

Volume IX. No. 19.

Oh! 'tis a joyful thing to know

Whate'er may be our lot below.

That we are Christ's, and Christ is

When we can raise our hopes above,

Seek shelter in his boundless love, And teel that from all guilt he frees us

Then Satan and the world in vain

And sweetly place our trust in Jesus

Assail us with their fierce temptation

Christ, the Omnipotent, doth reign,-

him we find complete salvation.

uh ! what a wretched world were this

Had Jesus never died to save us ! Without those glorious hopes of bliss,

How could we steer our poor frail bark

Upon life's fearful stormy ocean ?-

And all its waves in wild commotion

No star to lead, no hope to cheer us

The skies above so drear and dark-

No glimmering beacon on the shore,

No gracious Saviour ever near us

Now, dreary though the way may be,

And He will never, never fail us.

Though skies may lower and storms assail u

Zeal-Have You Any?

To be zealous in a cause is to love it, to

have the heart in it. A man may affect to

be zealous in anything, but without love as

but a mock pretension. Sinners are zealous

in wickedness ; they love sin, and with this

principle of corruption impelling them they

not Christian zeal. Christian zeal origin-

rork, they endure. This is zeal, though

ates in the lover of God in the heart as the

pring of action; without this there may be

nowledge, but cannot be zeal. Zeal is the

mative power : knowledge is the conductor.

Without the motive power the train cannot

move: and yet the motive power without

but to no purpose; it endures, effecting no good result. At one time you see it arous-

ing all Europe-to do what? To rescue

he holy sepulchre from the hands of the in-

ities of men and devils to invent tortures

for those who dare to differ in practice or

If it be true that religious zeal has its

origin in the love of God, then in propor-

be zealous is to be in earnest. To be in

earnest is to work, to endure for Christ.

tion to this love men will be zealous.

even septiment upon matters pertaining to

At another it calls forth the ingenu-

No pilot's skill to guide us o'er :

Our Jesus at the helm we see.

Colchester, April 12.

Which His most precious sufferings gave

"And Ye are Christ's : and

Christ Is God's."

This, this can cheer life's darkest hours,

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HALIFAX, N. S., THURSDAY, MAY 7, 1857.

barking of the dogs and the terrible Alex- in the place.

Egypt.

Dr. Livingston.

FOR THE PROVINCIAL WESLEYAN. Letter to a Deist.

You will admit that your mind is not ere we landed. As to sleep, I was enthu- toiled in this way I do not know; but he

andrian mosquitoes, which never ceased all It chanced in the year 1840, that the not yet reached it. As a blind man muses

night, even for five minutes ; yet in spite of London Missionary Society wanted a mis- on colors, so I am convinced you are musing them all I indulged my reflections. I was sionary to send to a hard and poor station in on the great panorama of the Universe, by mental discipline—a mind enriched by in the land of the Pharaces—in the coun- South Africa. There was very little pay at-

1. Are you seeking Truth? If so, plainly :-

catch the rays of Truth?

draw your attention (1,) to the necessity there exists that we should believe some rel

gion; and (2) to the vast superiority of Revealed over Natural Religion .-nto existence. You are not the cause nor the end of your own being. You look natu-Let us suppose a conversation occurring

nature, and plunged in sensuality. 3. Idolater. One endeavoring to

touch the inmost springs of our being. So, Jeremian sought refuge when driven out by every one said that Livingston was the man the truths of Christian. One who has embraced happy, when that intelligence is conscious of Chaldeans; and here—a higher honor for this, too. Away he went, as bravely as the truths of Christianity; but, not having communion with the Eternal Spirit, and has

ther hope, love, bate nor fear-but merely perceived, reflected and acted-were you without anxieties-were you unperplexed by creed-I question if you would be happy, even thus, under the present arrangement of things. Were all around you happy, then I can conceive of a purely spiritual being being also happy. In the meantime human happiness depends on the exercise of human faculties. The reaction of fear and

Whole No. 408.

