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Eternity. TRANSLATED FROM THE GERMAN.

Eternity ! eternity ! How long art thou, eternity Yet swittly time sweeps on to thee_ Swift as the steed to victory, The flying post, the speeding bark The arrow hasting to the mark.

Eternity ! eternity ! How long art thou, eternity As on a sphere no eye may scan, Or where it ends, or where began Eternity ! within thy round, Nor spring nor issue can be found.

Eternity! eternity! How long art thou, eternity Within a circle Lidest thou, Whose centre is a constant now. Whose circuit a perpetual never, Receding ever and for ever.

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Eternity ! eternity ! How long art thou, eternity ? A swallow might be tasked to drain The world's buge substance, bill and plain, h thousand years a single grain; Yet wouldst thou then, as now, remain.

Eternity ! eternity ! How long art thou, eternity? Though ocean's sands and drops we connt The fraction of a whole amount The mighty cycles of thine age, No calculus could ever guage.

Eternity ! eternity How long art thou, eternity? Mortal ! as long as God shall be, As long as hell's deep misery, As long as heavenly raptures glow-An endless bliss ! an endless woe ! -Presbyterian

Death of the Wicked.

It is the habit of many good men to describe the death of the wicked as uniformly or at least generally, terrible. They do this by way of warning to the impenitent, assuring them that if they continue unconverted, they will certainly be tormented with remorse, and terrified by fear in their last moments. Of the sincerity and good intentions of such persons we have no doubt .--But do they not speak without due consideration? Do their statements find support in facts? Is it true that unconverted men, or even infidels, generally illustrate the fearfuless of their actual condition and desting by exhibitions of terror and remorse in the article of death? We think they do not. To determine this question, it is neces sary to resort, not to reasonings, but to matter of fact. It is worse than useless to plead that our religious theories require a good man's life to end in a palpable triumph, and a sinner's in a storm of terrror, so long as indisputable facts show, that the former sometimes-not often-passes through the mystic valley enveloped in mists; and the latter generally leaps into the vasty future in blind unconsciousness or stupid unconwhat our theories really require. But we cannot blot out facts. They must be admitted, whatever becomes of theories. We know a poet has said, "Men may live fools, but fools they cannot die." But a poet's song weighs less than a snow fake in presence of the fact, that most wicked men do die fools-that is, they pass from the vestibule of time into the awful presence chamber of Jehovah, unawakened to the actual fearfulness of their condition, until they stand face to face with the long despised realities of the spiritual world. That such is the true state of the case will appear to any who will be at the pains to inquire of those who are familiar with death bed scenes. Let a man consult experienced nurses, physicians, and ministers : let him interrogate history and biography; he will agree with us that manifestations 1st. That wast numbers die in a state of unconsciousness. Some diseases produce delirium; others cause somnolency, and paralysis; while the almost universal use the dying into slumberous, dreamy, hallucinated conditions, which keeps them more or less unconscious of the change through which they are passing. Of course, in all such cases, there is no terror in the soul of the dying. So far as the pangs of guilt and prebodings of the future are concerned, they die as unvexed by them as the brutes which perish. Viewed in itself, with the light of revealed religion concentrated upon it, such a death is appalling to the spectator. But a seal is upon the consciousness of the victim. He feels no terror in the act of dying. His terror begins when his unclad spirit stands shivering and guilty at the bar of a rejected Christ ! 2. Very many die suddenly. Taking the experience of such persons as have been rescued from a drowning state, from insensibility cecasioned by contusions, wounds, falls, &c., as the standard of judgment, it is fair to infer that of the many who actually die by sudden providences, nearly all are unconscious of the hand that strikes them .--Their first sensation is confusion, which is instantly succeeded by unconsciousness and then by death. Hence, with regard to the cases in which the moral nature has time to S. Large numbers of impenitent persons yet die with apparent calmness and tranquility. Every classical scholar is aware of the contempt with which the ancients rethey confronted it. The philosophic dignity with which Sogrates discoursed while the showing very few, if any, symptoms of fear. brands him as a miser, a miser, a miser affect without natural af with which Socrates discoursed while the do of Plato, and then calmly stabled him-facts, bear the baleful fruit of scepticism. — of this mortal life.

