

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIV.

surface again.

SECULAR BUSINESS A MEANS OF

If this language seems too strong, then let

the reader consider how common it is to hear

persons in church apologizing for their spirit-

ual coldness on the ground that they have been

GRACE.

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HALIFAX, N. S., WEDNESDAY, JULY 31, 1872.

clamoring to be bolstered up by religious nur- plied that, "it wouldn't look well from the gal-ses or supported by ecclesiastical standing leries." Which remark shed all the light we "The problem of saving young men from stools; who go to church to worship God and cared to have, upon this man's own conviction

One of the harmfol inheritances the Protestnewspaper paragraph, " is of vital importance walk the narrow path in stout leathren shoes gregationalist: ant Church has received from Romanism, is a isconception in reference to the proper rela- to the Church, and perhaps an incident may and with their own oaken staff, and do not need tion between the secular life and the religious. help to solve it. For two evenings in success- to be escorted along on tip toe by some sturd-The Romish Church has given an almost unqua- ion one of the elders of [a certain] church had ier surviter.

TEA-PARTY SALVATION.

lifed sanction to the theory that a secular life noticed two young men in the lecture-room, is in necessary antagonism with a religious spi- apparently strangers in the city. Entering in- There is no law save the universal law of love is in necessary antagonal with a rengrout provide the angle of the second secon and in the retiracy of a monastery spend his favorably disposed in that direction. In re- their shadowy solitude into the more wholesome days in reading and meditation. It is this sponse to a question, one of the young men sunshine of companionship. There are reckconception of a business life that has filled said that it was the first time in seven years less, rollicking revelers, whom a word may their monasteries and nunneries. The Pro [they had been that time in-] that any touch, whom a tender solicitude may soften, testant Church has, as a whole, perhaps never Christian man had spoken to him about his when sermons and books would glance off and someeded this extensive view as a correct one, soul. The elder invited the young men to take leave them unmoved. But behind all these rebut if not conceding secular employment as tea with him at his house, which they accepted mains a class whose stock in trade is inuendoes directly antagonistic to deep spirituality, it The sequel was that both young men became insinuations, and accusations against the seems to have adopted the almost equally bane- regular attendants upon the Sunday-school and Church ; men who want to be coaxed and cajolful theory of supposing that secular employ- church, and both are now converted and active ed, who love the little sensation of standing out ment is at least not suited in its general feat- members of the church. The incident has a and having the Church bemoan itself over its ures to promote spirituality. The idea is that moral and a sermon in it." own languor and laxity in bringing them in, The incident has two sermons in it. The who reckon themselves a sort of martyr to the

a man plunging into business must, as it were, hold his religious breath until he comes to the one more commonly preached is to church neglect of Christians. members, to the effect that, if a young man To such it seems sometimes as if it would

losses his soul it is rather their fault, in that be well to preach the Gospel after another they have not " spoken" to him about it. The fashion-at least, by way of experiment-and other was preached many years ago, to the say: "Why, go to the devil if you choose. It young man himselt : " If thou art wise thou art is nobody's affair but your own. If you prefer compelled to have their thoughts epgrossed wise for thyself; but, if thou scornest, thou dissipation and death to honor and life, who is alone shalt bear it." It is not to be denied that the problem of cence, and grief to gray hairs; but their trouble with the cares of this life. Nothing is more alone shalt bear it."