Ecan. Yes, you have an intellect trained

pathy, for love, for knowledge, a panting after Him who is the source of your being-

scarcely subdue, and you frequently lack 3. Are you willing to tear from your that mental stimulus which can call intellecmind whatever pictures or images are tual powers into operation. I have said

4. If to all these queries you answer in the true. Will your message afford me that he affirmative, I will continue my subject. calm and holy frame of mind which will enable me to study for ever, and never

Evan. I cannot promise all you ask. The mind is connected with material organs. First .- It is necessary that man should By the glaws of your being those organs believe in Religion. His happiness depends will weary, and not until your disembo-upon this belief. You have been brought died spirit, or until your spirit shall become connected with a more refined mechanism, can you expect to learn without weariness. rally to a Being higher than yourself.— But my religion offers you a holy and calm Where may such an One be found? Is He spirit. Your mind was made to behold and spirit. adore God. If anything beside God take possession of it misery ensues. If you con-form to the will of God in all things, your soul will immediately therefore find its true 1. Intellect. A man ignorant of the Chris- resting place, and cannot fail to become suan faith, but endeavouring, with Socrates, premely happy. 1 say supremely: the consciousness of the reciprocated love of the 2. Appetite. A man living in a state of Deity will render you happy, and your connection with material ties cannot prevent that happiness. As you cannot injure pure neither can you render pure intelligence unward higher objects still more suddenly and wonderfully, capturing our souls in an instant, and making us indifferent to all things else. Such instants of the south, where the Such instants of the south instant. Such instants of the south i

gent, and essentially blessed

unhappy. No inferior spirit can control

Little Bob. the Cabin-Boy.

There is not one of us, however young, but may do some good. Every little child can be useful. I will tell you how useful a little cabin-boy was, who was sail-ing in a large ship over the wide sea. It hangened that on the younge, the sail-it was with an interest such as I think I child can be useful. I will tell you how stopped and asked the soldier to drink with ing in a large ship over the wide sea. It hangened that on the younge, the sail-

proud and overbearing that none of them would submit to him. This gave the cap- swore again. tain so much trouble and preyed so much on his spirits, that he became very ill—so ill as to be confined to his bed. None of the solid ratio and go; for I hate is spirits at the solid ratio and go; for I hate at the solid ratio and g the sailors cared for him; so there he lay, I should tell you of it." very ill, and all alone. No one thought of

speaking a kind word to the sick captain but little Bob. His Bible had taught him

captain in a very gruff voice. "Its Little Bob, sir; can I do anything for you?"— "Go to your work, you scoundrel," cried "Should not my lord, the King, fear an "Should not m

than he came, but his heart was not filled "There, my lords, is an honest man; he with any angry feeling. He pitied the cap-tain still more than he had done before. can respectfully remind me of the great sin of swearing; but you can sit and let me history or a literature. "The wisdom of employers and his acquaintances esteemed

door. "Who's there ?" "Captain, can I do anything for you to-day?" asked little

Bob. "No, no, go away," said the captain. Bob was pleased that the captain did not speak in so harsh a voice as he had done the day before, and he made up his mind to

grew warm towards the kind little fellow .--He thought how differently he acted from the unfeeling sailors, who had not once ina main spring, an incentive to action, it is quired for him all the time of his illness; and he determined that if he came again he this for our sakes, who was so much above would let him in. When Bob came the next day, the cap-

tain said, "Come in." Bob walked in on tiptoe, and said very tenderly, " Please, sir, can I do anything for you? Shall I make your bed, or get you a cup of coffee? 1'll with God he communicates to us. By look-do it in a minute." "Well, Bob, you may, if ing upon him we become like him, and at you like," said the captain. Away rau Bob, and in a few minutes everything was ready, the coffee, and the hot toast, and he brought conductor might work ruin and death. it on a tray to the captain's bedside. Bob Religious zeal without a mind to regulate it, always carried with him the Bible in his without proper knowledge, is ruinous. This pocket; and as he came in the room the ward higher objects still more suddenly and

sparious zeal has been one of the great en- captain observed it. "What book is that?" said he. "It is

It happened that on the voyage, the sail-ors quarrelled with the captain, who was so hear a geatleman swear." Sir, I am sorry to and I was in it! I was actually in Egypt! ter he went to Glasgow, and attended the information of the bear of the be His Majesty took no notice and soon over Alexandria, though it was nearly dark wrought as a spinner. How many years he gion.

