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Voleme XXV.

HALIFAX, N. S., WEDNESDAY, MARCH 12, 1873.

Number 11

THE IDOLS OF EPHRAIM.

Ephraim shall say, What have I to do any more in consequence of the peculiar privileges the with idols? I have heard him, and observed him:

Lord has given to me." Understand the emurging the the words that I spake unto thee, and stand hymns that it is only a portion of them that unright: for unto the am I now sent. And could be included in the hymn book. This phasis. "What have I?" In others the right: It fell to the lot of the Prophet Hosea, as it by the hand of Justice the stripes will be lighter was lying on the earth, then he got up on his Christ." He had been seeking the Saviour for has fallen to the lot of many another holy and —tewer will be laid on them. Brethren, you hands and knees, and next he stood trembling. many years. He had been preaching and adnoble man, to live in evil days. His ministry see the moral. Our condemnation will be in "Then said he unto me, Fear not, Daniel: for ministering the sacraments, but had not seen extended over a period of perhaps seventy years, and was confined exclusively to the kingdom of Ephraim, mentioned in the text, that is, two individuals will be looked at in different God, thy words were heard, and I am come for our revealed himself. He felt his heart glow the revolted kingdom of the ten tribes. While lights by the God of justice. The poor heathy words." Observe he had long been chast with a sense of love and pardoning grace, and Issiah, his great contemporary, prophesied in then sins against a certain measure of light. tening himself; he had long been afflicting his he took up his pen and wrote this hymn: Jerusalem during a period of sixty years— in They have the dictates of conscience. But, at the soul, and crying to the Lord in temptation and O how happy are they, Hosea was prophesying in the cities of Samaris, and was comtemporary with him during a great so marked, that though there is a degree of heavenly messenger tells him, "From the first part of that period. In the whole of this book of Hosea the reference is to this kingdom: not the offenders. But many will be laid on those should say, "Thou hast been thinking the Lord to Judea, but to the revolted kingdom-the who have such superior advantages. You and did not hear thee, but the Lord heard thy praypeople who followed Jeroboam, the son of I have been taught not to worship idols; to fly er, and I have come to tell thee that, though it Nebat, by forsaking the national worship and from the first beginnings of evil. Therefore pleased the Lord to keep thee waiting, to exersetting up two golden calves, one of Dan, at this text, so far as it is to be interpreted by this congregation for your own personal benefit, the extreme south of the kingdom. Instead of is not to be understood of this one sin of worgoing to Jerusalem they went either to Dan, or shiping idols. There are idols of the heart; mercy's feet—thou art not to suppose the Lord Beersheba to worship those golden calves which money, lust, drunkenness, fame, fashion, frivol-was indifferent to thy prayer. From the first Jeroboam had set up—whose example was folity, covetousness, and I know not how many of day thou wert heard, and now the messenger is lowed by his successors. This is the meaning these foul images, set up in the temple of men's come at last—the messenger of peace and of that repeated clause we meet with in the history of the kings, when it is said they followed do any more with idols?" You and I must courage, you that are in the same position, if "Jeroboam, the son of Nebat, who made say, We know better; we have been taught you have given up yourself to seek God. Does Israel to sin." Jeroboam was the first king better; the law of God has declared plainly, your spirit bear witness that your heart is sinwho practiced the idolatrous worship and his "They that do such things shall not inherit the cerely desirous to seek the Lord, and find successors, one after the orther, imitated his kingdom of God." Our Saviour says, "It Jesus, and walk in his footsteps? Is it so that example, namely, in forsaking the worship of the Lord Jehovah, and encouraging a system morrah in the day of judgment," than for those seem to have spoken with his sweet voice? of national idolatry. It was the lot of this holy who sat under his ministry. "The men of Remember Daniel. The messenger came at man of God to stand by, a witness of the Lord Nineveh shall rise up in the judgment against last. The Lord had been waiting, no doubt, in this national corruption. It is perhaps this this generation, and shall condemn it." So in in order to exercise his faith and test his sinstate of thing which accounts for the gloomy the same way, if in the case of Ephraim of old cerity, O might this heavesly Messenger speak and somber tone of the prophecy. Perhaps there are few books that are so little read and so little understood as this of Hosea. There is some reason for this, for it must be confessed the writing is so obscure that it requires careful study and particular acquaintance with the
circumstances of the times to enable the reader

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and chapels, and having the law of God inculcircumstances of the times to enable the reader

