders it, " I will show the great and fortified see the tempest of God's wrath against sin disthings which thou knowest not." Another reads charged upon the head of our great aubstitute. it, " Great and reserved things which thou knowwe see the greathess of our sins as well as the vastness of his grace .- Dr. Boyd.

the common frames and feelings of repentance, by the gospel, and not by the fine spun thories The Future of the Lost-Eternal and faith, and joy, and hope, which are enjoyed of human philosophy, that men are saved from ishment, not Annihilation. by the entire family: but there is an upper realm ain. The gospel of the grace of God The man who is fixed in his purpose of continu- of rapture, of communion, and conscious union power of God to salvation : ing in sin, sometimes takes up the Bible with with Christ, which is far from being the common

the desperate resolve that he will find in it a God dwelling-place of believers. All believers see and Mississippi rivers. The steamboat stopped to suit him ; that the hateful doctrine of a retri- Christ ; but all believers do not put their fingers bution beyond the grave shall not be discovered | into the prints of the nails, nor thrust their hand there, and never has the "depth" of Satan been into his side. We have not all the high privil-more manifest than in this, that men have been ege of John to lean upon Jeaus' bosom, nor of drifted together recently, and there was in the able, or had the audacity to pretend that they Paul, to be caught up into the third heaven. In place no church, no newspaper, not even a hotel. were able to extract from this book the doctrine the ark of salvation we find a lower, second, and The people are rude and savage beyond anything that there is no future punishment, or that it is third story ; all are in the ark, but all are not in we know of here. Street-fights were common ; limited, or that it is not suffering, but merely the same story. Most Christians, as to the river men were shot in their tracks by their enemies *limited,* or that it is not suffering, but merely the same story. Most Unristians, as to the liver men were shot in their tracks of the law store of the same story. Most Unristians, as to the liver men were shot in their tracks of the law store of the same story. Most Unristians, as to the liver day. Whiskey was more common than sins, opens the book. What mean those expressions, "the curse of the law;" "the wrath to knees; a few find it breast-high; and but a few Pandemonium. Just like it was in Palues and the liver day. Whiskey was more common than water on the tables. The place was a kind of Pandemonium. Just like it was in Palues and the liver day. Whiskey was more common than water on the tables. come ;" " that men shall stand before the judg- -O ! how few !-find it a river to swim in, the another town a few miles distant. Bullies and ment bar to receive according to their works;" bottom of which they cannot tuch. Prevail-bravos were kings of these places, oaths, fight-

ment bar to receive according to their works; "to give to every man the fruit of his doings;" ing prayer takes the Christian to Carmel, and "shall have judgment without mercy;" "God enables him to cover heaven with clouds of bles-acciety. A few years passed. A friend who is pure mercy," the Adversary whispers. That sing, and earth with floods of mercy. Prevailing came from these towns told me they had wholly Satanic prompter, who talks of nothing but prayer bears the Christian aloft to Pisgah and changed. What was the influence? Some and wrath, when he wishes to shows him the inheritance reserved ; aye, and it Baptist, or Cumberland Presbyterisn, or Metho-God's justice irive men to despair, talks of nothing but God's elevates him to Tabor, and transfigures him, till dist circuit-rider, and ridden into the town with

love and His long suffering when he wishes to love and His long suffering when he wishes to his bis are we his bile or hymn-book in his saddle-bags, and hull men into security. How he urged and also in this world. If you would reach to some-by dint of exhortation and argument and perpleaded for boundless trust in God when he thing higher than ordinary groveling experience, pleaded for boundless trust in God when he thing higher than ordinary groveling experience, sussion, had softened these rough souls, and would tempt the Saviour to cast Himself from look to the Rock that is higher than you, and induced them to think of God, heaven, and hell. the pinnacle: " Fear not, He will give his angels look with the eye of faith through the windows He showed them that they were fit for better

charge over thee. Thy foot even shall not strike of importunete prayer. To grow in experience things. He appealed to their higher instincts. the stone." But the answer of our Lord then then, there must be much prayer.-Spurgeon. He awakened those sleeping intuitions in which

life, by being much in prayer. There are dif- do ? It is such men that we now need. Mac Murde, in his account of the province of mutual love ?