common than these apologies, and their fresaving young men from moral destruction is of is short and to them joy cometh in morning. quency shows how generally the minds of Provital importance to the Church; but it is al- It is your own self, and nobody else, who will testants have become imbued with the poison that it is a misfortune for our spirituality that he so undeniable that it is of equally vital impor- bear the sorrow and the scar forever. But is compelled to betake himself to a secular life. tance to the young men. Selfishness, indiffer-you are a free agent. Go your own way. It is compelled to betake himself to a securar file. Takee to the young men. Semanness, matter Such persons evidently think that if they are religious in the midst of business, it is in spite claims are sins; but the warmest Christian in-tilio, rather than come in to our hospitality and religious in the midst of business, it is in spite religious in the midst of business, it is in spite of their business rather than because of it. Now can this be at all the true view? Is it reasonable, nay, is it possible, that the good God designing our spirituality, and urging us talk seems to proceed on the assumption that a self criticised-do so. If thou art wise, thou in the strongest manner to grow in grace, young man is a moral baby, who must be kept art wise for thyself. But do not think that, in in the strongest manner to grow in grace, young man is a moral baby, who must be keps should still have surrounded the great multi-tude of mankind with such circumstances as must in their nature and tendency greatly man from the necessity of standing alone, it cannot be too soon dissolved. The object of combination is to utilize. not neutralize interfere with spiritual growth? Beyond ques- man from the necessity of standing alone, it tion it is the design of God that the most of mankind shall have their time and thought combination is to utilize, not neutralize your soul is of any great account if you will greatly devoted to secular calling. "The strength. Strength is to be turned into force maunder on seven years because nobody happoor ye have with you always," and so far as not into weakness. pened to speak to you about it."

Here is a young man who has been seven This may seem a harsh gospel, and I admit the necessity of labor is concerned, the great majority of mankind always have been, and years in a church going city-himself a church that it should not be indiscriminately preached always must be poor; and inasmuch as God goer-and says this is the first time any Chris- but I am sure there is a mental fiber that has most expressly enjoined upon us to be dili- tian man has spoken to him about his soul. needs it.-Independent. gent in business, it is to be doubted that those What does he mean? There are churches in having wealth are in God's plan allowed to that city, there are young men's Christian as retire from secular life and cares. These sociations, to which every young man is again things being so, are we not bound out of regard and again and in many ways welcomed. There to God's wisdom and goodness to give to secu- are ministers who every Sunday are honestly lar life a better aspect than this? But while and earnestly trying to point out to their hear-reason teaches that this must be so, a proper ers the way of the. Every way of the intended for these young men. They had, analysis of business life will show that scarcely moreover, the Bible and all the institutions of are any circumstances to be imagined more conducive to spirituality and true moral growth a Christian city. Every avenue to the Kingthan are the circumstances connected with a dom of Heaven was as wide open to them as lite spent in secular business. There is not a the clergy and the church could open it. No phase of business life but make a direct elder of any church can tell them how to become a Christian better than they can tell appeal to some moral element within us. There is scarcely a moment of active business life but themselves. The Bible is his source of information, and a New Testament can be bought brings with it some moral aliment to the soul. anywhere for twenty-five cents. Instead of Every large or little exchange of property censuring the neglect of the churches, I cenbrings each party to that exchange directly sure the egotism of the young men. It was tace to face with the great principle of justice. not that no Christian had spoken to them about One is never more like God than in deciding to do right, and to be right. And this great their souls, but that no one had taken notice principle comes up just as directly when of their special personality. No one had flata dime's worth of property is exchanged as tered their vanity by addressing them as Mr. when one deals in millions. The boot-black, Smith and Mr. Brown. They would not join the woman selling a quart of berries, and the the church until they had been invited to tea. Many years ago a half witted negro, called wholesale merchant alike meet this principle of Pompey, was to be hung for having murdered loing right, and this being legally observed, there is of necessity a growth in grace. When his master. The Sunday before his execution business is thus done in due respect to justice, he was taken to church, and sat the sermon through on a stool in the broad aisle. The even prayer itself can scarcely be considered minister prayed for him fervently; but when more a help to spirituality, for surely prayer cannot test our moral principle any more than he was returned to the cell and asked if he heard the prayer, he asserted and insisted that It would then be as reasonable and philoso- the minister had not prayed for him at all. business thus transacted. phical for one to ascribe his loss of spirituality "He never said 'Poor Pomp' once." The to an attendance upon and an exercise in the good clergymen was informed of Pompey's inregitimate services of the sanctuary, as to credulity, and in the alternoon he prayed with ascribe it to a business life thus conducted in the fear of God. In fact, the Sabbath, instead by name to Pompey's great edification and "A man is excusable for giving the best he legitimate services of the sanctuary, as to credulity, and in the afternoon he prayed with

moral destruction in large cities," says a late not to be patted on the back by an elder; who of the real morality of the procedure.-Con-

"IT IS WRITTEN."

