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## Beligious Miscellany.

Where is thy Brother? Comfort thy brother-a child of Mine In sorrow sits apart, And I gave thee a cup of love divine To bear to the broken heart. But still he sitteth alone, alone : I listen yet to the weary groan Of a soul for whom thy Saviour bled-That troubled soul, uncomforted.

Wound not thy brother-a pricking thorn Hath injured My little one-A lamb, in the Shepherd's bosom borne-What is it that thou hast done? Say, 'twas but a word-yet cold and keen, It cutteth love's sweetest cords between : Thou hast wounded with the lip of pride That babe, for whom thy Saviour died.

Pity thy brother-I blotted out Thy sins, and gave thee rest; And I swept away the shades of doubt That lingered within thy breast, I heard thy cry, and forgave it all: But one owed thee-'twas a mite so small. It were surely easy to forget-Hast thou forgiven thy brother's debt?

Help thy weak brother-I saw him stand Where light and darkness meet. And there was none with brotherly hand To stay up his trembling feet. And if he stumbled, and if he fell, Was the sin his ?-thine heart shall tell : For it knew the way to him unknown, When night came, he was alone.

Lovest theu Me, O daughter, O son? What thou doest, or leavest undone, I have counted, again and again ; Garnered in heaven each golden grain, Or, sadly against thy precious name, Left it a blank-to be filled by shame.

lave loved thee and hast theu forgot? setest thou Me, yet knowest Me not? a alleys lone, in the crowded street, Pacing it oft with aching feet-Up above the dark rickety stair, Sick, and in prison-lo! I am there : Hungering, thirsting, and asking thee For the bit and drop thou grudgest Me ; The cup of cold water from thy store, Which giving will never make thee poor Or a mite of time-canet theu not spare A single hour from thine earthly care, Buying, and selling, and getting gain ? Yes, thou art busy : but there is pain. That hath no business but suffering; Waiting, and praying that God would bring The blessed light of a loving face, With those dear words, " He careth for thee' Written upon it. Say this for Me. And make the heart of thy brother glad. As I spake to thee when thine was sad. And turn thee kindly out of thy way To follow him, if he chance to stray : Surely thy soul can be well content, If the Lord send thee as He was sent : If He bid thee go and seek His lost, And share His joy, though He bear the cos

Be kind, be tender, for men will say, The Christ that was, is not here to day ; The Sun that rose on this world's drear night Hath left it "-if thy lamp give no light. And I AM COMING. Wilt thou sit down With fo'ded hands, and forget thy crown? Shall I find the plants of My garden dead? My house untended-My flock unfed? How wilt thou answer this word to Me, Where is thy brother ?- I left him with thee.

religion of the Bible. Christianity does not tol- sins," is to him a precious atterance, one which erate sin, but provides for its pardon and de- derives significance from the circumstance of struction. The Author of Christianity was holy, its angelic proclamation not only, but likewise and therefore could not originate a system of from the miracle of his own salvation from sin. evil. One of the most interesting declarations Here power and preciousness unite and " kiss concerning his character was uttered by the Fa- each other." The Christian finds in the name of ther in these words. "Thou hatest iniquity," He Jesus a charm for all his fears, a solace for all was " boly, harmless, undefiled, separate from his sorrows, a balm for all his wounds. Other sinners." And his religion alone, of all the re- names he may forget; the name of Jesus, never. ligions on earth, disconutenances and destroys His dearest earthly friends depart, and even the sin. While his atoning work, whether in its familiar names by which they were known fade bearing on the Divine Government, or its man- from his memory, and are seldom recalled from ward aspect has reference to the salvation of hu- the oblivion into which they are sinking deeper, man beings from the love, practice, power, in- and yet deeper, as the rolling years swiftly glide flence and paulishment of sin. This deliverance into past sternity. Not so with the name of failure, and reckon it small dishoner to turn is to be realized on earth. If Jesus cannot save Jesus, however. It is always fresh, always new. is to be realized on earth. If Jesus cannot save Jesus, nowever. It is startly in the Christian's memory. It is the little things of the his people from sin now, he never can do it. It lingers evermore in the Christian's memory. It is the little things of the this. My mother was a Christian and a Methois an antinomian error to say that the flesh may It is a thing, a name, a fact of the ever-present sin, while the spirit is free from it. Christ came now. It is the burden of the Christian's "song to condemn sin in the flesh. That individual in the house of his pilgrimage." With the of Rutherford, or Brainerd, or Martyn. Little therefore who walks after the flesh is still under heavenly-minded Newton he triumphantly sings words, not eloquent speeches or sermons; little condemnation. These only who walk after the of Jesus: Spirit are free from guilt, and this freedom arises from the fact that they are in Christ Jesus. Let all workers of iniquity bear in mind that their first duty is to forsake their wicked ways, and turn to the Lord. Unless this is done, no par- inspired by Jesus' name, with his life sweetened don will be granted, no mercy realized. He that by the heavenly fragrance which it imparts, the hope of glory; fer ain cannot enter there. This heroically endures life's severest crosses, richly life, and of eternal salvation. It is however, fully inherits, "in the world to come, eternal only the beginning. Turning from sin is con- life."-S. V. R. Ford. nected with turning to God; and when man approaches God, in Jesus' name, seeking forgiveness, he is sure to obtain that bleseing.