What the Gospel does.

sincerity, his purity of life, his unselfish purpose,

ouched their hearts. These rough sons of the

The following extract from a lecture by est not." Now all developments of spiritual life Rev. Mr. Clarke, a Unitarian minister, on Theoare not alike easy of attainment. There are dore Parker, is exceedingly suggestive. It is If, then, in the Veda, the people who spoke idle and unused.

coast, this will show at all events Sanscrit is not he was gone." of yesterday, and that it is as old, at least as the Nearly thirty years ago I went down the Ohio one day, detained by running ice at Smithfield, tioned.

at the mouth of the Cumberland. It had about The Hour of Northern Victory. Ann Kemble, whose devotion adopted country has been signal

past four years of doubt and agony. In the present verses she rightly, but sadly, reminds the North that its triumph is over itself not less than over the South, and that the cause of liberty has been vindicated by hands not clean with the now subverted despotiam. Roll not a drum, sound not a clarion-note

Of haughty triumph to the silent sky; Hushed be the shout of joy in every throat, And vailed the fissh of pride in every eye. Not with Te Deums loud and high Hosanna Greet we the awful victory we have won,

But with our arms reversed and lowered ban We stand-our work is done ! Thy work is done, God, terrible and just,

Who lay'det upon our hearts and hands this

And kneeling, with our foreheads in the dust. We venture peace to ask.

" Shake me, or I'll die !" I cried mediam through which he pardons. The flames of hell will never show the displeasure of God's against sin so clearly as the agonies of God's against sin so clearly as sence,) and the smoke of their torment (not of emotive element of our brethren of the Metho- and Hiram, coming down the Red Sea, would each other, live a barren, chilly life side by side, not find one. From the tones of my voice she Yes, there is in the heart of God an unceas- their annihilation ascedeth up (not for a few dist church, we should have our power augment- naturally have landed, was the mouth of the busy, anxious, pre-occupied, letting their love go judged, first, that a sudden attack of quinsy was mil-ed. And why may we not do it ? Why may Indus. There gold and precious stones from the by as a matter of course, a last year's growth, sufficient me-then that a robber had entered we not raise up a generation of young men who north would have been brought down the Indus; with no present buds and blossoms. shall forget that they have reputations to make and sandalwood, peacocks, and apes would have Are there not sons and daughters who have offer me relief in person, she went to call or to lose; who shall be willing to know only been brought from Central and Southern India. parents living with them as angels unswares. "Charley;" but he had not come in. Then Christ Jesus and him crucified ; and whose mest In this very locality Ptelemy (vii. 1) gives us the husbands and wives, brothers and sisters, in hoisting a window, she succeeded in waking a and drink it shall be to labor where the Master name of Abiria, above Pattalence. In the same whom the material for a beautiful life lies lock. colored woman in another part of the house near

Whole No. 836

sends them, and to do what he would have them locality Hindu geographers place the people ed away in unfruitful silence -- who give time to her. "Yes, ma'am, I'il come." "Well, come called Abhira ; and in the same neighborhood everything but the cultivation and expression of quickly." On they came, but while all this was going on, I lay there imploring aid, and the Cutob, still knows a race of Ahirs, the descen- The time is coming, they think, in some far Doctor too stupid to give it.

dants, in all probability, of the people who sold future, when they shall find leisure to enjoy each "Shake me! Shake me! Shake me!" I to Hiram and Solomon their gold and precious other, to stop and rest side by side, to discover roared. No response, but the same stupid gaze stones, their apes, peacocks, and sandalwood. to each other these hidden treasures which lie and helpless stretching out of the hands. "O! my Lord! there is no mercy in man

Sansorit were still settled in the north of India, Alas ! time flies and death steals on, and we I groaned, and seemed to fall back in despair whereas at the time of Solomon their language reiterate the complaint of one in Scripture- when, at that instant relief came. I turned over, had extended to Cutch and even the Malabar "And as thy servant was busy here and there, heard footsteps approaching my door, sat up in bed. The door opened, and the servant entered. The bitterest tears shed over graves are for leaving Sister F. standing on the outside. A few

book of Job, in which the gold of Ophir is men- words left unsaid and deeds left undone. " She words of explanation sufficed to restore things to never knew how I loved her." "He never knew their natural order, and I spent the remainder of what he was to me." "I always meant to make the night in comparative comfort .-- Corr. Meth. more of our friendship." " I did not know what Protestant.