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to wraps up, his meaning does to attach a satisfactory reaning to the terms. spite of the clear light and knowledge we Lord? that you may have "the oil of joy for away his idols, and has been made a partaker Much has been said and written of late years increasing, but we would see an army of souls tion, in a very tew years. And with it, successive tollings of a funeral bell, as if tolling the knell of the kingdom in which he was

born, and of the people to whom he preached

The dearest ido! I have known
Whate er that ido! be,
Help me to tear it from thy throne
And only worship Thee!

the word of Ged; but in the last chapter of the Consider, therefore, brethren, what idol there

rect way of understanding the text is to take it this sentence is spoken by the Lord: "I have as a dialogue between two speakers. The one heard him and observed him." I have heard is Enhraim—that is, the people of the ten tribes him. And does not the Lord hear all things? -but understood to be in a state of repentance, Is there a sound in all creation that does not weary of his sins, but resolved to forsake them strike his ear? Is there a thought in the heart and call upon the Lord. The other is the Lord of saint or sinner but what is fully known to Jehovah. The four sentences in the text him? If so, what is there remarkable in the

seth and forsaketh them shall the district seconfessed not in any formal language, fact is confessed not in any formal language, but the thing is there—the essence of repent-ance. Ephraim, now awakened into repent-ance, cries out, "What have I to do any more ance, cries out, "What have I to do any more ance, cries out, "What have I to do any more than be confesses he had to do with its more positive and active side we do not see until we include the self-sacrifice of which for thirty years, during which he has preached to the throne of grace, and I seem little theftet. There's was to believe on Him that was to believe on Him that was to believe on Him that was to do the char-from all the ends of the earth are thronging to study ber, it will keep you until your fruit is found at last ripe and clustering, and you are blessed to the earth are thronging to study ber, it believe on Him who has come. Jesus Christ is lifted up this every day in the eyes of you all, that, stricken and stung as we the fiery accorpion of sin, we may be with idols? Then ne confesses he had to do with ren; but, instrau of my arguing on the parallel eyes of you all, that, stricken and stung as we with them. He acknowledged his sin; he does not conceal it. Then again, in all true repentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession. The pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession. The pentance there is not only a confession, but an pentance there is not only a confession, but an pentance there is not only a confession. The pentance there is not only a confession that the pentance there is not only a confession. The pentance there is not only a confession the pentance there is not only a confession that the pentance there is not only a confession the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the pentance there is not only a confession that the p

same time, the light that shines is so faint, the absence of anything like religious knowledge is who tells him to stand upright. The same condemnation it will bring but few stripes on day thy words were heard." As though he shall be more tolerable for Sodom and Go- the Messenger of peace and salvation does not you preceive not merely the fact of his idolatry, to some waiting heart! Some of you are serguilt, condemnation, and shame of professing comfort in the heart that you would desire-English people in the nineteenth century- this inward life, this sacred peace, the joys of

long to Ephraim, and the second and fourth to Jehovah. Ephraim shall say. "What have I to do any more with idols?" Then follows the Lord, "I have heard him and observe him." That is, when Ephraim prays, the Lord hears the prayer. When he casts away his idols the prayer. When he casts away his idols the Lord observes him with approbation. Sometimes to Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approve with holy complacency. We have an Lord observes him with approbation. Then the lord into iov. As though he should say "I am like a great single heart than a spirit of down the tall down the said the second and fourth to dedication of the Wesleyan Mission raying the Lord of flext at the same time, a spirit of popen purse to give it, the pen to write, and the choice fir trees there-the dedication of the Wesleyan Mission raying the Lord of declaring how the Lord first sought thee! Thou was the second and fourth to dedication of the Wesleyan Mission raying the Lord of the Wesleyan Mission raying the Lord of the great available natural canals of the earth the whole actent of Hayti for a to give it, the pen to write, and the choice fir trees thereof, and the choice fir trees thereof and the whole actent of the Wesleyan Mission raying the Lord first sought thee! Thou was the whole actent of the Wesleyan Mission raying the Lord firs

and to point out to me the right way. I have "And, behold, a hand touched me, which set that Saviour who has called me "out of the [Sermon by Rev. L. H. Wiseman, M. A., President of the knowledge of the true preached at Blenheim-street Chapel, Newcastle-on-Tyne, England, on Sunday, October 20, [Sod.] Consequently, penitent Ephraim says, 1872.]

had 'line upon line, and precept upon precept.' me upon my knees, and upon the palms of my darkness into His marvellous light." There is a beautiful hymn of our poet, Charles Wesley, been instructed in the knowledge of the true earth, but a hand touched him and he got on composed shortly after he had found peace with 1872.]