that the human spirit, though soiled with the death-bed is the exception, not the rule- manners all tell-forming the taste, mouldpollution of many crimes, and utterly blind that the sting of death is the sin of the life ing the character, and shaping the course of with respect to the future, can train itself to unpardoned, and waiting with myriad voices others, to the end of time. No man liveth One hour with thee, my God, when daylight stand with a certain degree of dignity and to accuse the sinner on his arrival at the to himself. He cannot. Apparently he may, self-possession in presence of death. Nor is there any lack of examples of kin-Such t achings, being in harmony with reve- aspirations may all revolve around himself dred firmness among men of modern times. lation and with fact, will be found produc- as a commou centre, but within and without Gibbon, who cherished a bitter hatred of tive of good, and good only."-Her. & Jour. their orbits will be concentric circles, enclos-Christianity to the last, died tranquilly, and

exhibited an almost perfect indifference as to his future welfare. Hume, the sceptic, TO PARENTS.

conscious of his approaching death, spent TO PARENTS. thought may be, as the world phrases it, to this last hours in jocular conversation with Behold two cognate evils—the greatest upon take care of himself and his dependents; but his friends, and in reading amusing books. earth in the limit of Church aggressiveness he can neither limit the effects of his plans He met death without any apparent pertur- upon false religions, and Church conformity nor forecast the inheritance of his estate. bation of mind. Lord Nelson, though reek- to the world. Behold a remedy for both in Another enters even into his labours. Dising with the sin of unrepented adultery, died the right consecration and training of children. rupted changes abolish his best-concerted thanking God he had done his duty! Mar- It may be said in pailiation of the evils, schemes, and scatter to the winds all the seshal Ney, who certainly was no Christian, and said truly, that there are great ecclesias- curities by which he sought to fence and inmarched into the presence of his execution- tical reformations from time to time. Bo- dividualize his own peculiar interest .ers with the same serenity of soul and pomp dies of Christians start forth upon primitive Bishop Pierce.

appear upon a parade ground. The Giron- up by full Scriptural discipline. Holiness dists, notable for their Deism, feasted like bids fair to spread far and wide. But, alus ! epicures, and discoursed like philosophers, deterioration soon commences, and a century he night preceding their death. They may scarcely pass before the airs, puncilivent to the scaffold, and died singing the ousness, and trappings of extravagant fash-Marseillaise with astonishing enthusiasm .- ion and abused wealth commence to super-Napoleon, unrepentant of his splendid crimes, sede simplicity, punctuality, and deep spirimet death without the least uneasiness as to tual things in the "old paths." Coffered is future life. And these individuals are wealth, and what the world calls respectathe representatives of large classes, who in bility, instead of disproving the religious all spheres of life, and under every variety deterioration, may only illustrate it. No of circumstances, meet death in full posses- matter if mere croakers magnify or misapsion of consciousness, unsupported by reli- ply the stubborn fact; it remains with due gious faith, and yet without manifestations force upon all candid minds that are acquaintf lertor.

any of these men resembled believers in this evil? Is it not in the fact that bodies Christ. There is a distance almost infinite, of Christians, no more than individuals, can between the stoleal indifference of such remain permanently salt in themselves exminds, and the hallowed peace which reigns in the bosom of a dying believer. The high-what surrounds—an aggressiveness upon the est triumph of the former is a mere nega- corruption of the world? When a Church are more showy, and other traits that have When thy sweet stars, unutterably bright, tion; they merely succeed in excluding fear: becomes more intent on increasing its standwhile the latter not only conquer fear, but ing with the worldly-minded at home than but none wear better, or gather less tarment while the latter not only conquer fear, but ing with the worldly-minded at home than by use, or claim a deeper homage in that they attain to a positive joy, arising from to press on with offers of the gospel to those the contemplation of that future which the who have never rejected it, then the internal former are obliged to forget in order to keep power will wane. If the muscular, mental to virtue. As it is the most beautiful, so it ear quiet. The former are not terrified and monetary agencies confined at home,