[The following pathetic poem appeared in the he was to me till he was gone." Such words ondon Spectator. Its author is Mrs. Frances are the poisoned arrows which cruel Death shoots almos backward at us from the door of the sepulchre through all the

How much more we might make of our famiy life, of our triendships, if every secret thought A Christian mother told us a few days ago, of love blossomed into a deed ! We are not now speaking merely of personal caresses. These that ministers did not talk so frequently or plain-

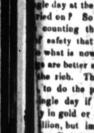
may or may not be the best language of affec- Iy on personal religion in the family as they were accustomed to do twenty or thirty years ago, and tion. Many are endowed with a delicacy, a fastidiousness of physical organization, which that many mothers were troubled because so litshrinks away from too much of these, repelled the was said to their children. The following inand overpowered. But there are words and cident, which we find in the Presbyterian, show looks and little observances, thoughtfulnesses, how Dr. Griffin used to work in this way :

watchful little attentions, which speak of love, I have a distinct remembrance of Dr. Edward which make it manifest, and there is scarce a Door Griffin. His last sermon was preached in family that might not be richer in heart-wealth my pulpit on the 10th of September, 1837. His text was Jer. xxxi. 31-35 ; the subject, " Salvafor more of them.

It is a mistake to suppose that relations must tion taken into God's own hand." His health of course love each other because they are rela- was then very imperfect, and failing every day tions. Love must be cultivated, and can be in- but he preached with great energy and eloquer eased by judicious culture, as wild fruits may nor would any have inferred from his any loss double their bearing under the hand of a gard- that he was not in the full vigour of his best days. ener; and love can dwindle and die out by ne- He had come to my house Sunday morning, not bice flower-seeds planted in poor soil a little fatigued by the ride fr

Ministerial. Preaching out of the Pulpit.

although it had been accomplished in less than



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Paterrise, and Jos

isee which a missionary visited, one of the trulle; stupid, and brutal of the prisoners brought to the browledge of the prisoners

the felt that he had been forgiven much, and herefore he loved much. And wherever the popel of forgiveness is received, it produces the spirit of the bad man shall utterly pass away. Life was a babble; the thin shell of the body is broken; a little spray falls on the ground; a little dust is laid in the grave, and that is all. There follows life, the long, long elsep—the alsep with the follows life, the long, long elsep—the alsep with the follows life, the long, long elsep—the alsep with the the follows life, the long, long elsep—the alsep with the can torture

there is obard that the touch of God's love can-istrice after stroke: "They shall dwell with inotions of man, that those who erucified the bord, who mocked him, who reviled him, and there horried biasphemies about him, had there horried biasphemies about him, had interest of forgiveness; but for even here the minds in the days of John Wesley. He who can from stones raise up children unto Abraham, he who can make spostles out of fish-everlasting burnings. When once the Master of the house is risen up and has shut too the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open un-to us, he shall answer and say unto you, I know "Father, forgive them, for they know not what they do," und he directed his heralds of salve-for the cover the server of the server who have led their they do," und he directed his heralds of salve-tor to cover the server of the

And there is not only forgiveness for the worst of most through the blood of Jesus, but when re-enved bimself and evend bin melf and evend bin me

and of sinners. With a scraphic ardor and solemn bell. enough in his work. We want intellect, we want, that language was spoken must have been the all the education that our schools can give; but, that language was spoken must have been the all the education that our schools can give; but, Ophir of the Bible. That language is no other

once stained with the blood of with many stripes, he who knew it not shall be you, and he will place God before you, as a cold nearly identical in sound with the Same There to sweep the strings of the golden with many stripes, he who knew it not shall be intellect never can. And it seems to me that if of ape, kapi. the to sweep the strings of the golden beaten with few. "It shall be MORE TOLEBABLE intellect never can. And it seems to me that if the seems to me th mies are forever to send forth praises to tion." Now, suffering has degrees, but annihi-