"I should," said the soldier.

plaguing me." (The King, looking first at the lords and that he fore the Anglo-Saxon race was heard of, the fore the angle of the man. And when the Society than he came, but his heart was not filled with the soldier said:

The next day he resolved to try again.— He saw that the poor captain was not on deck, and again he went and knocked at his

fections, and made the world seem new, and try again. Meantime the captain's heart

covered the earth itself with a fair vision, that is a heavenly one. The strength of this feeling rises from its being directed to wards a person, a real being, an individual like ourselves, who has actually endured all

us, and yet became one of us, and felt as we did, and was, like ourselves, a true man. The love which he felt toward us, we seek to return to him; the unity which he has ing upon him we become like him, and at love rests on instincts, the working of which we cannot explain, but which nevertheless,

Sad Children.

"Should you, indeed ?" said the King.

The King and the Soldier.

His Majesty said no more, but left him. a lesson which the sailors knew nothing Awhile after, the King having invited some about. It had taught him to be kind to of his lords to dine with him, the soldier about. It had taught him to be kind to everybody, even to those who had used him if is so he stole softly to the captain's door and knocked. "Who's there?" asked the captain in a very gruff voice. "Its Little is the barks of the in the land of the Pharaods—in the coun-try of the colossal temples, sphinxes, obe-tisks and pyramids, on the banks of the Nile! Who could help thing interested! What grand and venerable remains ences at the past, a yearning of the soul for sym-

" Should not my lord, the King, fear an

Spiritual Instinct. The sight of Christ crucified, recalling the thought of what he suffered for us, has often ravished the heart and melted the af-

is to-day. Here the arts and sciences had he had wrought as a cotton-spinner, in order

veyed the treasures of their respective coun-tries to Egypt generations before Joseph ern part of Africa trying hard to prove the was sold as a slave. Appropriately did truth of Christianity to the natives and meet-Napoleon exclaim to his army, as they stood ing with very little encouragement. Very beneath the shadows of the Pyramids: "Soldiers, forty centuries look down upon you!" Here reigned the Pharaohs, the great Rameses and the Ptolemies. Here were trained those armies which went forth they thought they could make anything by

to conquer Palestine, Arabia, Ethiopia and saying so, there were hardly any whom this Babylonia. Here fought and conquered honest missionary could flatter himself he revealed by nature or by the Scriptures? Cambyses of Persia, Alexander the Great, had really converted. However, the nine Pompey, Casar, Napoleon and Abercrom- years were not lost. Dr. Livingston learnt between persons occupying positions as fol-

bie; on this soil stood Thebes, Memphis and the languages of the African tribes, and On; here travelled and studied such illus- studied their character : he taught himself trious men as Plato, Eudoxus, Thales, Solon, how to manage the poor negroes, and, by

Strabo, Herodotus and Pythagoras. Here treating them with kindness, and gentleness to live up to the light of nature. the patriarchs Abraham, Isaac and Jacob₂so- and fairness, he gained their esteem, and 2. Appetite. A man living journed; here Israel suffered, here Moses became a great favorite with them. So in 1839, when it was resolved that wrought his mircles; here God confounded the most powerful idolatry of the world; some one must travel through Southern ship God, and purify and elevate his nature, spirit-it being independent of matterbere the remnant of Judah and the prophet Africa, to see what sort of a county it was; by the performance of certain rites.

"What book is that?" said he. "It is and making us indifferent to all things else. take against true religion—has kindled the base against true religion—has kindled the the book my mother gave me," said Bob;" the persecution, and demanded at the hand of the seminiscences of allexandria— hand of the seminiscences of allexandria. Thish breattion or death. This blind zeal is destinute of reason or charity. It works,

8. Balaam. A false teacher. 9. Korah. One who gainsays the Truth you : matter cannot influence you. Within Ev. I bring you a message.

faith, hope and uncertainty, prevents conrounded by the mists of the deep, and have faith, which you reject as unnecessary. Int. I feel your statement to true.

2. Are you willing to hear it spoken God. There is a mental apathy you can

hanging there, cleanse it of all rubbish, that you are not happy. and present it as a polished mirror to Int. True. I long for rest of the spirit. I long for that which is substantial. I crave

weary?