'It is written," from the sheath Draw the brightly-glancing blade ; Straight the foe will cower beneath E'en one flashing gleam displayed.

It is written." naught berides Safety in the fight can pledge; Only truth which God provides Proves defence 'gainst talsehood's edge.

It is written," like thy Lord, With the words poor nature still : Find it bread to thee afford, That thou work'st thy Father's will.

' It is written," say, and stand Strong against each earthly snare ; It is written," God's command Use, to taith a tall to spare.

'It is written." holy fire Hence through all the fight be found ; Then sweet thoughts in heaven's attire, Come, like happy angels, round.

SCRIPTURAL DANCING.

A history of the burdens which have been laid upon Scripture would be one of the " curiosities of literature." There is scarcely any practice or opinion for which controversialist in their eagerness have not sought authority in the Bible. We supposed that all tolerably intelligent people knew the difference between the dancing described in the Bible and the modern dance. But here is the New York Tribune, which rarely blunders in its history, gravely citing David's dance before the ark a testimony in favor of the modern ball. Se we judge it cannot be useless to go over the old, and, as we thought, familiar ground once more.

The dancing of the Bible, then, was generally, though not exclusively, a religious cere mony. The dancers usually carried their instruments in their hands, and danced to their own accompaniment. As in the Oriental dance of the present day, the evolutions as well as the songs were extemporaneous. They were

against promiscuous dancing as one of those

pomps of Satan which men renounce in their

DIES IRAE. TRANSLATED BY MACAULEY.

The following fine translation of this grand old Latin hymn was written by Lord Macaulay in 1826, but is not given in his "Miscellanies." nor " Lays of Ancient Rome."

This vain world shall pass away, Thus the sibyl song of old, Thus hath holy David told ; There shall be a deadly itear When the Avenger shall appear, And unveiled before His eve. All the works of men shall lie. Hark ! to the great trumpet's tones Pealing o'er the place of bones; Hark ! it waketb from their bed, All the nations of the dead-In a countless throng to meet At the eternal judgment seat Nature sickens with dismay, Death may not retain his prey And before the Maker stand All the creatures of His hand. The great book shall be unturled Whereby God shall judge the world What was distant shall be near, What was hidden shall be clear. To what shelter shall I fly ? To what guardian shall I cry? O in that destroying hour, Source of goodness, source of power Show Thou, of Thine own tree grace, Help unto a helpless race. Though I plead not at Thy throne, Aught that I for Thee have done, Do not Thou unmindful be Of what Thou hast done for me Of the wandering, of the scorn, Of the scourge and of the thorn. Jesus, hast Thou borne the pain, And hath all been borne in vain? Shall Thy vengeance smite the head For whose ransom Thou hast bled ? Thou whose dying blessing gave Glory to a guilty slave; Theu, who from the crew unclean Did'st release the May dalene ; Shall not mercy, vast and free, Evermore be found in Thee? Father, turn on me Thine eyes, See my blushes, hear my cries Faint though be the cries I make, Save me, for Thy mercy's sake, From the worm, and from the fire. From the torments of Thine ire. Fold me with the sheep that stand Pure and sate at Thy right hand,

feels that he must preach too.' One day Bro. Conference proper was opened by an address Burnett and I were both sick and feeble, and from the President, Pastor Hocart of Lausanunable to go out of the house. Peter came to ne. The English Methodists at Calais are. us, and said, 'It missionaries be sick, let me at their own request, to be passed over to the go and preach to the people.' We said, 'Can London Missionary Committee. The number you preach Peter?' 'Well,' said he, 'I can of members reported was 33 less than were