grace to help us in time of need."

willing to abandon all sin, but will not engage son to hope was answered. in the perfermence of religious duties. They They seem to forget that sin is a want of con- Gospel to others." formity to the law of God, as well as the trans-

ference to the wicked, will be influenced by their new departure. - N. Y. Observer. negative character, "Ye did it not" &c. Lunenburg, 1868.

The Name of Jesus. " Above every name." This is the incomparaply exalted position assigned to the adorable and having on it the the following: same of Jesus by the apostle Paul. After setting forth Jesus as a beautiful example of humility in his incarnation, and of obedience in his death on the cross, he declares : " Wherefore God also hath highly exalted him, and given him a name above every name." And again : " Far above all principality and power and might and dom nion, and every name that is named, not only in his world, but also in that which is to come." What a sublime appreciation of the divinity of Jesus' name is discovered to us in these lofty utterances of the adoring apostle. And in this and newer to the worthy name of Jesus every disciple of Jeens, in whose inner heart-temple his name is enshrined, joins with enthusiastic delight. From the Annunciation until now, it has been the ambition of every sinner saved by grace, to exalt the human name of Jesus, the name." And thus it " is now and ever shall be. not only in this world but also in that which is to come." The song which was sung by the apostle Paul on earth was only a prelude to the loftier anthem which he, and the millions of the ansomed who have come " out of great tribuation, and have washed their robes, and made them white in the blood of the lamb," unitedly join in singing before the throne of God. Unto him that loved us, and washed us from our sine in his own blood, and hath made us kings and and dominion for ever and ever! Amen.

But not in power only, but in preciousness well, is the name of Jesus above every name. To the Christian the name of Jesus " is as oint-Religion-Negative and Positive. ment poured forth." "Thou shalt call his name A departure from iniquity is essential to the Jesus, for he shall save his people from their

His name yields the richest perfume,

And sweeter than music his voice; His presence disperses my gloom. And makes all within me rejoice. And thus, with his faith sustained and his hope will not abandon his sins, cannot indulge a good | Christian patiently bears life's heaviest burdens is the correct idea of the beginning of a religious enjoys life's purest pleasures, and at the last joy-

A Word Fitly Spoken. A young sailor entered the study of the New thing more than enjoyment, imparted by "the York Port Society, a few days since, and holdspirit of adoption." There are positive duties, ing out his hand to the pastor, said, "You de or wishes of others, little outbreaks of temper, spirit of smophion. And the positive dudes, ing out me mand to the pastor, said, and the pastor, said, or crossness, or selfishness, or vanity; the avoid- of joy for victories and other mercies. which must be discharged if we would please ing neither God nor man, death nor eternity." ance of such little things as these goes far to 3. That the dances were in the daytime. The clergyman replied that he did not remem-The domestic circle, the sanctuary, and the ber him, and drew out from him the following world present before us a wide field for the ex- history. One day a Christian friend spoke to hibition of good works in the christian life. And him about his seul, and he told that friend how when God redeems his people "from all iniquiutterly indifferent and insensible he felt. "Perwords, and looks, and tones; little self-denials 6. That, when the dance was perverted from a ty," he expects them to be "zealous of good haps," said his friend, "you may have sinned and self-restraints, and ty," me expects them to be "zealous of good works." In this way our "light is to shine." That remark was a sideration for others to nunctuality, and me interest the contract of the contract