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The more a man loves God, the more he will be disposed to work for God-to suffer reproach, privation, or even death. This fereor ci spirit" is a living fire burning in the heart, and putting the whole soul and body in motion. It admits no harrier to success but impossibility, and "as all things are possible to him that beheveth," with Jehovah on its side, "it laughs at impossibility." To such zeal no duty is too hard, no cross too heavy, no sacrifice too great, if the inhes at the very foundation of success in

every Christian enterprise, let the enterprise require men or money, or both. This zeal responds, "Here am 1-send me," or, "Here is my money at your disposal. We think, as a Church, we have heavy burdens to bear, when the truth is we can do

three times what we do if we had the mind to do it. There are a few honorable exceptions to this rule, but only a few. More

than this, if we were disposed to give liber-

ally of our substance, is it not reasonable to count of Rev. Mr. Newman, of whom Cot suppose that God would smile on our la- ton Mather said, he is "a very lively bots? We have no doubt, if we spent preacher, and a very preaching liver." more time in worship, and were more liber- paper found among his writings, entitled paper found among his writings, entitled, 'Notes or Marks of Grace I find in Myself,' al, we would be wealthier as well as happier. Look at the Jews. With all their feasts evince that he attained a high state of spiriand jubilees, how rich they were ! Look at tuality. Read it : "I find that I love God, the hundreds who have united with us and and desire to love God, principally for Himthe other branches of the Christian Church, | self ; a desire to requite evil with good ; a who though poor or in moderate circum- looking up to God, to see Him and His stances, have realized literally the fulfil-ment of the promise, "Seek first the king-fear of displeasing God than all the world; dom of God, and all these things shall be a love to such Christians as I never saw, or added unto you." But are not men gener- received good from; a grief when I see ally more zealous in every thing else than God's commandments broken by any perreligion? How do they act in their busi- son; a mourning for not finding the assurness, their professions, or their friendships ? ance of God's love, and the sense of his They go through rain or snow, night or favor in that comfortable manner, at one When they make a business engage- time as at another, and not being able to ment, they are there; or promise to attend serve God as I should; a willingness to a social party, there they are; while religi-give God the glory of any ability to do on goes begging, or is made a mere matter good; a joy when 1 am in Christian comon goes begging, or is made a mere matter pany, in godly conference ; a grief when I

Hints on the Culture of Character.

conscience .- Western Chn. Adv.

Oh, how much have we to do, every one a choosing of suffering to avoid sin.' of us, before the years of our earthly life, few or many, be finally spent, and the themselves these marks of grace? thrones are set for judgment ! This is the thought which ought to press upon all of us. Granted that we are not chargeable with acts of gross transgression; granted that no form of palpable evil haunt us in these days of our youth and gladness ;-yet, are we making preparation for heaven? are we seeking Him, preparing our hearts to seek Him, whom to know is eterna! life, whom to love is heaven? If not now, when shall evil days come-days of darkness, and of remorse, and of bitterness? when the sound is already in our ears, " Behold the bridegroom cometh ?" when the door is already shut, and they who stand without cannot enter ? God forbid that this should be the tion, and was taken sick and died unexpectfate of any one of us-capable of such happiness, but capable to of such misery, as no Christ lost what was his due, and Brother imagination can conceive beforehand, and C, failed forever to do his duty.-Nashville to power change when once felt!

soon as I have finished my coffee, you may begin." Bob cleared away the coffee, and ask whether any one remembers the first exknown the love of Christ, doubt the exist-Jesus, and read how he went about doing good; how he pitied the wretched, how he ence of a spiritual power?-B. Jowett. healed the sick, and forgave their sins .--The captain listened very attentively, and asked the boy to come again the next day. From this time he came every day, and There is one thing which strikes me as instructed the poor captain in the knowledge

Marks of Grace.

perceive it goes ill with Christians, and the

He almost Succeeded

very affecting in the condition of any child. It is when that condition is necessarily a of Jesus the Saviour. He asked him many questions, and Bob melancholy one-when the circumstances which hem it around, cast over the surface knew how to answer them; thanks to his mother and to his Sunday School.

of that young life an abiding gloom. A One evening the captain said, "Leave me that book of yours, Bob; I should like to look at, it myself." Bob willingly left it. The next morning he went as usual and ing in a cage, or a flower in a sepulchre .tapped at the cabin door. No answer came. The musical laughter muffled and broken; Again he tarped, and louder. Still no the spontaneous smile transformed to a sad answer. He opened the door, and walked suspicion; and the auterities of mature life, in. The captain was on his knees, and the the fearful speculation, and forecaste of evil, Bible was lying open upon the chair before fixed and frozen on a boy's face ! And then

him. Bob spoke; still there was no an- the sorrow of a child is so absorbing. for he swer. He came hearer; the captain never lives only in the present. In the afflictions terest of the work requires it. This zeal stirred. He looked; the captain was dead! which fall upon him, man has the aid of He had died on his knees praying over the reason and faith ; he looks beyond the pre-Bible. We trust that, through the instruc- sent issue ; he detects the significance of his tions of Little Bob, he had sought and found calamity, and strengthened thus, a brave heart can vanquish any sorrow. But as mercy at the hands of the Saviour of sinners. Is there a little boy or a little girl, now reading this, who is poor as this cabin-boy? "Go and do likewise."—Youth's Vis. ed than the starry canopy of man." Surely,

then, it is a blessed thing to contribute aught that will lighten this gloom, and place the child in natural conditions.—Humanity in Dr. Sprague's Annals contain some acthe City.