Number 31

try. But,' said he, ' you must let me take the returned two years ago, but 2 above the num-Bible that you take, for it the people see me ber returned to the district meetings of last with the book, all the same they will say, 'Mis-year. The present number is 1,916. There sionary sent him.' And with that as his au- are 182 chapels and other preaching places; thority Peter went off into the forest, and 28 ministers, with 19 other salaried agents: 97 preached from the fullness of his heart the un- local preachers; 10 day schools, with 375 pupils; 53 Sunday Schools, with 311 teachers searchable riches of Christ." and 2,399 scholars ; the "stated hearers num-

CONVERSION OF HINDUS AND BUDDHISTS. After the hard and long-continued labour of ber 8,942, The Rev. W. B. Boyce visited After the hard and long-continued labour of the missionaries in ploughing and sowing in the unpromising soil of India, it is retreshing to see some appearance of fruit, and to see a few sheaves gathered into the garner of the Lord. The conversion and highly respected at Bhowanipore, is reported in the attention of the attention Bhowanipore, is reported in the Missionary ment of minusters. Chronicle. 25 years ago he had been a student

in the London Missionary Institution at that HISTORY OF "COME TO JESUS."-In one of place, and as such had very attentively read the Bible and the evidences of Christianity. He became fully convinced of the Divine origin of the Gossel and felt persuaded that Christ Hall's most remarkable little work, "Come to of the Gospel, and felt persuaded that Christ was alone the Saviour of sinful men. But his Jesus," as received by himself and others who was alone the Saviour of sinful men. But his faith was merely intellectual until lately when God spoke to his heart by taking away from him his eldest son, a bright and intelligent youth of fifteen. The sudden and terrible atfliction led him to recommence the study of wine began to circulate, he said to a clergyman his long-neglected Bible, and Bunyan's "Pilgrim's Progress;" new light dawned upon his soul; he felt the weight of his sins as he had chorus (which has since been introduced into never done before; and finally resolved upon America)avowing his faith in Christ as the only One

who could give him deliverance and peace. This decision led to his entering into the " glorious liberty of the sons of God."

Come to Jesus, Come to Jesus Just now, Just now ! Come to Jesus just now !

He caught up the words and preached an off-We learn from the Missionary Herald that hand sermon on them to the crowd.

year by year a number of converts from "Sometime afterward he was confined to Buddhism are added to the churches of Ceylon, his room by sickness, and during his convalesand the labours of the missionaries and their helpers are extended to new places. Many into a little book. He divided it into thirty hundreds of heathen hear the gospel in places two heads,', and wrote a brief chapter on each. of which no mention is made in the reports, and not without gratifying proofs that the that matchless little guide to inquirers, 'Come Spirit of God is present with His servants, to Jesus." It has been translated into nearly Like a vine-dresser working in a fruitful vine-tic Jesus. It has been transmission of the every language, and over three millions of yard,' says one of the native brethren, 'do copies have been printed. Hundreds of souls they joyfully and hopefully proceed with their have been converted by its perusal. It never work.' 'What made you give up Buddhism ?' wears out." was the question put by four priests at the

Galle Temple, to a recent convert. 'A few years ago,' was the reply, ' I felt that I was a

THE PRAYERS OF SAINTS .-- " Mamm1, God sinner, and sought salvation in Buddhism ; but is always at home, isn't he? said a little girl

On that great that awful day, "It is written," said the Lord, When He dared the tempter's power Christian, be the words thy sword, Wielded in temptation's hour.

-Add 12 hour hours, and to the morning.