yes that they may not behold their adver- taxed for foreign fields, there would be puriary; the latter gaze upon the foe with open fying outlets for the Church at home. face, comprehend his utmost power, and yet For a remedial approach to the very triumph! The superiority of the latter over fountain of the evil, must there not be a rethe former is, therefore, scarcely less than formation in the training of children? At infinite. All we wish to claim for the for- present if most Christian parents do not fosmer is, that they die without manifesting ier, are they not at least indifferent to, the of principle, of firmness and forbearance, of terror. Of the whole number of impenitent natural predilection of their offspring to grow trath and zeal, of earnestness of feeling and W. Bell cried, "O I must be damned! I am nificance of earthly ends, in contrast with damned ! damned to all eternity !" These eternal ones, and their hearts-mouldable, cern. We may be mistaken with regard to cases, which might be multiplied indefinitely, and almost passive, under the free influence also represent a large class of wicked men of the Spirit-were patiently and diligently who die in all the torments of inexpressible instructed to feel aright for the perishing heathen, then the Church of another genedespair. In accounting for the absence of these ration would not fail of purity and conquests. terrors in the large number of dying sinners Can the individual writer, or reader, be exreferred to above, it is necessary to inquire empt from strict responsibility for imparting, into the causes which produce terror where as far as possible, right views and feelings it is exhibited. to the rising generation? Excuses made

bar of his injured and offended Creator .- but really he does not. His plans and his

Consecration and Missions.

of manner with which he had been wont to principles. Purification for a while is kept

ed with the history of the past, or the affairs We do not pretend that in their death of the present. What is the great secret of

mply because they resolutely cover their "to keep up with the times," were suitably

wakes. To praise the love that watched me while 1 ing other agents and other interests. He slept When with new strength my blood is bounding may rear walls around his possessions, call

his lands, by his own name, and his inward free. The first, best, sweetest hour I'll give to thee.

Lear;

breaks

An Hour with God.

Over a world thy guardian care has kept.

When the fresh soul from soothing slumber

One hour with thee, when busy day begins Her never-ceasing round of bustling care, When I must meet with toil, and pain, and And through them all thy cross again must

O then, to arm me for the strife; to be Faithful to death, I'll kneel an hour to thee.

A Candid Mind

There is nothing sheds so fine a light upon For one short hour with urging life's swift the human mind as candor. It was called wheels. whiteness by the ancients, for its purity and In that deep pause my soul from care shall flee,

due to the most admirable of the virtues. do it the homage of their praise, and all feel flings

the power and charm of its influences. The Her soothing charm o'er lawn and vale and man whose opinions make the deepest mark grove. upon his fellows; whose influence is the When there breathes up from all created things

most lasting and efficient ; whose friendship The sweet enthrolling sense of thy deep love ; is instinctively sought, where all others have And when its softening power descends on me, proved faithless, is not the man of brilliant My swelling heart shall spend an hour with parts, or flattering tongue, or splendid

genius, or commanding power; but he whose lacid candor and ingenuous truth transmit One war with thee, my God, when softly night the heart's real feelings pure and without Olimbs the high heaven with solemn step and

Lifeless and overpowered, and man has done

refraction. There are other qualities which Are telling forth thy praise to men below; a higher place in the world's code of honor, O then, while far from earth my thoughts would flee.

silent reverence which the mind must pay I'll spend in prayer one joyful hour with thee. is the safest of moral qualities. None fall

The Preacher's Work. into so few mistakes - none darken and deform themselves with so little falsehood and

The preacher's work ! What is it? To wrong-hone so free from the pain of doing declare the whole counsel of God-to preach wrong, as those who walk amidst the pitfalls the Gospel-to win souls to Christ-to feed and miasms, passions and errors, of our the flock of Christ,--this is their work, home, sick, I played at colporteur : shall I tainted life, clothed habitually with candor. Much of this is done by preaching,-by ut- show you how? You make believe to be a The rare and comely union of prudence and | tering truths and making appeals from the poor woman in a log-cabin, mother, and I pulpit. But if these utterances are stale will come in."