But while God pardons freely and abundantly cannot have a greater annihilation than another; one "If you would have me feel, you must yourseit in turn has been derived from the Sanscrit feel and weep." If we dress the truth so that in turn has been derived from the Sanscrit and the iswels with which it is adorned, sikkin, meaning furnished with a creat. the set of sin. So far from his mercy encour-thing it is bestowed in such a way as shown as of the same kind. " Depart, ye accured, which we are sent to accomplish. And I want are indigenous in India, though, of course, they which we are sent to accomplish. And I want are indigenous in India, though, of course, they which we are sent to accomplish. And I want are indigenous in India, though, of course, they which we are sent to accomplish. Wh done in a way that shows his infinite aband the same indigenous in India, though, of course, they is bestowed in such a way as shown as of the same kind. "Depart, ye accursed, into everlasting fire prepaped for the devil and his angels." But the devil and his angels are right in this life, but he satisfated. They exist. The devils believe it your own sanotified and loving heart. We

Religions Intelligence.

woods, abrupt in all things, turned suddenly Dr. Todd on the Wants of the Times from evil to good. A church is collected, a Rev. Dr. Todd, of Pittsfield, Mass., was among meeting house built. This history is no inven the speakers at the recent meeting of the Con- tion of mine-it has been repeated again and

gregational Re-union in Brooklyn, N. Y., and again in the West during the last fifty years. made a very stirring appeal in behalf of the I do not say that the churches contain all the wants of the times. Respecting the scarcity of religion, or that there are no dead-and-alive

chall never get it at all. "It is a delusion. Do you think that God would give a sinner like you peace, and not give it to me, who have been doing all I can to get it it to me, who have been doing all I can to get it to me to any a word about its conductors. Wants of the times. Respecting the scarcity of rengion, of the times, not solve the device of the religion, of the times now, as there were when John wrote country in this particular are to be met, his re-marks are most excellent. Although he spoke of the religious life in a community, runs mostly The advertee of the solution. The advertee of the times. Respecting the scarcity of rengion, of the times, of the times. It is a solution of the solution. The advertee of the times of the times. It is a solution of the solution of the religious life in a community, runs mostly the religious life in a community of the solution. The advertee of the times of the times. It is the solution of the solution of the religious life in a community of the religious life in a community of the solution. is to me, who have been doing all I can to get it says Jehovah, to mine enemies." "I will render Vengeance, marks are most excellent. Although ne spone of the rengeance of the churches, like more particularly in reference to the wants of in channels of the churches. The churches, like is mine." "In flaming fire taking vengance on his own denomination, we consider his words as the banks of a river, confine the current, and so This conversation is a striking commentary is mine." "In flaming ure taking vengance on his own denomination, we consider his words as the balance of a first, commentary those that know not God, and that obey not the particularly applicable to us. After speaking of keep it a running stream. All the water is not in pon God's word's, "My thoughts are not as Gospel of our Lord Jesus Christ." "Indigna-bur thoughts nor me state to us and the beds of some rivers are dry; the work which had been commenced in our the rivers, and the beds of some rivers are dry; in thoughts, nor my ways as your ways." In Gospel of our Lord Jesus Christ. Indigua the work which had been commenced in our the tendency of water is toward rivers, and land under the direction of providence, he said : but the tendency of water is toward rivers, and

Now it is for us to carry out these great be- whenever it is moving, it sooner or later finds is brought to the knowledge of Jesus, and der a rejolang same of pardon he could not be exclaiming, "O, He is a great forgiver." felt that he had been forgiven much, and refore he lored much. And wherever the

General Miscellany,

There follows life, the long, long elsep—the alsep in the thilling influence. Wherever the heart dimmanity best, whether under the rage of a mage or the robes of state of a monarch, it the site transforming power of the words, "Thy men; " The forgiving love of God in Christ reaches to the very vilest. The blood-stained Manasseh, the presecuting Saul, the thief on the cross, all band free forgivenes through the blood of the lamb. None so bad, none so sunk, that this

"Father, forgive them, for they know not what they do," and he directed his heralds of salva-tion to go to the very city that had rejected and murdered him, and make to its guilty population the first offer of nardon. The rich man in hell lifted up his eyes, being in torment, and seeth Abraham afar off and Well, a great deal has been written to find ou

has been lifted in bold defiance to God, who has drunk in wickedness with all greediness, who cursed himself and cursed his neighbors and wres the pit of hell, has been taken up by God's in ghty grace, and held up before the wondering wrid as a monument of abounding mercy to the widd is a monument of abounding mercy to the were lost because they would not listen to that in prayer, and that he has not been earnest one, we may be certain that the country in which are foreign in Hebrew, are indigen enough in his work. We want intellect, we want ous, we may be certain that the country in which

The man who is seeking in the Bible the evi-all the education that our schools can give ; out, Ophir of the Bible. That language is no other than Sanacrit.