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GER CIRCULA. lass in Eastern medium for all for its columns, months; \$40 year; \$4 six MENTS : continuance t added to the chers on trial Bermuda, are iptions for the aid in advance he close of the insertion 4 accompanie

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of being to us as many seem to suppose, more consolation. the week, is really much less important than reason to charge neglect upon church members er to read the most eloquent sermons ever the other six days. The Sabbath and sanctu for not speaking to them about their souls than ary with their opportunities have about the had Pomp to charge neglect upon his pastor.

mouth is important to the growth and strength-ening of the body, but it is the stomach, not the mouth, that digests the food received them to the and the churt the invest the mouth is important to the growth and strength-them to the mouth is investigated and the churt the invest the investigated and the churt the chu and blood and bone. In like manner it is the inal thought, if they have no conviction and words in the sermion, which is what a minster secular days of the week that put our month. secular days of the week that put our moral no principle, perhaps there is nothing left but practically does who undertakes to preach character most to the test, that must digest the moral aliment acquired. The Sabbath tests is belied to the the the state of the state moral aliment acquired. The Sabbath tests is helped by the mention of his name to reach our moral character but in few of its aspects, teebly up to God, it is a small thing-and yet

teebly up to God, it is a small thing—and yet not small—to name him. But I do say that ...If judiciously selected, it is not at all like whilst the secular days of the week leave us scarcely untoucned at any point. In the young man is egotistic, self concerted, and as nature of the case the Sabbath puts us to but yet very shallow who brings forward this as a reason why he has not joined the church. That the Sabbath, "so that our honesty and justice is a question for himself to decide. Either it forts of that style of intellect which lacke the with every opportunity of enlightenment on the are left to lie dormant through that day. opportunity of testing our moral character as subject. No man has spoken to him about his likely to be of a new high order. But the to whether we hold our property as stewards soul? But has he spoken to any man about his? The church member has no more responof God: but what the Sabbath thus occasionsibility for the young man's soul, than the young ally does, the secular business of the week is importance to patience. But the Sabbath fur-the pulpit says to its elders it ought ever and but at that need to be said upon such a subject surely is to stigmatize its essential immorality. constantly doing. The Bible attaches great man has for the church member's. Whatever ever to say to the young man: "It thou art People do expect their ministers, having availwise, thou art wise for thyself but, if thou nishes little opportunity for exercising ourscornest, thou alone shalt bear it." What the selves in this grace. A dull sermon protracted the way of testing our patience, but the man of business finds occasion for almost every hour. The sum of the matter, then, is this: A secular life surrounds us all the matter of an unreasoning multitude, nor the people who go as they are led, but strong individual he is. He tries to stand on a false pretense, character: young men and young women who then, is this: A secular life surrounds us all think for themselves; who unite with the church for this all true preaching must be. the time with a moral atmosphere, and he who exercises himself to breathe it, is being spiritor remain outside from [intelligent conviction, a reason for their hope and their action; who ually vitalized the whole week through. This, then, must be considered God's design of business, and His design is no more defeated

us, then, teach ourselves not to make less of the substant and sanctuary as means of grace, but that, in the plan of God, a busy secular life is designed to be as much a means of grace, as these. -Pittsburgh Adaccate.

STEALING SERMONS. always performed by the sexes separately.

We do not refer to that wholesale thieving, There is no evidence from sacred history that of this description, which is habitually commit- the diversion was ever promiscuously enjoyed. calf, when, in imitation of the Egyptian festisons who, abunuanuy and to bear their pecuval of Apis, all classes of the Hebrews interhary share of the necessary expenses of pubic worship, wholly decline to contribute the mingle in the frantic revelry. In the sacred dances, al; hough both sexes seem to have fresame ; but to that retail form of the vice which quently borne a part in the procession or chois now and then practiced by the preacher himrus, they remained in distinct and separate self. An illustration comes to us just now from Australia, where a Presbyterian minister companie has been cited before the proper church court From being principally reserved for occaions of worship, dancing came gradually to be

on the charge of "preaching sermons other than practised in common entertainments. In early times, indeed, those who perverted the exerhis own composition." It is not, we grieve to say, very long since complaint of the same offense was made against a person occupying a cise from a sacred use to purposes of amuse-Congregational pulpit much nearer home than ment were considered profane and infamous, and Job denounces as a distinguishing feature, Australia.