God. I have often wished it had found a place in My sin is of a fearfully aggravated character. O Daniel a mane touched me, which set that Saviour who has called me "out of the darkness into His marvellous light." There is a beautiful hymn of our poet, Charles Wesley, been instructed in the knowledge of the true earth, but a hand touched him and he got on composed shortly after he had found a place in My sin is of a fearfully aggravated character. O Daniel a mane touched me, which set that Saviour who has called me "out of the darkness into His marvellous light." There is a beautiful hymn of our poet, Charles Wesley, been instructed in the knowledge of the true earth, but a hand touched him and he got on composed shortly after he had found a place in My sin is of a fearfully aggravated character. had ' line upon line, and precept upon precept.' me upon my knees, and upon the palms of my darkness into His marvellous light." There is been instructed in the knowledge of the true earth, but a hand touched him and he got on composed shortly after he had found peace with 'My sin is of a fearfully aggravated character O Daniel, a man greatly beloved, understand our collection of hymns. But he wrote so many in consequence of the peculiar privileges the the words that I spake unto thee, and stand hymne that it is only a portion of them that phasis. "What have I?" In others the right- when he had spoken this word unto me, I stood hymn was written by the poet of Methodism cous Judge will see a palliation, and, if struck trembling." Observe the gradation-first he under the title, "Rejoicing in having found proportion to the privileges we possess. The from the first day that thou didst set thy heart the simple way of faith. At length he was laid very same sins, or cause of sin, indulged in by to understand and to chasten thyself before thy on a bed of sickness, and on that bed the Savi

> Who the Saviour obey, And have laid up their treasure above : Tongue can never express The sweet comfort and peace Of a soul in its earliest love That sweet comfort was mine

When the favor divine received through the blood of the Lamb; When my heart first believed, What a joy I received, What a heaven in Jesus's name

Fully justified I. Nor envied Elijah his seat; My soul mounted higher, In a chariot of fire And the world it was under my feet

I rode on the *kv.

In the fullness of love I was carried above All sin and temptation and pain I could not believe That I ever should grieve Or dishonor my Saviour again

O the rapturous height Of the holy delight Which I felt in the life-giving blood : Of my Saviour possessed,

I was perfectly blest. As if filled with the fulness of God New we come to the last clause of our text. Here the idea is carried torward to its final

foreign from our English habits of thought and modes of expression. No Englishman, if raised out of sorrow into joy—if lifted out of the horrible pit and miry clay—would express himself in that way. It is not our idiom; but it was theirs. We must understand it according to the lord is the lord. But take courage, "our help the content of the courage, thy wartare is former selves. Their love is grown cold. Their zeal no longer burns. Christ is a pleasant memory rather than a precious possession. Such religious duties as are not neglected are performed from the principle of honest duty, but without the inspiration, the heartiness, longer burns. Their love is grown cold. Their zeal no longer burns. Christ is a pleasant memory rather than a precious possession. Such religious duties as are not neglected are performed from the principle of honest duty, but without the inspiration, the heartiness, longer burns. Christ is a pleasant memory rather than a precious possession. Consider, therefore, brethren, what idol there book, which might represent the closing period of this great man's ministry, there is a more hopeful spirit manifested. He exhorts them to repent, and declares to them God's mercy. In this last chapter we have that well-known passage, which is the delight of so many preachers in every generation, "I will be as the dew unto Israel." In the words of our text, we have that well-known passage, which is the delight of so many preachers in every generation, "I will be as the dew with the words of our text, we have a characteristic specimen of the style of this weiter. You observe there are four short sentences—exceeding short—and a observed him." I have already explained the writer. You observe there are four short sentences—exceeding short—and cach has a meaning wrapped up in itself. The most correct way of understanding the text is to take it to an offer the word of our devices of the word in the most majorated the rays of the burning sun. The cedar was the most majestic, and this tree was next to the cedar, and always considered as standing side by side with it. That boasting man, Sennacherib, whose boast it was to have come and invaded the country, uses this language:

"With the multitude of my chariots I am the mind to think and plant of the multitude of my chariots I am the multitude of my chariots I am the multitude of my chariots I am the mind t "With the multitude of my chariots I am think thysen overwise or overstrong. While run, the social position and influence to exert thou dost rejoice in hope and in a sense of sale run, the social position and influence to exert in a degree rarely seen in Hayti; yet the merita come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall vation, cultivate, at the same time, a spirit of the Mesies and the Varnata A relative of the Wesleyan Mission are fully acknowledge-