platitudes-always the same thing repeated Eben went out ; his mother went on sowmen who die in full possession of their senses, up aiming at results 4 which are seen " and discrimination of views, is to be found only with undeviating tone and gesture and illuswhich and gesture death in the same manner. A. There is a large class of sinners who die in fearful distress of mind. Voltaire's death chamber, as is well known, was a scene of horror. Paine's was both fearful and disgusting. Randolph's dying expe-rience was written in the thrice repeated word, remorse! remorse! REMORSE! A word which expresses more of mental agony than any other known to man. Hotber, death in the numan tanny me canta the numan tanny me canta the numan tanny me canta the principal the numan tanny me canta the numan tanny me canta the principal the principal the numan tanny me canta the principal the numan tanny me canta the principal the numan tanny me canta the principal the principal the numan tanny me canta the principal the principal the numan tanny me canta the principal the principal the principal the numental talent, must go to the judgment. the numental talent, must go to the judgment the numental talent, must go to the judgment than any other known to man. Hotber, the numental talent, must go to the principal the numental talent, must go to the judgment the n than any other known to man. Hobbes, ployment. trembling with apprehension, said: "I am If the flexible minds of children were ever we may think of it, if God really reigns, must be whetted in the closet. "I am von't be were we may think of it, if God really reigns, must be whetted in the closet." you'll be very thankful I've come." He took But a life whose lamp is fed by prayer, is a down his bag, and opened it. "Here is and there be an eternal distinction between truth and falsehood, right and wrong. In life of piety, and a pious preacher utters . Little Henry and his Bearer, there is hardnothing have men so vital an interest as in more sermons out of the pulpit than in it. - ly anything to equal it;" turning over the truth. Nothing should we so carnestly strive May we not say that he who does not preach leaves of the little work, and thrusting them and clasps its glad hands, exclaiming - Trat to get at, or hold fast when obtained. "Buy out of the pulpit cannot preach in it? A up in her face. " Little Henry was a white schoolar he may be, a divine, a rhetorician, heathen; he hid not know about God; he almost home!" the truth, and sell it not."-Green Leaves. elegant and eloquent-but a preacher, after was fretful and very naughty. Neither his Paul's model, never. There must, then, be mother nor his father nor any one told him The Antiquity of Popery. preaching out of the pulpit-everywhere. about Jesus. He was left to his poor hea-A: the fireside, on the highway, in the street, then bearer, who taught him to worship idols. Roman Catholics pride themselves in the wherever two or three are met, in the social By and bye, a young lady from England

He "laboured more abundantly than they teur a beautiful one? I have thought how all,"-yet not he, " but the grace of God that many nurseries and book-cases there are in was with" him. What was the sign of his Christian homes piled up with books, rea

apostleship-the seal of his commission? and re-read for the last time, laid away and Hear him : "Are they ministers of Christ ? | cast aside, which are not yet too old to be I am more; in labours more abundant, in useful, and which might be threading their stripes above measure, in pricons more fre- way to the allies of ignorance erd sin; and quent, in deaths oft." There is danger then have wondered if children, dear Caristian

as well as work. Yet after all the toil and children, in their simplicity and carnestness, responsibility, the preacher's is a glorious might bot go forth to the poor, ragged viciwork. To leave the present out of the cal- ous children of their neighbourhoods, and culation, as an infinitesimal quantity in the carry to them the bread and water of life.

reward to be counted on, let the future encourage his heart and stimulate his energy. Other men toil for tame, but how feeble will

the lapse of the eternal ages, and is heard Mann, in his locture to young men, use the under the echoing arches of the universe. or phrase to orient, or to orient one's self, as over the boundless fields of immensity? An when a traveller arrives at a strange city, insect's hum, an infant's wail will be thunder for is overtaken by night or by storm, ho to it. Other men toil for fame; the preach- takes out his compass and learns which way

One hour with thee when rides the glorious sun stance of heaven. Other men labour for cardinal points, East, West, North, South, time : the preacher for eternity. Time shall take their true places in his mind, and he is High in mid-heaven, and panting nature feels ena, eternity is always just begun. Other in no danger of seeking for the sunset or men strive to catch bursting bubbles : the polar star in the wrong quarter of the hea-

beauty; and it has always had the esteem To make that hour of rest, one hour with thee. Other men glimmer, like the fire fly, for a It is suggestive of that sturdy, mental innoment, and expire: the preacher shall dependence which does its own thit king,

Southern Chn. Advt.