dance, the intoxicating bowl, the profane oath, length told him he must change his course, that Dr. Bonar. and Sabbath desecration; we must be found at he was making trouble among the men. The our post of duty, in the sanctuary and out of it, young confessor replied, modestly but firmly, An Extraordinary Conversion. The Word must be studied, if we would profit that he would do his duty faithfully to the ship

by its glorious truths. The mercy-seat must be but he must speak of Christ's love to him. The before the war, I met a gentleman whom I had my tongue,

that no duty can be properly discharged if sin is buffeting the storms and encountering its preacher in the state. cherished. Perhaps you are endeavouring to perils,—over the wide waste of years, through avoid every appearance of evil, but unwilling to the roar of traffic and the aweep of passion, of that part of the country a few days after, when identify yourself with the people of God. Bear faithful words will yet ring out like a clear hail, he replied : " But he did not tell you the facts n mind that the decision of the last day, in re- causing the strong bark to heave to and take a connected with Q'a conversion."

> Life Insurance Versus Salvation. On entering a business man's office in one of our cities, some time ago, my attention was attracted by a card posted conspicuously,

" IS YOUR LIFE INSURED ? "Remember life is but a shadow, Its date the intermediate breath we draw; Ten thousand accidents in ambu h lie, To crush the frail and fickle tenement. Which like the brittle hour-giass measuring Is often broke ere half its sands are run." As I read this little placard, a question o

nfinitely greater importance than life insurance was suggested to my mind. The question was IS YOUR SOUL SAVED? priests unto God and his Father, to him be glory lars is all that we can in this way provide for and said, Lord-have-mercy-on-me! and indefiled and that fadeth not away.

my readers who perceive the advantages of life urged me to say over the prayer slowly and bensurance. I appeal to your wisdom on behalf lieve, and God would take away the burden .of your own salvation. I ask you, will you not So I fell on my knees, determined to stay there obtain salvation too. Christ will give you an until relieved, and cried with all my soul, and neurance policy, the value of which you will tried to believe with all my heart, Lord-have never be able fully to comprehend, and this he -mercy-on-me! and light came all around will do for you without money and without price. and in me, and I leared up and shouted, GLORY Come, then, to Jesus Christ, and be insured for To Goo! The devil said, You are a pretty fe eternity .- S. S. Times.

True Christian Life. Did a holy life consist of one or two noble

deeds-some signal specimens of doing, or enduring, or suffering-we might account for the back in such a conflict. But a holy life is made heroic act or mighty martydom, make up the true Christian life. The little constant sunbeam. not the lightning; the waters of Siloah, "that go softly " in their meek mission of refreshment. not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little consistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenli- sums up his conclusions: ness or cowardice, little equivocations or aberrabiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldi-

As there are only three ways of doing evil, by mail fastened in a sure place. "The thought," sideration for others; to punctuality, and meword, thought and deed, there are the same me- he said, "struck me with the suddenness of the said and true aim, in the ordering of each day the "vain fellows."