Lord observes him with approbation. Then approve with holy complacency. We have an Ephraim speaks, "I am like a green fir-tree." illustration in the last verse of the first Psalm: coatent; He has heard my prayer and rescued hast, and let it keep thee close to the Lord, great Author is himself its best illustration in Ephraim speaks, "I am like a green fir-tree." illustration in the last verse of the first Fsaim: content; He has heard my prayer and rescued and prevent the falling from the same cause this respect, in the infinite love that yearned and prevent thy falling from the same cause this respect, in the infinite love that yearned and prevent thy falling from the same cause this respect, in the infinite love that yearned and prevent thy falling from the same cause this respect, in the infinite love that yearned and prevent thy falling from the same cause this respect, in the infinite love that yearned and most of that history is ethnically an given him. Or, as David expresses it. "I but the way of the ungodly shall perish." But the forest." What a blessing it is when the with the devil and his angels—from spiritual over a lost world and in his voluntary humiliaam like a green olive tree." Then Jehovah speaks again; "From me is thy fruit found." The Lord knoweth is to be speaks again; "From me is thy fruit found." The Lord knoweth is to be whose heart is said, "The Lord knoweth the way beart is said, "The Lord knoweth the way beart is made free! "How happy the man plicable civilization in existence. Christianity is to-day intellectually irresistible and politiam like a green olive tree." Then Jehovah speaks again; "From me is thy fruit found." As though he had said, Art thou like a green fir tree? Art thou happy!—rejoicing in truits of a true repentance? Then Ephraim, go en and prosper. Beware of self-righteous-ness. Thy fruit is found from me, not thyself. At may the Lord grant us light and help while we consider these words more tuilly! In the looking at these four short sentences separatelooking at the server of the server looking at these four short sentences separate—
ly, and in the precise order in which they stand, you will observe we have in the first stand, you will observe we have in the first of the property of the pr representation for the second state of the sec Perhaps there is one here this morning, pious sincere, well-meaning, with a tender conscience, important the sincere, well-meaning, with a tender conscience, in the sincere, well-meaning, with a tender conscience, the them are tull of sobbing trace. The Gentile nations are coming to see, if Christendom the tones, the caution and shones are coming to see, if Christendom the tone of bright encouragement to hope in the tone, the utterance of this Divine voice and tears, and then with a heroism inspired and tears, and then what she asks them to be, will warn, and at the same time it will be view and tears, and then with a heroism inspired and tears, and then with the come of this court limit to do not an an his sins shall not prosper, but he that confesses and forsaketh them shall find mercy." The set and forsaketh them shall find mercy." The fact is confessed not in any formal language, but the thing is there—the vessence of repeat—but the thing is there—the vessence of repeat—to the throne of grace, and set an

OUR FRIEND.

How sweet it is, when troubles come, And Sorrow's darts assail us. That we can rest on Jesus' breast. And feel 'twill never fail us ! Though joy or woe should overflow

For Hope, though Fortune smile or frown, Throws her white arms around us. To keep all sin from entering in. To fister or to wound us.

No toe can harm, so siren charm, For Jesus always sees us, And nothing done can harm the one, Who daily walks with Jesus.

Oh, who are safe, if we are not, It Jesus only love us? With hope to cheer, forever near, And heaven just above us. The word "torgiven" awakes a beaven. With raptures everflowing, That sweeter grow each step we go, And sweetest where we're we going.

O Jesus! let us hide in Thee, For there we'd love to hide us It anywhere, there's safety there, Whatever may betide us. Where thou art found is holy ground, Where Satan cannot enter, There all that's sweet and holy meet,

For Jesus is their centre.

LIFE CONSECRATED TO CHRIST.

(From the Christian Advocate.) take large hope is the evidently increasing con-

ed fields, where the laborers are few.

within. The opportunity for her snining is for thirty years, during which he has preached the Word of Cod in the country. The happy of Christ, the self sacrifice as well as the gen-like the sun of clden theory, a dark orb, clad in the Republic have justly won for him the headed. As Mose inted up the serpents in the pastance there is nest only a concession, but as acknowledgment of guilt, and also of the peculiar and special aggravations which attend it, and special

Enchanting or distressing. The Friend above we dearly love Will make it all a blessing.