The Child Colporteur.

his mother's shoulder, as she sat busily sow-

Promise you what ?" asked she. "Will you only say ' Yee,' mother ?" " That would be very rash : you do not want me to say 'Yes' in the dark, do you,

Eben ?" "O. but, mother, you might say so now, l know," persisted the child. "Then I am sure you had better tell me what you want me to say ' Yes' to," said the

mothe "Well then, may I be a real colporteur? may I, mother, please ?" asked the boy, looking earnestly into her face.

"A real colporteur, Eben ?" "Why, the other day when I stayed at

Herald and Journal.

Orient Yourself!

Whole No. 317.

be the voice of fame, when it has come down The Germans and French, says Horace

er for glory-tor a glory which is the sub- is the East, or Orient. Forthwith all the

proacher is gathering gems for a diamond vens. He orients himself. that shall set him above earth's potentates. He orients himself. We like this phrase.

However little sought for or practised, all One hour with thee when saddened twilight shine as a star in the firmament forever.- which will not be blind-tolded to please any-

body, which resolutely decides upon its own moral attitude toward society. It also points out the only method by which a man can pass over the rough highway of life without "Mother, will you promise me some making a fool of himself, or sacrificing his thing?" asked a little boy, laying his hand on peace and self-respect. The route through life is crossed by so many crooked paths; so many false guides, like the honest dreamer's black man in white raiment, swarm its tyo-places, telling lies in angule language ; and so much of the world's example is fashioned after the pattern of silver-hunting Demas, that every unwary traveller is in constant danger of being misled. His peril is almost equal to his who ventures, without Mohammed's blessing, across the single hair which serves as a bridge to the faithful inheritors of that false prophet's paradise .-How, then, can one hope to find safety? How avoid confounding right with wrong? He must orient himself! He must bring hose great principles, given by God for the guidance of his life, before his mind daily, and determine his duty in every case by their teaching. Wheever orients birself thus habitually and with unyielding determination to abide by his convictions, will be likely to avoid mistake, to escape the thronging dangers of his path, and so to acquit himself as to stand a monarch among men --

dying sinner, it arises from the activity of shall give account of himself to God."-C. It in the set of antiquity; for the first man that his moral nature, intensified by the recol- Advocate & Journal. lection of past sin, the proximity of a retri-

butive state, and the awakening influences No Man Liveth to Himself. of the Holy Ghost. Conscience, memory, The spirit of Christianity is essentially a religious belief, and the Spirit of God cooperating in the soul of a sinner, as he be- public spirit. It ignores all selfishness. It

olds himself about to stand at the bar of is benevolence embodied and alive. full of God, produce that tempest of feeling, that plans for the benefit of the world, and acstorm of painful emotions, and those lamen- tively at work to make them effective. - innocent brother, whose works condemned his very looks must preach-not by an ex- "Then you shall have it for nothing, if tations of despair which constitute the terri-ble of some sinners' death beds. all the boundaries, prescribed by names, and in these respects, in particular, "gone in the exhibition of a "sour godliness," but by the exhibition of a "sour godline of terror on the part of dying sinners, though frequent, are not general. He will discover, lat. That yast numbers die in a state of

stances the Spirit of God, long despised, forsakes the dying sinner, because there is parisb. Its wishes are commensurate with place where he worships, and the third is stances the spirit of cost, long despited, parish. Its wishes are commensurate with for sakes the dying sincer, because there is parish. Its wishes are commensurate with no probability of his being led to embrace a the moral wants of mankind, and the will of saviour, whom he has for years deliberately God, who gave His Son to die for us sinners. The heart, forsaken of the Spirit, and our salvation, is the authority for its laof opiates, by the medical faculty, throws rejected. The heart, forsaken of the Spirit, and our salvation, is the authority for its la-lished inquisitions for its practice, and has father doth his child en. is of course more impervious to impressions from spiritual objects, than the hardest mar-It is the policy of every form of infidelity

dies in stupid unconcern. When the Spirit ligion, to depreciate and undervalue the na-awakens the conscience of such as die, like ture of man. They despoil him of his true Voltaire, in the torments of retribution be-glory by their chilling, preposterous theories, gun on earth, it must be for the purpose of even while they affect to magnify him by fulmaking them examples to the living. In- some eulogy of his intellect and its capacious marks of old age, and all the symptoms of reaping-not sowing; and to sow is the chief deed, we are disposed to regard all terrible powers. By false notions of personal independence, they isolate him from his kind. deaths in this light.

