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HALIFAX, N. S., THURSDAY, SEPTEMBER 28, 1854.

Atheism.

BY MRS. LYDIA H. SIGOURNEY. ' The fool hath said in his heart, there is no God." "No God ! no God !" The simple flower, That on the wild is found. Shrinks as it drinks its cup of dew And trembles at the sound : " No God !" astonished Echo crief From out her cavern hoar ; And every wandering bird that flies Reproves the Atheist's lore.

The solemn forest lifts its head The Almighty to proclaim ; The brooklet on her crystal hed Doth leap to praise his name High sweeps the deep and vengeful sea Along its billowy track, And red Vesuvius opes its mouth To hurl the falsehood back.

The palm tree with its princely crest-The cocoa's leafy shade The bread fruit bending to its load, In yon far island glade-The winged seeds, borne by the winds, The roving sparrow's feed, The melon of the desert sands Confute the scorner's creed

" No God !" with indignation high The fervent sun is stirred. And the pale moon turns paler still, At such an impious word; And from their burning thrones. Look down with angry eye, That such a worm of dust should mock **Eternal Majesty** !

Remember Lot's Wife.

LUKE XVII, 32.

When our blessed Lord was foretelling the destruction of Jerusalem, he concluded his prophecy, "What I say unto you, my disciples, I say unto all, WATCH !" The solemn exhortation was thus intended for his disciples in every age. Representing the sudden manner in which the calamity should come, he illustrated it by the flood which drowned the old world, and the judgment which overwhelmed Sodom. To enforce the exhortation, to escape from the coming calamity, he commands his disciples to "remember Lot's wife."

Sodom and Gomorrah were very wicked cities, like some in our own day, and they were abandoned to all manner of vice and licentiousness. So wicked were they, that God determined to destroy them. Pious marshes of Holstein.

stands in the Bible as a monument forever-

eternal fire."

a warning to all ages, to remember her

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consumed "

dew, it passeth away." Thus immortal men trifle with the most important concerns lin-gering on the brink of ruin. "Whether we name thee charity, or love, Chief grace below, and all in all above; Who seeks to praise thee, and to make thee known To other hearts, must have thee in their own " Couper. Our Saviour commands us to remember the destruction of Lot's wife; and we may apply to multitudes in our time his words-

" as it was in the days of Lot, they did eat It is an unfavourable symptom of the spiand drink, they bought and sold, they plantrit and temper of the times that a name has ed, they builded"-minding only the busi-ness and the pleasures of this life. But the lately come into general use as descriptive of a certain class of persons in the "religious same day that they went out of Sodom, world "-that, I mean, of " hard Christians." rained fire and brimstone from heaven and Whatever may have been thought of the destroyed them all. Even thus shall it be professors of serious godliness in the last in the day when the Son of man is revealed." age, whatever stigmas may have been God will bring an awful destruction upon the wicked unless they repent and forsake the evil of their ways. He bath mercifully thrown upon them, they certainly were not known as "hard men." On the contrary, an over-tenderness, a too-easy credulity, a provided a way to escape, and the destructoo-confiding simplicity, and a liability to be tion of Lot's wife should be recollected to mposed on, often provoked a smile at their quicken their flight from sin. "Remember then Lot's wife." Have you

expense. But certainly these are not the characteristics of many in the religious world begun to forsake evil company and sinful ways-never, O never, look back ! Hesiat the present day. A marked change seems to have passed on them. Whatever this be tate not a moment about it. Never venture owing to, whether to the reproach of singua return to a sinful way, or hearken to larity, which once attached to a profession enjoyed great religious privileges. So had Lot's wife. His family was distinguished Solor for the solution of religion, having in a great degree passed away, insomuch that religion may now be solicitation to return. Many of us have in Sodom for hospitality, sobriety and piety. increase in the number of "serious people," Still one trifled, lingered, and perished .-and to the consequent greater inducement Who then doth not see the greatest necessity to watch and pray. Look upon this pillar of salt—this monument of divine jusself-interested motives: whatever be the tice, and receive instruction from it. Learn cause, certain it is that you now not unfrefrom it, how the backslider in heart may be quently find, among the professors of relifilled with his own ways, and "if any man gion, qualities which enable them to foil the draw back, Gon's soul shall have no pleasure in him." Let the story of Lot's wife be made familiar to our minds. Think of minded, with their own weapons. Hence her crime, and in how awful a manner God testified his displeasure with her. Learn character we find perhaps many qualities from it to "work out your own salvation which we cannot but admire and with fear and trembling," and we should -truth, zeal, probity, soundness of doctrinal daily and fervently pray, to be quickened by the word of God, and "kept by his iews, industry, untiring devotion to duty.