> way. Much, and not too much, of preaching discovery and conviction a new and mighty is upon things connected with the inner life want, an insatiable demand, springs up in of religion, its personal experience, in the their own lands for whatever benefits Chrishope of guiding the babe in Christ to spirit- tianity can offer.

drill of these regenerated, baptized hearts for labors

a broader scope, implying a growing feeling that not do less than work for him. This is the tianized enterprize on the globe to-day. Its the life which he has redeemed should be de- normal life of consecration, and ought to be extent and its opportunity for good are alike voted to him, and looking out upon the whiten- found everywhere throughout the Church, illimitable. It is a demand that must expand We believe as we said at the outset, that it is in every direction, and almost beyond

Entirely aside from its supernatural charac-

the only fruitful, aggressive, universally apacle presented was all the more remarkable by

from its stains, to hate its defilement and seek. In the glimmerings of that dawning they are deliverance from its curse, to deplore it as of discovering their darkness, and crying as they tensive to God and strive for freedom from its wake for still more light. And here occurs power. Man never gets out of himself until the sublime opportunity and duty of Christianbe comes to the Lord Jesus, who thenceforth ity to-day. Her commerce and her missionis he to whom he lives. Nevertheless, there aries, like scattered reflections of a coming is, it must be confessed, a great tendency in morning, have awakened at last the great namany excellent people to circumscribe their tions of the heathen world to the conception religious efforts within very narrow limits, and that far beyond their tradition-bounded, ignorsometimes to look but a little way beyond ance-bounded, conceit-bounded horizon lies an themselves and their own personal religious undiscovered hemisphere of sunlit glory. They have sent their own exploring embassages of How comes this to pass? For it assuredly of statesmen and sages, and have found and needs to be accounted for. Perhaps in this confessed it to be so. Now in the light of this

ual manhood. The exercises of the class True, she is now sought more for her gifts room belong mostly to the life of experience. than for herself; but she bestows her gifts The hour, the place, the service, conspire to gladly, knowing that they all, with all truesistinduce a habit of intrespection beforehand ible elequence, proclaim and preach their and at the time, and the end sought is supposed Source. She gives her mechanics, her science, to be gained if those united in the class " help her literature, her politics, her ethics, knoweach other to work out their salvation." Meet- ing that they are all but trumpet-tongued herings for prayer, especially if Christians only alds of herself, the harbingers of her supernaare present, not unfrequently take the same tural and spiritual reign. These are the most direction, with scarcely a reference to the un-salable, the most sought for wares in the Genconverted or those who are not present. Thus tile world to-day. Every man, every missionrection, which ere long comes to be the habit. plishments, character, and work, is looked up Now this result was certainly wrong, wrong to as almost a superior being, an embodiment

the religious culture is chiefly in a single di- ary who represents them in his own accomby defect, because it is unaccompanied by a of the divine beneficence in human form and the great field of Christian work. The foun- In some instances it would appear that an dation is laid, but who builds the superstruc- exalted idea of this great religion almost

ture? Not a particle of this devotion to spirit- amounts to a barrier to its reception. The heaexperience can be spared, but we would draw then conceives it to be beyond his intellectual it out into activity in all possible lines of Chris- and moral capabilities, suited only to the supetian effort. There is in it a power for good rior beings who offer and illustrate it, unconthat now lies dormant which needs only to scious that it only has made them to differ so One of the signs of the times from which we awake and go to work for Christ in order to vastly from himself. But while they fear to accept such a religion they gladly accept its acviction among Christians that the whole life Let us learn a lesson from the young con- companying education and civilization, and must be consecrated to Christ, not only for the vert constrained by the newly-found love of count the missionary as their school-teacher, personal possession of his tavor, but for the Jesus to do or say something which shall lead physician, engineer, tactician, counsellor. This, advancement of his kingdom in the earth. The other precious souls to the cross. Tremblings in fact, or ens to him and his coadjutors in seinquiry, "What wilt thou have me to do?" is, of limb and falterings of tongue do not disturb cular occupations the heathen world. Thus we trust, coming to have a deeper significance, him; he has given himself to Christ, and can is opening the highest, vastest field for Chriswith iron bands, or the result will be chaos ter, viewed simply as an intellectual and social force extant and at work in humanity, Christianachy, barbarian, and "old night" relapsed upon millions of mankind. Christianity must tianity needs no prophetic foresight to forecast have her workmen ready; her sappers and mi

ties of nearly all the great history of mankind, without for want of room. In this vast assemand most of that history is ethnically and mor-