characteristic of the ungodly rich, that they encouraged a taste for dancing in their fami-Over and above being wicked, stealing sernons is about the meanest and most unprofitlies. It was not till the classic ages of Greece able species of larceny. To appropriate without credit a discourse no better than the thief and Rome that society underwent a revolution could write himself, would be an offense so mo- of sentiment on the subject. Under the pattiveless as to be incredible in the case of a sane man. While to pilfer one that is decidedly tributaries, like Herod, dancing was carried to man. While to pilfer one that is decidedly above his own average is—as a pure piece of the utmost perfection, and was often of the policy, waiving its moral aspect- a weakly ir- most licentious description. But it derives no rational act. Will be keep on cribbing, and line or word of sanction from the Bible. And so every Sunday broaden the chances of detec-it derives as lttle from the early Church. All promiscuous and immodest dancing of men and tion ; or will he drob back to his own level, and women together was forbidden among the so confirm the suspicions which his great flight early Christians, and Chrysostom declaims

was calculated to excite? The kind of talk with which we have some times heard a defense of this crime attempted,

can to his congregation." Yes the best he can But his congregation could hire a school-mast-

same relative value to the other days of the All their grievance is that the deacons do not pastor to do his own best, and not another

same time, a Christian man ought to know of the Lord.—Christian Weekly. procedure reasonably calculated to do the

dear Saviour." still better. out, indeed providentially apt to be. them. But what if you should lose Jesus?

But all that need to be said upon such a subject

We did once know a minister who another plea than any above noted, for preachcan reject error without becoming disgusted

Rolling in the dust before Thee. O the horrors of that day ! When this frame of sinful clay, Muse that The hurial place. Hear and pity, hear and ada Spare the creatures Thou hast made. Mercy, mercy, save, forgive : O who shall look on Thee and live ?

MISSIONARY GLEANINGS.

The ever-widening sphere of missionary lit rature relating to the progress of the work of and some other places in Syria, have been re-

od at home and abroad in all its departments, cently visited :--affords ample scope for the study and research of any one who wishes to be "well up" as to the results of the earthquake in different in the religious news of the Churches. The places is as yet necessarily meagre; but I send more we read and examine the periodicals of you all I have ascertained from my own obserthe principal missionary societies now at work vation and current report. In Antioch fifteen for the conversion of the world, the more are hundred houses have been entirely destroyed, we impressed with the glorious views which and 1275 people killed, whilst the numbers are, from time to time, untolded of the provi-wounded are not known. In Suediah, compri-

dence and grace of God in connection with the sing all the district between the river Karachy holy enterprise. We have been much inter-ested of late with a few miscellaneous items of by God's mercy and a more tavorable situation intelligence which have come under our notice. only 258 persons were killed. I may particu

appear, they present points of interest which and Ubabelee are entirely destroyed, not one will be duly appreciated by the friends of mis- house left standing.

However disjointed and tragmentary they may larly mention that the villages of Uganoolooch

many kind errands, I do not doubt." "Well, mamma, then it wouldn't be an

Can any ot our little readers answer Lilly's

temperament of a real boy to be very busy about nothing. If the power, for instance, that is expended in play by a boy between the

och, starting before sunrise, that I might ages of eight and fourteen could be applied to

himself and colleague in the Island of Fernando of the shocks were everywhere visible on the But a boy is like a galvanic battery that is not himself and colleague in the Island of Fernando of the shocks were every where every where the burner of the boy is like a gavante barry for generates Po in Western Africa, the Rev. Henry Roe road. During my journey to the city there in connection with any thing; he generates We do not venture here into a discussion of says: "When we first took our interpreter occurred a very heavy shock, which caused me electricity and plays it off into the air with the