Consider the dignity of this, to be admit-

secrets much to them .- Arch. Leighton.

contrary; a constant performance of secret duties between God and myself, morning Faithful in Little Things. and evening; a bewailing of such sin which none in the world can accuse me of

Many a Christian destroys his peace and usefulness because he is not willing to do How many of our readers can find in little things. He wants to speak and pray well, eloquently, edifyingly or not at all.— Because he cannot do some great thing, he won't do any thing. He must sit in the highest seat or nowhere. Now no brother "In what?" In giving a portion of his is fit to do large things, unless he is willing large property to the cause of God. "Why to do little things. He must be faithful in did he not quite succeed ?" Because he did the least, or he will never be useful in the

did he not quite succeed: "Declause he did not begin soon enough. "Was his property gone before he had time to give a portion of it to the Lord?" No, the property is all really are, make simple prayers and speeches to love is heaven? If not now, when shall we begin this work? When? When the evil days come days of derivers and on better, we should pray evil days come days of derivers and on on better, we should pray be the pray explain yourself." Well, the case of the pray explain yourself." was simply this: Brother C. was very good. Happy is the man who is willing to be little, the servant to all, a door-keeper, bellwealthy, loved the Church, and intended to leave it a handsome legacy. He made his will, inserting the requisite provision, and laid it by for a few days for further reflec-

IF a minister leaves Christ out of his seredly, and the will was never signed. Thus Christian Advocate.

splendid position of commercial greatness the life of any stranger, and wild beasts set himself down on a box by the side of the captain's bed, and opened on the history of the ask, Can any one who has ever once the set of the Sections ; here Homer was edited ; here last, he discovered the great Lake Ngami. Anatomy, Astronomy and the Sciences were You cars fancy how his heart must have cultivated ; here was collected the greatest swelled with pride, when he reflected that,

Library that the world till then ever saw, of all white men, he was the first who had containing 700,000 MSS. volumes. Here set eye on this great lake, and that, as long of Him? the LXX. made the Greek version of the as that lake should be known to mankind, Hebrew Scriptures : here several of the his name would be remembered as its disour natures, and the attainment of everlasting life.

pocryphal books were written; here the coverer. beautiful Cleopatra-a disgrace to her sex-for a period maintained her power by sur- where he told the wonderful story of his rendering her person first to Julius Cæsar, travels-men in England, and France. and and afterward to Mark Antony, the latter Germany, began to talk of the great Dr. whom lost the world's empire for her .---Livingston, the famous African traveler .---Here Apollos was born; here St. Mark But he was not satisfied. He was not yet preached the gospel; here that great Chris- thirty-five, and as eager as ever for fame, tian school arose which produced Clemens and knowledge and usefulness. So once and Origen ; here Theodosius destroyed the more, when a new voyage of discovery Temple of Serapis, and by imperial edict was planned, he volunteered to go; and inaugurated Christianity. Here originated away he went, from the Cape of Good Arianism, and from here it was diffused; Hope, with a bullock cart, and a couple of and when a fallen church went after the Hottentot servants. How far he journeyed-how he came to Christ-dishonoging heresy, it was here that

What shall I gain by receiving it? the faith once delivered to the saints" found a country where there were no roads, and Ev. I have said, purity of heart, clearner noble defender in Athanasius; here the where his cart could not travel, and of intellect, and eternal life. primitive Polity of the Church was longest had to be left behind-how he wandered, Int. Have not those various creeds maintained-for when the ecclesiastics in on and on, through unknown lands, somewhich I refer maddened the world in all other parts of the empire had concurred in times on horse-back, sometimes on oxages. Look you at the idolater, chattering building up a hierarchy in the Christian back, sometimes in canoes, sometimes his idol shrine. Unless he comes up to community, the ministers of the Alexandrian on rafts of reeds, sometimes on foot-how the standard of his supposed duty he will be wretched in spirit. Daily he comes short-Church for several bundred years ordained he found great rivers, whose names you their own bishops-merely as primi inter never heard, and whose names are not laid daily he is perplexed; and his soul is at pares-and resolutely refused to bow their down on our best maps-how he sailed war with itself and is troubled. Ev. True; but it is falsehood, not truth.