Lamb that was slain; and eyes that flashed the fires of revenge and of all vile passions o gaze upon the glories of the upper sanc-but it beyond Omnipotence itself to inflict a with unspeakable renture threadshe renture threads unspeakable rapture throughout second. One man or one set of men cannot be second. One man or one set of men cannot be "If you would have me feel, you must yourself for peacock on the coast of Malabar, toget, which a besitating voice and blushing check.

POOR COPY

dwindle and grow single. Prostrate our brethren lie, Thy fallen foe, Two causes in our Anglo-Saxon nature pre- two hours. Soon after his arrival, a lady from Struck down by Thee, through us avenging vent this easy faculty and flow of expression New York who had been for many years his Lordwhich strikes one so pleasantly in the Italian or warm friend and admirer, called to see him. By Thy dread hand laid low.

or our own guilt smite These our own kindred, Thy great laws d fying, hese, our own flesh and blood, who now unite

In one thing only with us-bravely dying. Dying how bravely, yet how bitterly ! Not for the better side, but for the worse Blindly and madly striving against Thee

For the bad cause where Thou has set Ti

whose defeat we may not raise our voice, Save in the deep thanksgiving of our prayer Lord ! we have fought the fight !" But to rejoice

Is ours no more than theirs.

Call back Thy dreadful ministers of wrath. Let our feet halt now in the avenger's path, And bid our weapons stay.

face, Where nations serving Thes to light advance, Not all thy former ill-requited grace,

But this one boon-Oh ! grant us still to be The home of Hope to the whole human race

Expression and Repression.

Life consists of two parts-expression and r in our hearts and tremble back on our lips-do -each of which has its solemn duties. the gentle and helpful deeds which we long to do To love. joy, hope, faith, pity, belongs the duty and shrink back from ; and, little by little, it will of expression ; to anger, envy, malice, revenge, grow easier-the love spoken will bring back the and all uncharitableness belongs the duty of re- answer of love-the kind deed will bring back a kind deed in return-till the hearts in the fami-

Some very religious and moral people err by Iy circle, instead of being so many frozen, icy applying repression to both classes alike. They islands, shall be full of warm airs and echoing repress equally the expression of love and of bird-voices answering back and forth with a coned, of pity and of anger. Such forget one stant melody of love .- Mrs. Stone, in Atlantic

physical-that repression lessens and deadens. I wice or thrice mowing will kill off the sturdiest crops of weeds ; the roots die for want of ex-

From my childhood I have been subject to vis pression. A compress on a limb will stop its growing ; the surgeon knows this, and puts a itations of the night-mare. Contrary to the gentight bandage around a tumor ; but what if we erally received opinion, that this affection is proput a tight bandage about the heart and lungs, duced by eating a hearty supper, my experience as some young ladies of my acquaintance do- is that fatigue, whether I have eaten or not. or bandage the feet. as they do in China ? And brings it on. My suffering at times is so great what if we bandage a nobler inner faculty, and as to produce the conviction, that if relief does wrap lops in grave clothes?

But again there are others, and their number ever, soon brings the desired relief. One night stinctive habit of expression in regard to all that is noblest and highest within them, which they do not feel in their lower and more unworthy nature. the total that of his family, he finds it necessary, very frequently, to sacrifice for the good of the cause was that by working the first and second joints the appointed to a near circuit, and he takes his

It comes far easier to scold our friend in an of my fingers I might ultimately obtain power to be appointed to a poor circuit, and he takes his angry moment than to say how much we love, turn over and end my distress. This process leave of the kind friends among whom he has onor, and esteem him in a kindly mood. Wrath was slow and discouraging. Then it occured to labored for the past two or three years, and with and bitterness speak themselves, and go with me to call for assistance. In the confusion of a heavy heart he makes his way to his new field their own force ; love is shame-faced, looks shyly ideas, I supposed that a brother minister was in of labor. But few greet him on his arrival, and

Instead of doing as requested, he appeared to the membership limited and poor, and the pros-How much freer utterance among many good Christians have anger, contempt, and censorious- to be slarmed, went out and brought in a phy-ness, than tenderness and love! I hate is said sician. They approached my bed, taking seates things are discouraging to him who has probably loud and with all our force. I love is said with little distance from me. The Doctor looked at forsaken a lucrative employment to enter the me, but did nothing. Appealing to him I said, "Shake me !"