This stupidity arising from the absence and the sensibilities, which heaven intended deaf to the warnings of Providence, and vant-the children gathered at his knee unof the Spirit, is increased in some, by their should flow out free as the gushing spring, heary with superstition and ignorance. constitutional courage. Some minds are so they contract and stagnate, till the heart constituted as not to know fear. It is in grows rank and putrid with its own corruptheir nature to despise danger. They trem- tions. But while our holy religion exalts

Ney, Nelson, and Napoleon. Suppose such and chief of the system to which he belongs, There is nothing on earth so beautiful as his own sowing: but it matters not—another. The mother was very much pleased with yet, yet to hug and to make much of that persons to spend two or three score years, and thus invests the *individual* with dignity the household on which Christian love for-at least, will, when he has entered upon ano- the plan; and when he begged to begin next little flock, the hostages of thy peace and the cultivating a Labit of fearlessness, despising and value, vast and incalculable, far, far be- ever smiles, and where religion walks, a ther's labour, and reaps where the other Saturday afternoon she gave her consent. Carnest of thy tranquility ! if tamiliarity with revealed truth, and it is easy yord " worlds on worlds arrayed," it yet counselior and a friend. No cloud can sowed. He sows when he teaches his hear- How interested was Eben in collecting and but know even thou, at least in this thy day, comprehend the indifference with which links him in closest fellowship with the kin- darken it, for its twin stars are center d in ers that they owe religious training-Sun- assorting his little books! This would do the things that belong unto thy peace.they submit to die. From the first, they dred of his race. For him the ground yields the soul. No storms can make it tremble, dayacnool instruction and such education, as best, and that had the ten commandments in Thou art yet happy that Ged hath a remregard death as a necessity, as an irresisti-ble power by which, at some period or other, beauty, the winds blow, the waters run.— ble necessity is increase, the sun shines, the stars beam in ble power by which, at some period or other, beauty, the winds blow, the waters run.— ble necessity is increase. To initial depend yields in the solution and solut they must be conquered-to which resist- Earth, air, and ocean are all astir with agen- such influences, has an ante-past of the joys war worn veterau and to the wives and little about. When Saturday afternoon came, his thy day, by honoring their persons, by proance is useless. They see that millions cies commissioned to do him good ; but not of a heavenly home. ance is useless. They see that millions cies commissioned to do him good; but not of a heavenly home. of the human race have died before them.— for him alone. No matter what his rank, by following for the journey of the battle," the bible to the destitute, the brothers loved play, and always wanted their examples, by praying for their contin-

den death into eternity, there are few, if any like all other evils, is despised, it is con- which have been provided, in the munification which have been provided in the munification which have been p quered, and that it becomes brave men to cence of Heaven, as the common inheri-divide his sorrows, increase his joys, lift the scheme devised by her to bless and save the he had another plan which he liked better : unto thy peace, be now hidden from thind inflict the torments of remorse. They die, die with a dignified indifference like that tence of all his fellows. No matter what his like the former class more than a dignified indifference like that tence of all his fellows. like the former class, anconscious, and there-fore without terror. all other evils. Hence, not being familiar of a great whole. He belongs to a system.

with religious truth, their moral nature not No choice of his own, no special caste, no If you love others, they will love you. If do meet death in a state of consciousness, and baving had development, their notions of civil distinctions, can detach him from it. you speak kindly to them, they will speak use discusses and baving had development, their notions of civil distinctions, can detach him from it. spiritual things being quite vague, and the Linked with the world around him by a law kindly. Love is repaid with love, and Spirit of Gud having been put away by de- of his nature and the decree of his Maker, hatred with hatred. Would you hear a termined unbelief, they compose their spirits every plan of isolation is abortive; and the sweet and pleasant echo, speak sweetly and garded death, and of the courage with which ber control it. The philosophic diraction and exclusiveness pleasantly yourself.