7. The only instance of dancing for amuseword, thought and deed, there are the same methought and deed, there are the same methe said, "struck me with the suddenness of a holy
ment mentioned are of the worldly families desthought and no more. The action lighting, "He attended the Port Society's
life the divine measure of which it is composed. thods of doing good, and no more. The action lighting, "He attended the Port Society's allow them to go to Christ for holiness. Take "like as a shock of corn cometh in his season." life, the divine meetings, and soon after went to sea in a very of thought is essential to the performance of every meetings, and soon after went to sea in a very life, the divine meetings, and soon after went to sea in a very life and the of thought is essential to the performance of every good work. It is the forerunner,—the source of all the good words, and righteous deeds which the prayer, "Create in me a clean heart, O God and renew a right spirit within me."

| Cribed by Job—the daughter of Harodias, and a sweet his some covering is septement of the divine messics of which it is composed. What makes you green hill so beautiful?—These principles are equally applicable and a sweet his and

evident as the negative. It is not enough that them. This brought down on him the ridicule that which is built up of great things, will find deceive himself with the impression that he live in immoral practices. we have discarded the card table, the wordly of the whole ship's company, and the captain at little in Bible characters to admire or copy.— is justified by the Word of God. If he still But it may be asked whether the above are hol, or the employment of tobacco in chewing,

In the course of my travels, some years ago,

daily visited, if we would obtain mercy and find captain threatened to put him in irons if he persisted. He replied manfully, "You may put me family. In the course of conversation he re-Our place at the Lord's table must not be in irons; yes, in double irons, but you cannot, marked that there had been the most semarkrecent, if we would " show forth the death of take the love of Christ from my soul, nor silence able conversion in that country, about a year before, that he had ever known or heard of .-The sick must be visited,—the poor assisted, The captain looked at him a moment, in si- J. Q. was a fine mechanic, and commanded the the ignorant instructed, the careless admonished, lence, and turned away. The next day to his highest wages, when he was sober and would sion, but will not stand up for Jetus, and defend "thank-off-ring," adding, "God has been good meeting some ten or fifteen miles from here, glad tidings of the gospel of peace. his cause, when called to mingle with the world, to me, and I am resolved to help to give the and was converted; and since then he has been spending most of his time in going from house Cariatian mothers, in the morning of thy to house exhorting people to fersake sin and child's life, sow thy seed; now while he stands turn to God; and praying with them. I pre-Reader, what is the nature and character of by your side on the shore, speak in his young sume, said this gentleman, that more persons thy religion? Art thou more anxious to per ear words of counsel and of warning. Those have been converted through his instrumentality form duty than to renounce sin? Remember words will come to him when he is far out at sea within the last twelve months than that of any

I mentioned this conversation to a preacher

A meeting was in progress at --- Church, where the power of God was wonderfully displayed, so much so that every sinner that came the house for eight days was converted .-This so alarmed some sinners that they remained out of doors, but would come to the doors or on their ways." When Frenchmen are convert - lingured in her marble balls, and the poetic genius windows to look in and try to learn what was ed, they become more earnest, devoted, and ungoing on inside the church. These observations were unsatisfactory; yet they feared to enter, so as to see more, lest they should be caught .--At length Q. said he thought he was hard enough | Cross. What France needs—O that in answer around it as savage cannibale; but Christianity be proof against all that was in here, and he to the prayer of his people this want may be sup. came to that race and conquered it forever. It would go in, make observations, and come and plied !--is, that God should raise up in her midst imbibed the best blood of the old Scandinavian report. So in he went. His report is thus stated: " I sat down on the second seat from the altar, where I thought I could have a fair chance to see all that was going on; but directly an invisible power got hold of me, and it held land. If life is but a shadow, if all of life that we me with such force that I thought I should die. danger in ten thousand forms besets us, threat- thought, surely I shall die here! But after a ening to shorten the span so brief at longest, is time the use of my limbs was restored, and I anything that can be done to prepare for the fu- left, thinking I would have a fine time in telling ture so important as the seeking of the soul's what had occurred. But when I reached the salvation? On ! is not this immensely impor- door something said to me. You had better go tant? Is not this business urgent? Can the off to the woods and pray. So I went. As I benefit of life insurance be compared with the walked on, a burden that became intolerable beworld's Redeemer and Saviour " above every benefit of an interest in the blood and righteous- gan to rest upon me, which increased every ness of Christ? I am speaking now only of life tep I took, until I thought it would crush me, neurance as put against the salvation of the or sink me into the earth. I thought it would soul. By an insurance on our lives we can pro- kill me. Something said. Ask the Lord and he vide for our families or friends left behind in the will take off the burden. I looked around to world when we die; but by working out our see if any one could see me; then fell on my salvation we provide for ourselves in the trying knees and cried, Lord, have mercy on me! and bour and beyond death. And are we not ma- got up. Something said. You got up too king the best provision possible, not only for soon; do not be in such a hurry. I prayed the