The Roman stoic himself could not be more mighty power through faith unto salvation. rigorous and self-sacrificing. G. P. D. Such a one may be, no doubt, a useful

The Hard Christian.

BY REV. D. KELLY. M. A.

Bible Comfort.

New York, Sept., 1854.

and energies to this with a zeal and perse-In his old age Carsten Niebuhr, the great traveller, was blind; but as he lay on his bed, or reposed in his easy-chair, his face would be often luminous with an inward joy. here our praise must end. He seems to He was meditating on the splendid scenes which he had so often viewed in the sunny have discarded all the softness and amenities of the Christian from his code. Thro' eastern land; and as its glowing landscapes a perverted taste, it seems to be his ambition and its brilliant starry vault rose again from form himself on the model of the hard, the depths of his memory, he feared for

viour? We admire and applaud zeal, and activity, and integrity of life, and devotion to duty ; but if these be the only qualities one can boast, how many of the most beauti-

ful and attractive virtues of the Christian character do we miss! how many of those ualities which bind him closest to our heart ! Ah ! who can speak "the secret, resistless power of true tenderness of spirit? of the nelting eye, of the persuasive accents, and all those other indications of what is termed genuine good-nature?" O the charm of

that frankness of manner, and of that manly simplicity which put you at once at your ease; of the real unaffected humility that disarms you of every jealous or distrustful feeling; of that free and unrestrained communicativeness which makes you see the breast like a transparency, and invites the fullest confidence, so that you unbosom your secret thoughts, your anxieties, your griefs, your fears and apprehensions, as you would to the fondest brother ! Ah ! the sweetness of that sympathy which they only can exercise who have themselves felt the anguish of which I have referred, that my eyes have the "wounded spirit;" who, having mourned in secret, and wept and repented themaway, insomuch that religion may now be said to be almost the fashion; to the great of ten thousand talents," have learned to forgive the debt of "the hundred pence," and to look with pity and tenderness upon all ! to join a party including so many of the rich, and intelligent, and influential, from playful manner, which can smile you out of your foibles, or which, if it reprove, reproves so gently, so kindly and good-naturedly (the look and the manner healing the wound which the words may inflict,) that you excleverest, the most astute of the worldly- claim, with the psalmist, "Let the righteous smite me, it shall be an excellent oil, which has originated the seeming self-contradictory shall not break my head." How admirable epithet of "hard Christians." In such a that spirit, found in some who seem to live and move in an atmosphere of charity, who commend are ever prompt to put the best construction upon the motives and actions of others, who willingly listen to unkind observations, who, if they are not able to speak well of, one, will say nothing-the true peace-makers!

Such a one may be, no totut, a totut, auxiliary to any public case; for he com-monly attaches himself to some object of public interest, and devotes his time, talents, Surely, it is one of a spirit like this whose who wins your regard. You may applaud verance which never slackens. He is one and admire others; but you stand aloof from that does not spare himself. He works, indeed, with all his might and main. But to him. You prefer his society; you seek his counsel, his sympathy, his prayers; and when he is gone from among us his name is embalmed in the grateful memory of survivors. When others quit the scene, you may to form himself on the model of the hard, astute man of the world. Everything like them, and in raising the splendid monument feeling, in the ordinary acceptation of the to them; but this is he to whose grave you term, he repudiates, and seems to pride him-go in secret to weep there; the re

Jerusalem.

The following is an extract from one of Professor Upham's delightful letters from the East in the Congregationalist: "At some distance from Mount Zion, little outside of the line of the ancient wall,

which antquarians profess to be able still to trace, but within the limits of the modern city, is the rocky height, surmounted by the church of the Holy Sepulchre, where the Saviour was crucified.