Room in Hai sonA

heart with good, strong, free emphasis; but we But there he sat, with hands stretched in a stammer and hang back when our divine nature beipless manner, and a look of mingled perplex-

the French life : the dread of flattery, and a Though she had reached mature life, she was many years younger than Dr. Griffin, who took onstitutional shyness, "I perfectly longed to tell So-and-so how I her affectionately by the hand as she entered the parlor, and addressing her as his ' child,' requestadmired her, the other day," says Miss X. ed her to sit down. "I am too much exhausted." "And why in the world didn': you tell her ?" "O, it would seem like flattery, you know." he said, "to converse with you now, but I am " Now what is flattery ? glad to see you." Several persons were in the Flattery is insincere praise given from inter- room, who heard the remark, and we soon took ested motives, not the sincere utterance to a our seats in a semi-circle about the sofa on which friend of what we deem good and lovely in him. he sat, waiting for him to recover breath and And so, for fear of flattering, these dreadfully strength for the ceremony of making the present. incere people go on side by side with those they | -After waiting in solemn silence for some time, love and admire, giving them all the time the while he seemed to be breathing with difficulty, impression of utter indifference. Parents are be directed his eyes to the lady, and with a ten-so afraid of exciting pride and vanity in their derness and solemnity of manner which I never children by the expression of their love and ap- witnessed before, he repeated the following words robation, that a child sometimes goes and and of Paul to the Philipians : "Be careful for nodiscouraged by their side, and learns with sur- thing, but in everything, by prayer and supplicaprise, in some chance way, that they are proud tion, with thankagivings, let your requests be and fond of him. There are times when the made known unto God. And the peace of God, all back Thy dreadful ministers of wrath, Who have led on our hosts to this great day; open expression of a father's love would be worth which passeth all understanding, shall keep your re than church or sermon to a boy; and his bearts and minds through Christ Jesus."

more than church or serious the will not show it. The venerable appearance, majestic person The other thing that represses the utterances hoary head, grave, paternal and affectionate ut of love is the characteristic shyness of the Anglo- terance, made an impression which no one pres-Turn thou once more the splendor of Thy Saxon blood. Oddly enough, a race born of ent will ever forget.

two demonstrative, outspoken nations-the Ger-man and the French-has an habitual reserve "on this precious truth I have been living for that is like neither. There is a powerlessness of years, and it has been beyond all price to me. It utterance in our blood that we should fight has been my staff in these late days of physical against, and struggle towards expression. We decay, and on this I leaned as I left home this can educate ourselves to it, if we know and feel morning. I may never meet you again on earth, the necessity ; we can make it a Christian duty, but I hope to find you among the redeemed and not only to love, but to be loving -not only to be sanctified in heaven. Please accept this wondertrue friends, but to show ourselves friendly. We ful truth as my parting gift." can make ourselves say the kind things that rise

The whole scene was more affecting and impressive than words can describe. My attention had never before been called so particularly to this passage, and I had not discovered half its meaning. It is possible that the instance I have mentioned may serve to recommend it to the special notice of your readers.

The Spirit of Our Work.

The great work of the Christian minister is to win souls to Christ, and to this, if he would be successful, he must apply his undivided energies. Other interests may claim his attention, but he must not allow them so to occupy his mind as o disqualify him for the prosecution of the object for which he has been called to the ministry. To win souls is the greatest wisdom, and to this all other interests must be made subordinate. The spirit upon which he enters upon his work is all important .- If he imagines that he will be enabled to lead a life of indolence and ease, he will find that he has been entertaining a very

he finds that there is no parsonage for the reception of his family ; the circuit is extensive,

has retained it since, the cost was counted at the

is legion-perhaps you and I, reader, may know I retired early, and soon fell into a slumber. But erroneous impression ; zeal for God, and a self-something of it in ourselves-who have an intinctive habit of expression in regard to all that attack of night mare. Then began a struggle. this great work. His own personal comfort and

out of the window, lingers long at the door- the opposite bed. Calling to him, I said, " Shake me !"

In an angry mood we do an injury to a loving "Shake me !"

not come soon, death will. A good shaking, how-

The Night Mare.

great law, as true in the moral world as in the Monthly.