ourselves, but for others, by giving our own same again slowly, but got up again. Still it hearts to Christ? By life insurance we can pro- replied, Say over the prayer slowly, and believe, vide for ourselves forever. A few thousand do! and Gol will take it away. So I fell down again our friends, and this only for their temporal tried to believe, but got up again. Still some comfort; while by accepting God's free grace we thing said to me, You are in too great a hurry become heirs to an inheritance incorruptible and get down and pray it slowly and believe, and God will take it away. So I fell on my knees In view of these things, I appeal to those of and tried it again, but got up. Still something low to be shouting, and the darkness and bu den returned again. But 1 fell on my knees

> the light came as before, and I leaped up and shouted, Glory to God, again." people, he came to the church and related his story, or made its report.

"But," said he, "there is a secret in al hour, and not the great things of the age, that dist before I was born, and has made it a rule fill up a life like that of Paul and John, like that to retire to her closet at twelve o'clock every day to pray for the conversion of her children; and I have no doubt but that away in Maryland deeds, not miracles, nor battles, nor one great that day she was praying for me; for you know it was about that hour I was converted.' Will that encourage some hearts to pray for

their children? "The Gospel is the POWER of God unto salvation." - Jackson Methodist.

The Bible Against Dancing. The Rev. Dr. Patton, in an able article in The

Independent, on the subject of dancing, thus Having carefully examined every text in the tions from high integrity, little touches of shab- Old and New Testaments in which the word occurs, we are led to the following conclusions: 1. That dancing was a religious act among

holds on to the practice, let him find his jus- real obstacles, and what means could be devised smoking, or snuffing, and the over indulgence of tification from other sources, and say frankly, to remove them. I may answer that the first the propensities, becomes a slavery, an iron des-

Religions Intelligence.

France.

Extract of a Letter from the Rev. Wm. Gibson, A. B. One chief feature of the year in connexion with the enquirer directed, and the sorrowful comsurprise, the captain called him, and said to him,
work; but after working six months or a year,
the erection of a new school-house at Chantilly. symmetry of christianity is made visible. It is not one-sided, but well balanced. Forsaking wrong; doing right. "Abstaining from all appearance of evil," "Cleaving to that which is good." Hating sin; loving holiness.

This religion, bearing the captain called him, and said to nim, forted. Surely all the talent of earth may thus be captain called him, and said to nim, or sometimes or a year, or sometimes longer, he would get on a spree to sometimes longer, he would get on a spree to sometimes longer, he would get on a spree to sometimes longer, he would get on a spree or sometimes longer, he would get on a spree to sometimes longer, he would get on a spree or sometimes longer, he would get on a spree of sometimes longer, he would get on a spree of sometimes longer, he would get on a spree of sometimes longer, he would get on a spree of whatever to prove that it came from beaven. We building in which we might worship God and instruct the children. Shortly after the opening of the Exhibition the foundation-stone of the him stay in their houses. He had been so burned with liquore that his skin had peeled off as many as three double he would be so with the skin had peeled off as many as three double he would be so with the service of the Exhibition the foundation-stone of the Exhibition the foundation-stone of the joint and marrow, and is a discernance of evil, "Cleaving to that which is skin had peeled off as many as three double he would be so with the service of the Exhibition the foundation-stone of the Exhibition the foundation-stone of the joint whether the children. Shortly after the opening of the Exhibition the foundation-stone of the Exhibition the foundation-stone of the joint what a gracious of the skin him depends on preaching the work of the struct the children. Shortly after the opening of the Exhibition the foundation-stone of the joint which we might worship God which is not only the self-that his skin had peeled off as many as three double he would be so with the service of the foundation-stone of This religion, bearing the impress of its Authe, "how that encouraged me, and as I went to
thor, we fear is very scarce. Some men forsake
outward sin, but turn not to God. Others seem