Such being the true state of the case, con-selfish, heartless wretch, without natural af-Such being the true state of the case, con-fection or any redecming principle. A brute to the text of tex of text of tex of text of text of text of text of tex of text o to the seat of life; the stern resolution of ministers especially, should be careful how in human form—a demon, with the linea-Calo, the friend of Pompey, who, dreading they represent the death of the wicked as ments of man, he is under the outlawry of death less than he found to man be improved by they represent the death of the wicked as spent most of the night in reading the Phas-se of Place and then calmary stabilized hims and ends being found contrary to the law of love and the noble aims and ends

with a dagger; the proud serenity with They produce doubts concerning all the Bound together as we are by the ties of manners or fashion, but in high sense of Bound together as we are by the ties of manners or fashion, but in high sense of a what is Which Casar covered his face and surren-teachings of the vestry and the pulpit. It a common nature and of mutual dependance, honor, and a determination to do what is dered his life to the daggers of his evenies. In the teachings of the vestry and the pulpit. It is common nature and of mutual dependances and a determination to do what is dered his life to the daggers of his evenies, is better to discriminate-to teach that the every man is a fountain of influence, good right, to the best of our ability, under all writings when he beheld Brutus among them, are the meter to discriminate—to teach that the the works, Paul proved his apostleship. When he beheld Brutus among them, are the ath of an impenitent sinner, though in it-the most terrible of evils, is not always terrible in its manifestations—that a terrible terrible in its manifestations terrible in its manifestations—that a terrible terrible in its manifestations terrible in its

idea of their religion being the most ancient Terror is the extremity of fear. In a now may avail little when "every one of us in the world, and it certainly has high pre-

> plan of salvation, and sought acceptance Far away from its narrow bounds, he is the then, and died to save them. Then his bearapproach the Divine Being with a bloodless

approaching dissolution—it is blind, desf, work of the preacher. / He sows in the heart ed she. and hoary—blind to the gospel of Christ, of the chance-met wayfarer. master or ser- "Why, have not I got some? Jane can the righteous. Beyond all question there

-----Gems of Thought.

 a point tail me of to morrow,
a dive me the man who'll say,
a that when a good dead's to be done,
b tet's do the deed to day !
We may command the present If we act and never wait ;

circle, in class, at the prayer-meeting, in the told little Henry of Jesus, and then Henry bard battles, endured many trials, resisted Sabbath school—everywhere, the work must told his bearer. As his bearer carried him many temptations, suffered from many afwas ever born of woman, was a papist. go on. The pulpit does not make the preach- all around, Henry talked beautifully to him. was ever born of woman, was a papist. Ber : descending from it does not unmake him. If to the him how Jesus loved the poor hea-cain was the first man that opposed God's er : descending from it does not unmake him. If to the him how Jesus loved the poor hea-ings, feels gradually approaching the hand

with him on the merit of his own work; preacher still, and his work lies where souls er too became a Christian. Then he was Cain was the first sinner that attempted to may be saved: to save souls is his work. happy: he was not happy before. Is it not Hence he must preach everywhere, and al- pretty? O! it is good. I think yon had sacrifice : and Cain was the first villain that ways, and in every thing. His conversation, better take it."

for ages inflicted in those every to ture at But he who works for present effect only, face, "do you know there are a good many which humanity shudders." But were not inistakes his vocation. One labours-ano-very wicked folks down behind this street? ble to the needle's puncture, and the man and speculative unbelief, and every false re-the papies to boast of the antiquity of their ther enters into his labour. He is to sow; The little children swear awfully. I asked the bridegroom cometh, go ye out to meet religion we might with a different size of the antiquity of their there enters.

assert that it is far from being young, the ripe corn,—still he must sow—and, be- co!porteur, mother? I am not too little; am strong, and healthy; indeed, it has all the side all waters. Altar and revival work is 1?"