the modern dance. But we do enter our pro-with us into the torest, he knew very little great fear on my family's account. This fear most reckless prodigality. And I, for one, the modern dance. But we do enter out pro-test against deriving any argument for it from about God and religion. At first he would was increased on my return by a passenger wouldn't have it otherwise. It is as much a test against deriving any argument for a nom about that and rengion. At inst no would was increased on my retain by a passenge, wouldn't have it otherwise. It is as much a the religious dances of the Hebrews, which stand by our side and we would give him a from Suediah informing me that another por- boy's business to play off his energies into the religious dances of the Hebrews, which stand by our side and we would give min a from Sucular hirorming in car about the part of the stand by our side and we would give min a from Sucular hirorming in car about the part of the stand by our side and we would give min a from Sucular hirorming in car about the part of the stand by our side and we would give min a from Sucular hirorming in car about the part of the stand by our side and we would give min a from Sucular hirorming in car about the part of the stand by our side and we would give min a from Sucular hirorming in car about the stand by our side and we would give min a from Sucular hirorming in the stand by our side and by our side and we would give min a from Sucular hirorming in the stand by our side and by our side and we would give min a from Sucular hirorming in the stand by our side and by our side and we would give min a from Sucular hirorming in the stand by our side and by our side and we would give min a from Sucular hirorming in the stand by our side and by our side and we would give him a from Sucular hirorming in the stand by our side and by our side and we would give him a from Sucular hirorming in the stand by our side and the stand by our side a drama in its purity bears to the modern opera eaught that, he would turn to the native audiurama in its purity usais to the model of the model ence, and repeat it in the native tongue; but had been engaged in trying to get something little birds.-C. D. Warner in Little Cor-

him, 'What is the matter?' and down his tat- exceeded in ruins all that I had feared. To my tooed cheeks the big tears were running in inexpressible relief, however, I found the famitooed cheeks the old tears were running in inexpression tears, however, all in of peace and war, and all affairs, and we canof Jesus Christ that she could think of. She input accession, and in note through a not be been been by of our brouger, nev. r. o. rowers, at m could not remember many. for she was only a tried to say, 'Oh, massa, me feel very bad: me good health, and preparing to leave for the tried to say, 'On, massa, me leer very bad, me good heater, and proparing to build house, though shaken, ded that, in all the commotions of the world,

"Can you say, like this dear little one, Jesus is mine; he is my Saviour?" Then till morning; and it be all de same as if God speak to Peter and say, 'Peter, you be no Reid and the children. In dependence upon

yourself: and you no go again till you be a better man.' And,' Peter said, 'me be trou-discouragements of missionary life; and, whatmany things that are your own, and sometimes bled too much, and go and tell missionary.' I ever aspect of the subject we study, we find stw the strait Peter had got into, for I had ample motives for sympathy, prayer, patience, them. But what it you should lose Jesus ? "Ab, but then you are "His own." You been there before. I took him into a private and perseverance in the good work, whether "Ab, but then you are "1115 own." You been tasts builder a tota min and a private and perseverance in the good work, whether cannot only sing," "Jesus is my shepherd," room, and said, 'It is the Spirit of God work- we live and labour at home or abroad, and for cannot only sing," "Jesus is my shepherd," ing upon your heart, and telling you what you a hearty, entire, and unreserved consecration

about it, and tell God of your trouble.' And strvice of Him "to whom our more than all

beautitul clothes, "I wonder if she takes half him with peace, 'peace which passeth underas much pains with her heart as she does with standing,' and he commenced to grow in the The French Methodist Conference has just held its sittings (for the first time since the

before he reached us he made two attempts to a change in his interpreting. We gave him a The Conference in the chapel of Les Ternes.

a "Golden Lecture" verbatim. His statement staggered our faith. We would rather write three new sermons than to copy one—looked at merely as an act of manual labour, and beaut the there mither and the charge mither and t

there is plentuous redemption. A SERIOUS THOUGHT, -Sappose there was a book in which the whole life was recorded, each page of which contained the events of a day, and at the beginning was written: This is the life of a rational, immortal, accountable creature, placed in this world to pre-

pare for eternity " O what an amount of The Conference now meets only once in two guilt would the record of each day present

> CHRIST MAKING FIGURES .- An aged minister, noted for his liberality, said recently.