other than as I went to
the wheel that night, I prayed that God would
outward sin, but turn not to God. Others seem

other than as I went to
close of his last spree, when peeled and so oftensive to the effectories, as well as to the aight,
be came to this gentleman's house and lay under
the wheel that night, I prayed that God would
outward sin, but turn not to God. Others seem his wagon shed for two weeks, where he was tions to the amount of one hundred and sixty-As he turned to leave the study he took from fed and washed, and cared for overwise, till he five pounds shall have been received, we shall be Albany Missionary Anniversary. are ready to shout Hosanua! on a jubilee occa- his purse \$10 and gave it to the pastor as a could travel. Not long after that he went to a able to open the chapel for the proclamation of If we read aright the signs of the times,

France is becoming less Catholic and more scep- sermons and addresses on the occasion were full tical. If the people of England knew experiment of the missionary fire and spirit, and greatly tally as much of the effects of Ritualism as France moved the hearts of the crowded audiences that they would not be ready to embrace it. The re- listened. Some of the addresses were unusually bound, however, is unfortunately to scepticiam. elequent and powerful. Rev. George Douglas. Asked to believe everything they end by be- of Montreal, delivered an address of great power. lieving nothing. Parisians of the present day, The following extract from his address will be like the Athenians in St. Paul's day, chiefly co- read with interest :-cupied in telling or in hearing some new thirg, Now, wherever Christianity has gone, it has act as though they did not care whether there led the way in social and national development. was a God or not. "God is not in all their Look, for instance, as Lord Macaulay has said, thoughts. There is no fear of God before their at that English branch of the great Teutonic

fort to bring them to reflection and to " think Roman empire, when the eloquence of Cicero worldly, than the Christians of England; and palaces-far off in the west of the European they are wonderfully ficted by natural qualifications to become successful Missionaries of the were tattooed savages, who roamed and raged men filled with love to Himself and to the per, sea kings of the North, the men of Norman ishing souls of their fellow-men, to speak to them blood. It kindled the intellect; it woke the with "tongues of fire," and, above all, that a soul; it advanced the standard of liberty; wave of Divine influence should roll over the planted the Anglo-Saxon race upon this vast

Extract of a Letter from Rev. J. W. Philips,

RESULTS OF OUR LABOUR AMONGST THE Although I cannot as yet report any actual evermore. onversion within the past few months, vet I am of salvation. Some men of profligate character may or can de will atone for their sins. The bethe way for the accomplishment of His gracious utterly drive away. If your representatives we do not despisir, seeing that the "Lord of but he is smitten with a paralysis and is wasting where they receive us kindly, and listen to the eading of the Scriptures with no small attention n this manner the females, who, with rare exeptions, never join the males in attending our public meetings, have had opportunities offered or hearing us in their own bouses. Some of the noonlight services held in our school bungalows were well attended. Here I may remark, that the Sivites of Batticaloa differ very much from those of J. ff is in this : -viz., while the latter have always a tendency not to discuss reasonably on religious subjects, but to raise uncless and often absurd objections against Christianity, the former are apt to listen attentively, and display and prayed as before, and tried to believe : and no disposition to disturb the preacher. I confidently trust, that, sooner or later, God will be graciously pleased to answer our prayers on behalf of our countrymen, so that " the word of the Lord may have free cours: and be glorified."