"Where can you get books, Eben ?" ask- Little do the men of the world imagine the

der a hospitable roof-the little ones of the father will be glad to help. Don't you think, since have been in the grave, and in a worse Sabbath school. He sows when he scatters mother, we can spare our books? we have place, but for the people of God whom perthe tracts, the books, the periodicals of the read them through and through: why, have the despise and persecute. Ghe of Church, and opens a way for them in every you know we cugut to try to do gool with the old divines exclaims: -+ O foolish and

Ney, Nelson, and Napoleon. Suppose such and chief of the system to which he belongs, There is nothing on earth so beautiful as his own sowing : but it matters not—another. The mother was very much pleased with vet, vet to hur and to make much of there is nothing on earth so beautiful as his own sowing : but it matters not—another. The mother was very much pleased with vet, vet to hur and to make much of there is nothing on earth so beautiful as his own sowing : but it matters not—another. multitude of sinners annually swept by sud-den death into the death into the battle," the battl will forsake him in no emergency, who will to which the church devotes herself-no no interest in bat and ball upon the common; ever happy. But if these things that belong veil from his heart, and throw sunshine world, that he can neglect, but upon the peril so he packed up his little books into a bas- eyes; if these men, that prolong thy place, of his character as a faithful workman-a ket, and set forth. diligent husbandman. He need not always "Good by, Mr. Colporteur," exclaimed despised in thy heart, in this day of thy

be looking for ripe fruit. He may often hear Jane. His mother took a tender interest in peace, God is just, thou knowest not how the people murmuring " this is barren soil - all his proceeding" so she did not hinder soon they may be taken from thee; and or exhausted already by the reapers and him, for she thought haply the Lord had though he do not bring the cvil upon theo gleaners, who have gone before you-you sent him; and when she watched him go in their days, when waste your seed." But all this should not forth so serious and so earnest, she bade him knowed not how soon vengennee may overdeter him. It is not his business to gather God-speed in her heart, and prayed that the take thee, and then shall be tear thee in now, but to sow-the harvest will come by gracions Saviour might please to bless these pieces, and there shall be none left to deliver

for thou knowest not whether shall prosper, he came back he had many things to tell his Excellency OF THE BIBLE. - The scrip-.

either this or that, or whether they both shall mother. "Why, mother," said he, " all the ture of the Old and New Testament is a be alike good." How much, therefore, has the preacher to of the little children that could not read, I truth. Every part thereof is worthy of do, every where - every day. There are no read to them. There was one big boy who God, and altogether one entire body, rest days for him. The pulpit door may not swore, mother," said the child, and he fixed wherein is no defect, no excess. It is the

of men, however, wise, learned, or holy .--

I'm almost Home.

The traveler, weary and worn, covered with dust and suffering from many privations, sees in the distance the curling smoke ascending from his old homesterd and. choked with feelings thost too big for atter-ance, exclaims, while tears of joy roll down his cheek, -" I'm almost home!

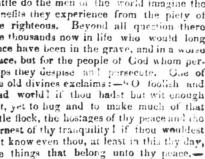
The playfol child, having wandered from its fond parents, trembles for fear of approaching danger as darkness gathers around is footsteps; yet as soon as it sees some well known object, chakes its curling locks

The mariner, after a long and toilsome journey, descries in the far distance the outline coast of his native land and sings aloud with joy, while his heart is full to breaking, -" I'm almost home !"

The Christian, after having fought many flictions, and grieved over many shortcomdisease, and, being admonished thereby of his speedy dissolution, lifts his glad eyo heavenward, while his heart melis within him. as he exclaims in triumph, - I'm almost home !"

Christian professor, thou too art almost thou daily becoming more weaned from the cry may sound in thino car -" Behold,

Christians are salt-the salt of the earth.



and prorogue thy destruction, by

they are gone, thou

thee."-Southern Christian Advocate.

be alike good."

and bye. "In the morning sow thy seed humble doings. and in the evening withhold not thy hand; Eben was gone a long while, when at last

But repentance is the phantem Of the past that comes too late !" Gentility consists not in birth, wealth.

" Don't teil me of to morrow,