necks to the yoke either of Prelacy or down these fine rivers to the west coast of "apostolical succession." And, finally, not Africa, through lands where no white man least in interest among the recollections of had ever been seen before him-how, when Alexandria to me was the fact, that, in the he saw which way the rivers led, he turned ancient church of this city, Mr. Wesley found about, as eager as ever for knowledge, the model after which he formed the consti-tution of the Methodist Episcopal Church: straight through the scorching, sweltering ted into so near converse with the highest a measure the wisdom of which has become continent-how he fell in with tribes which

majesty. Were there nothing to follow, no more apparent by the lapse of time, and the ore all negroes as they are, industrious and answer at all, prayer pays itself in the ex- experience and history of our denomination. orderly people, willing and anxious to have cellence of its nature, and the sweetness that To it, in a great degree, do we owe the in- dealings with us white people-how he the soul finds in it. Poor fallen man, to be dependency of our origin. Mr. Wesley hunted all manner of wild beasts, and admitted into heaven while he is on earth, was but an instrument in the hands of Pro- once at night hearing the roaring of and there to come and speak his mind freely vidence in the matter. We received not lions near the place where the cattle our ministry from man; we therefore don't were penned, he roused the Africans, and friend, as his father !- to empty all his com- "glory in man," in any personal succession ; went out :o fight the savage brutes, and had plaints into his bosom, to refresh his soul in whatever we are, God made us-that is his arm broken and badly torn in the scuffle plaints into his bosom, to refresh his soul in his God, wearied with the follies and mise-ries of the world. Where there is anything of His love, this is a privilege of the high-est sweetness, for they that love, find much if reedom from the domination of a lordly thirty times, the deadly African fever laid delight to discourse together, and count all bierarchy which has lain like an incubus on him low, and nothing saved him but the bours short, and think the day runs too fast, the churches. And, finally, to the same great mercy of God-how, for more than

that is so spent. And they that are much source we may trace that system of well thirty times, the rough men of Africa threatin this exercise, the Lord doth impart his balanced rights and duties of our Episcopa- ened his life, and thought to have made cy and Presbytery, which has laid the foun- away with him-all this we shall know dation for that respect and affectionate sym- when the book of his travels is published pathy between our bishops and even the I will only say here, that of all the great humblest of their brethren, of which it may travellers of our day, not one has added be affirmed that there is no parallel in any church on earth. With such rich reminimore to the stock of our knowledge about the world in which we live, than this Scotch

scences crowding on the memory as I lay in cotton-spinner. Alexandria, your readers will probably ex-cuse my Egyptian enthusiasm, and will un- ple of England will remember what he has derstand why I came to the conclusion that, gone through, and what he has achieved, at least for the first night, it seemed to me and will give him a more substantial reward very vulgar to go asleep at all. But my than his fame. They say that it is so long sheet is full. By the next mail I intend to since he spoke English that he has almost give our impressions of the present state of forgotten it; that he besitates in his speech. Egypt and its people, so far as our rapid and is often at a loss for words; that he is glance enabled us to become acquainted with very modest, and can hardly be persuaded to them.—Rev. W. Butler in Zion's Herald. talk of his great deads. I hope and believe that others will not hesitate in their speech, when they come to plead his case, and that LOVE OF STRIFE .-- I never loved those Dr. Livingston-who is assuredly one of the salamanders that are never well, but when they are in the full fire of contention. I

greatest men of our time-will not find that it would have been better for him to have wrought for himself than for mankind.— School Fellow.

complain of one and endeavor to right it by PREACH no sermon without lifting up

you there "will be a well of water springing up into everlasting life." Int. From whence? Int. How can I be enabled to do His will and depend wholly upon Him for my happi-

Ev. From God. Int. He who made yon heaven-yon bil wy deep-yon hills? What knowest thou

Er. Sufficient for the transformation

Int. 1 am already happy in the conscious-

ness that I am free-free from every kind

creeds. You come to me with another

which renders him wretched. Wherever a

false faith takes possession of the mind.