praved heart can be made clean, the most abandoned character can be saved, the most desponding spirit can be made happy, the most fiery trials can be patiently endured, and finally a home in heaven, where all is love, joy and peace, can be eternally possessed. Then, brother man, lift up thy fallen head; for you

strongest habits can be overcome, the most de-

not wish them in better hands. I am persuawhen a believer thinks on this, it cannot but Peter? 'Oh,' said he, 'yesterday the word had stood well. flogged me-flogged me; and me go to bed, "We bless God that this sad affair did not calm and compose his spirit exceedingly. "My but no sleep, no rest. Me toss about all night occur in the night, for otherwise the falling in Father rules in all "- Ballimore Epis. Meth. The provisions of grace are such that the

wisely and justly, and to them that love him,

graciously; therefore we ought not to be dis-

mayed. Let us calm our thoughts with this,

remember who it is that rules all, and disposes

Amidst all disordors, God is ordering a

"What makes you think so, Lilly ?" "Because, you know, somebody is always dying, and the angels have to be there."

' The Bible calls them ' ministering spirits, and we cannot kno a how much they do for those who love God; but they are 'sent forth' on

good to pray to angels, would it ?"

A Boy's BUSINESS .- It exactly suits the

did not succeed. I sought it in Christianity, s she looked up from her sewing one mornin "What do you mean daughter ?" asked her and there I found it to my satisfaction, and sur-

all understanding.'" Such encouraging results that if the provide the passeth are become of the gospel in India KARTHOUARE IN Sector 1 for the provide the passet in India KARTHOUARE IN Sector 1 for the provide the passet in India and the provide the provide

'Yes, Lilly, if yon mean that, he is ' always The Rev. Mr. Reid, the missionary in charge at home :' that is, be is never so far away that ot the schools and station at Suediah (the he cannot hear the faintest wish for him that ancient Seleucia) gives the following account you may think in your heart; never so busy in a letter dated April 18, 1872, of the awful that he cannot answer your prayer, and give

earthquake with which that place and Antioch, you all you need."

" But angels are not always at home, mam-"The information I have been able to obtain

question ?- Child at Home.

"On Monday, the 8th inst., I rode to Anti-

THE INTERPRETER'S CONVERSION. Adverting to the early missionary labors of return before dark. Evidences of the strength some industry, we should see wonderful results.

ern prize ring because Paul says he has it pleased God to work a change in Peter's out of the ruins. Through mercy I found these poral.

"fought a good fight," as contend for a mod- heart, and that wrought a change in his inter- accounts exaggerated, as, though some of the ern ball because David danced before the ark preting. One morning he came to us early, cracks were enlarged, and a few more tiles had rapping at the door before we were up. I went fallen, no serious damage had been done, and door and there Peter stood. I said to no one had been hurt. The city of Antioch

"MY OWN SAVIOUR."-A little girl was asked by her teacher to write down all the titles

little thing, but at the bottom of the list she Peter ?' 'Oh,' said he, 'yesterday the word had stood well. put what was best of all, "And he is my own

sions.

"Can you say, like this dear little one, ou can say also, "I am his child," and that

no fit to work for me. You go wid de mission- God we will not quit our posts if we can possiary, you help him preach, but you be no good bly secure shelter from the wind and rain." Would it be enough if you could only say, Jesus is my own?" Why, you may have

are and what you should be. Let us pray of ourselves and all we have and are to the

A TRUE LADY.-I was once walking a short so we knelt down, and I earnestly prayed for we owe."

distance behind a very handsomely-dressed young girl, and thinking, as I looked at her FRENCH METHODIST CONFERENCE.

her body ?" A poor old man was coming up Divine life, step by step. Next time wê met

beiore as reached us as made two attempts to go in the yard of the house; but the gate was heavy, and would swing back before he could of the next sentence? The Conference now meets only once in two but did be look up to us for the next sentence? Of next for the sentence of the Gospel and he interpreted it; but did be look up to us for the next sentence?

Contraction of the second s