OBSTACLES IN THE WAY OF THE HEATHEN. Some of the principal obstacles which hinder the poor heathen from embracing the Christian religion, are the following. In the first place, I may say that the beathen having narrowly watch ed the conduct of a few of those who call themselves Christians, whose immorel character is so giaring, he begies to think that a religion which changes not the character of such men is equally bad as his own. Where, then, he asks is the

use of embracing such a religion ? In the second place, the heathen look at the conduct of these who received baptism in times past, and who have now apostsuzed from the faith. Hundreds of these come for baptism to please a Government agent, and secure some employment in the Court of Cutcherry ; but, seeing that many of them failed to secure what they wished, relapsed to heathenism. The proverb. As a dog returneth to his vomit, so a fool returneth to his folly," will not apply to these unfortunate men; because they never actually turn- have required some self-denial, some consideraed away from their felly, they only seemed to urn. The present conduct of some of these men is so shocking, that even the heathen " Ve-

dante" will blush to look at them. Others there are, in the third place, amongst the heathen, who dislike Christiannity because it performer in the consciousness that while he is a wife and mother for nearly tweety years, and will not allow them to commit sins which they yielding allegiance to his Maker, he benefits his I believe have done all in my power to make my love and cherish as the apple of their eye Thus fellow man, and cannot get out of well-doing husband and children happy, and I must say these people confess the superiority of the Chris- without an effort and a pang. Thus are the that nothing so much adds to my happiness as a

I love the dance, and am determined to practice two are indeed, in some measure real hindrances potism, which in the end debases the heart, unto the appead of the Gospel. Our chief sim, dermines the health, and destreys life, making therefore, as to bring back those wandering sheep a miserable wreck of soul, body and estate toto the fold of Him who laid down His life for gether. them. I have some reason to believe that a few of these predigal some are now on their way to their Father's house, to be reconciled to Him for

With regard to the last hindrance, I need say nothing. The obstacle or rather objection (or our Methodist work in the Peris Circuit has been by whatever name it; may be called) only exalts the Christian religion, and requires no argument

> The late anniversary of the Missionary Sci clety of the Methodist Episcopal Church in Albuny was a season of unusual interest. The

race, a race that is represented in this hall to-Hence the importance of every evangelical ef- night. At the time of the Augustine ege of the of Virgil, Horace, and Ovid still adorned he continent was an lele, the inhabitants of which American continent, and it has given them dominion. And, therefore, we rejoice to say that which make a home happy. They speak to one Britannia and Columbia unitedly rule the wave.

Christianity, as I have said, is going forth to clad to state that the preaching of the word of victory. There is not one strong, stalwart, God has awakened some to inquire after the way sinewy, vigorous system of error at this hour upon the face of this earth. Where is the porch are, no doubt, touched in their hearts, and begin and the Academy? Where are the dialectics of to see their conduct in the sight of God as sin- Aristotle, the elequence of Demosthenes, the for the sake of preaching the Gospel to the ful in the highest degree; and that nothing they philosophy of Plato, to grace the idolatry of the present? If Dr. Wentworth would only speak, tief of many in their false gods begins to shake; he would tell you that the belief of China is a and I doubt not but that God is thus preparing mummy which the breath of free thought will purposes. We know we have a mighty battle from India were to speak, they would tell you o fight with the devil and his emissaries; but that the gigantic system of heathenism is a giant. coats" is with us. Particular attention has been to the fast degree of attenuation. If we look ould to visiting the heathen in their own houses, at that great system of Romanism that has long been a compambulat a cort of Rin Van Winkle that has been sleeping while the world has been going on, we shall see that it is dving at it heart and wasting at its extremities by the power

Beneral Illiscellann.

Force of Habit.

Buke relates that for a long time he had been under the necessity of frequenting a certain place every day, and so far from finding any pleasure in it, he was affected with a sort of uneasine and disgust ; and yet if by any means he passed by the usual time of going thither, he felt remarkably uneasy, and was not quieted until he was in his usual track.

Persons who use snuff soon deaden the sensibility of smell, so that a pinch is taken uncon sciously, and without any sensation being exerted thereby, sharp though the stimulus may be. After a series of years winding up a watch a certain bour, it becomes so much a routine as

to be done in utter unconsciousness, meanwhile the mind and body are engaged in something entirely different. An old man is reported to have scolded his maid servant very severely for not having put his glass in the proper position for shaving .-Why, sir," replied the girl, " I have omitted

We are all creatures of babit, and the doing f disagreeable things may become more pleasant than omissions; showing to the young the importance of forming correct habits in early life, to the end that they may be carried out without an effort, even although at first it may

ble resolution to have fallen into them.