there will be precisely this result. "Ye are

of your father the devil, and the lusts of

your father ye will uo. He was a liar from

Int. Do not quote from writings the truth

of which you have not proved. I repeat,

the world is maddened by its conflicting

creeds: there is moral anarchy. Do you

not perceive that faith governs a man's

actions, and unless we be free from all faith

Ev. There you are wrong. Instead of

being free from all faith, say a fulse faith .-

A true faith purifies the heart, and enlarges

Int. What do you mean, then, by a true

Ev. Faith in the reality of things. That

Now, I tell you the truth when I

we surely know to be true we believe to be

assert, that the "world lieth in the wicked

one "-" that the Son of God is come, and

hath given us an understanding, that we

may know Him that is true, and we are in

Int. You bring to my ears another fable.

Ev. It is a message from God. It will

Id. I must perceive that which I worship.

or how can I believe in its reality? I can

Bal. Hold, Evangelist ! You are render

purify your soul, and render you happy.

Ap. Is he not happy as he is?

Cain. It is a fable. The earth

eligious instruction for nothing?

Him that is true :" and this is " life eternal "

the beginning."

we cannot act rationally.

the understanding.

whom He hath sent."

not worship spirit.

the deity which I worship.

worth our while to teach it?

faith

true.

Evan. I cannot explain in few words the philosophy of the mysterious union ; but I will answer your question intelligibly as to the fact. You can do His will, by the knowledge of His character, and by receiving, through faith, into the soul, the TRUTHS which He has revealed.

of faith. I look around, and perceive that The first man's mind was pure. It reman is happy whilst he is pure. If belief flected, like a polished mirror, things as they takes possession of his mind he is driven are. Material nature's scenes were painted onward under its influence, loses the power on the imagination; and the knowledge of God filled the understanding. The knowof self-control, and instead of being a calmly contemplative being, pure in heart and unledge of God was in his case the highest debiassed in intellect, he is governed by feelgree of faith. This faith produced love. ings which warp his judgment, and arouse his worst passions. The world is maddened by the falsehoods of a thousand foolish And when there is pure love these must be happiness. By his self-indulgence the understanding

become darkened : the imagination becloud ed-the will weak, the heart corrupt ; first fear, then hatred to God followed,-the pure spirit of God ceased to commingle with the erring spirit of the man, and faith is as lost; without faith we must necessarily be wretched.

From his very moral constitution, however, man must believe something. As you have said man's faith will govern the action. -hence a wrong faith produces idolatry. Man must believe and adore. But he will believe a lie, and adore an idol.

To elevate man's intellect, purify his beart, and place before him a right object of faith, the benevolent God again reveals himself. A display is made of the Divine nature which wins the affections and refines the understanding. It is made in CHRIST. Now wherever this display is made, men become responsible for their rejection or acceptance of Him by whom it is made.

W. McK

An Unexpected Application.

When preaching in a chapel near Lon don on one occasion, the Rev. Thomas Binnev remarked upon inattention in allowing persons to stand in a place of worship, when bere was room near at hand in the pews. He would cite, he said, an instance from his own experience. He was preaching in a chapel not over-crowded, and in one of the aisles of the chapel stood a young woman, apparently not too strong nor robust, leaning upon a pew in which were only two young men-and would you believe it? said the preacher, there they sat, and never Him that is true:" and this is "life eiernal" to know the "true God, and Jesus Christ whom He hath seat" their seat, although that might not have been too much in a crowded chapel, had they been gentlemen, and had she been a servant girl-no! no! there they sat. How strange the coincidence! continued the preacher; it was just such a chapel as this there the pew !- Crayon Sketches.

ing him wise as yourself. Do you give make religion so chesp that it will not be LOOKING UPON CHRIST.—He who looks upon Christ through his graces, is like one Korah. I have heard your statement that there is eternal life in believing that that sees the sun in water; which wavers and moves as the water doth. Look upon the true God hath sent his son into the Christ, only as shining in the firmament of the Father's grace and love; and then you will see Him in His own genuine glory and world. I do not believe that statement why will not faith in any thing-else produc eternal life, as well as faith in the truth? Int. I ask, with Appetite, am I not alrea inspeakable fulness .- Wilcox.

That is true beauty which has not only a substance, but a spirit ; a beauty which we must intimately know, to justly appreciate.

The Dignity of Prayer.