But if doing disagreeable things does by custom become more pleasurable than their omis- what she must do to make her husband happy, what is right, becomes a double pleasure to the what he must do to please his wife. I have been

The positive side of true religion is quite as mers, but he determined to confess Christ before and he who will acknowledge no life great save The dancing professor of religion must not Priest. This encourages thousands of Papista to while the use of beverages of ale, beer, cordials,

My Fireside.

At home again I softly stand, Watching us wife by the fireside there-Her fair head reeting on her hand-Fast asleep in the easy-chair. Poor little bird I did she weary grow Watching so long my coming to greet ? Watching the shadows come and go, And listening for footsteps in the street?

I've no Fifth Avenue mansion fine, With costly mirrors and pictures rare; There's but one picture I can call mine, Tis by the fireside there. Surely a fairer ne'er was seen ! Ab, Raphael never painted a face

So gentle and pure and sweet I ween, Nor a form so full of grace ! My cheerful home, so cosy and nest. Is an Eden made by my little wife ; The last, best gift, most wondrous sweet,

Our little table is set for tea, With simple china gilt and white, But 'tie better far than Sevres to me, As it gleams in the fire-light.

I am only a clerk with a salary small, But Mabel and I ne'er Wish for more We never go to concert or ball, Nor care a whit for fashion and show. But I have musio-Mabel sings Low to me at the eventide, When like a bird with weary wings

I rest me here at my darling's side. Come back, come back from dream-land new. Mabel darling !" I softly call, While on cheek and lip and snowy brow Tenderly my warm kisses fail, I draw the head, with its ourls of gold, Down to this loving heart of mine O, never did monarch a treasure hold

Like that round which my arms entwine!

Harver's Weekly.

Quakers at Home. The Friends present a model of interior nome-life. They cultivate the amenities, the consideration, the cheer, and the abundance another with surpassing gentleness; they smile the feudsilism of the ages in her Reform Bill, welcome the visitor to astounding hospitality.—
and, in the other, I see her grandly wiping off Their religion consists in creating happiness in the black dishonour of three hundred years in the household. They are gentle, loving and proclaiming liberty from this time forth and for attentive to children. They seek to promote like docility and cheerfulness among the "rising generation." They are equally attentive to old age, with a chastened respectfulness of manner which exalts the self-respect of declining years. Whatever can be done to make a home comfortable and cheery is first to be done. Other seathen; but the Society of Friends believe that charity begins at home. Their Gospel, is ne of home peace. Their heaven on earth to win some foretaste of the " rest which replify what the Christian fireside ought to bewarm without heat, cheerful without excitement, bright without dazzle. Long live the Quaker

The Puritans' Witch-Pins.

Samuel Colt, the founder of the magnificent arms manufactory of Hartford, Connecticut, London, &c., and known all over the world. appened to be visiting that some what famous nuseum at Salem, Massachusetts-a vast omnium gatherum of all the ancient relice of Purianism-with other cu losities, he was shown a large lot of crooked brass pins, dingy and creen with age and verdigris, which had been comited up by the poor victims of persecution, when the devil had been cast out of them by he good and holy exorcists of that period. Colonel Colt examined the pins with great inerest and close scrutiny. At length he said to

" Is it certain that these pins were really brown up by these poor woman-devils at that

emote time? "You'll find the date in the catalogue which you have in your hand," was the only reply. "Yes, I see \_\_ I see, responded the Colonel; but I've been looking into these pins a little. and I find that the long part and the head of the oin are all in one piece! This makes it bad, you see, because that hind of his was inven ed about a century and a helf-aner-the witches of New England were executed for being 'posessed with the devil ?" These the idea, sir? faces pine ought to have been old English pine. it for months, and I thought you shave just as the heads and bodies separated; and I den't know how you are to get 'em now; for our pins have run that kind out of the market years

and years ago." The exhibitor wilted, and those "crooked oins" have vanished from the mineum.

A Good Husband.

"Kind words are never lost" I often see articles about the good wife, and sion, then the doing right, because we love to do but rarely anything about a good nusband and