"I am aware of the fact, that some Biblical antiquarians , have doubted whether the crucifixion took place on the site of the church of the Holy Sepulchre. I will not undertake to reconcile and measure the probabilities of a question which a life's labors would not be sufficient to exhaust. But seated as I am on the summit of the Mount of Olives, with Jerusalem and the objects around it for miles in extent fully in view. I think I can say without impropriety, even if there is a foundation for the doubt to rested, beyond a question, upon the place where this great transaction actually occurred. Whether it, was within or without the walls of the present Jerusalem, it was certainly within the field of vision, as I looked outward and around from this overshadowing height. Situated as I now am, and looking upon the general aspect of things without always being certain of particulars, it is not necessary, in order to see the Son of God led to execution, to confine myself to the traditionary limits of the Via Dolorosa. can behold the cross erected, whether it was within or without the measurements of the Holy Sepulchre. My mind, without cepting or rejecting the glasses of tradit avails itself of the aid which this lofty he affords me, to see by the light of its own tuitions, and to adjust its own localities seeing with the heart also, as well a the outward sight, everything becomes

ity. The Divine victim is before m gushing blood flows down. His dy exclaims. IT IS FINISHED ! I hear ing of the veil of the Temple. quaking and the rending of the r

" The death of Christ was also the of a great and venerated system. which had its season and its user, but always proclaimed itself to be cursor of another state of thi ing in the form, but more e spirit, and which should be the advancing intelligence race. And that sad event, w

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in the

very place which mine eyes i while it swept away the price nce and the temple, was at the same and the temple, was at the same the building up of the inward temple to the inauguration of the reign of the Hermonst. "In the passing away of the offer and, punishment found the fitting occasion and dicate its claims and adjust itself to And a great nation, which had the blood of the innocent, was smitten the hand of retribution; and the name at the of its most important and powerful elements of success. hand of retribution; and the name greatness and power forever passed mys "I turned my eye away from of the Holy Sepulchre. I looke different direction. I saw on the of the city, a little beyond the up "The beauty of a holy life," says Dr. Chalmers, "constitutes the most elequent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so good, so efficacious, as leading a virtuous, upright of the Kedron, and rising above which leads to Shechem and S and well-ordered life. There is an energy gently ascending, but lofty height of lar which is called the hill of Scopus. of moral suasion in a good man's life, passing the highest efforts of the orator's genius on that spot, according to Joseph Titus, who had marched into Pale fierce legions which his father V had left in Alexandria, cast his provide the first time on the city of Jermanna. This was that Titus, under whose training This was that Titus, under whose the and saw scale of this state and the intervention of this state. The thought and terms are not uncommon; but sculptured sides the emblems of his variables of holiness beaming through the life of a loved relative or friend is more effectual to providence. His worldly calculations and he sugmended sculptared Aurelins in the Roman One and loved relative or irrend is more enectual to business were too urgent to be suspended strengthen such as do stand in virtue's business were too urgent to be suspended by the arrest of sickness, and no time could doglio, he is worthy of our attention—and more, that he at once seizes and fixes our attention—because he holds forth in his lofty front, and his uplifted arm, the marks of the man of providential destiny. It is true that every man is a providence : that each one, whether great or small, fills a each one, whether great or small, fills a beauty of that holiness which is enshrined Is time thy property, subject to thy will and place which no other one can; and holds a in the four brief biographies of the Man of control, to write out thy history as thou place which no other one can; and notes a link in the great chain of events which can be uplifted by no other hand. But it is not true that every man's providential position and relations are known; and not being and relations are known; and not being known, they are not the subject of specific thought and meditation. It was not so with the son of Vespasian. As he stands under the combined light of prophery and history. the combined light of prophecy and history, he is exhibited to the world's view a providential instrument, an agent that fulfils desting. Perhaps he knew not his own It is lovely, and it is short-lived. How the in solemn tones, "in the day of adverdestiny. Perhaps he knew not his own position; but "the blinded beast," says an old writer, "that turns the wheel of the mill, though it seeth not, neither knows what mill, though it seeth not, neither knows what it does, yet doeth a great work in grinding the corn." Neither his knowledge nor his ignorance would have had any effect in altering the plans of infinite wisdom, and in disturbing the connection of every sting ad-justments. The man, the hour, and the destiny had imet; as he looked once more a term to be a store of the lord and the sum goes down upon shrivelled and unsightly forms, which only serve to tall us of a glory departed. And so it is sometimes seen in the church. Youth blooms in the beauty of Christian holiness; and its abundance of the things which he possess-teen to be a store of the things which he possess-teen to be a store of the things which he possess-teen to be a store of the things which he possess-teen the plant of the beauty of the Lord and the invertient for the plant of the plant destiny had imet; as he looked once more on Jerusalem, and pointed out to his soldiers the walls and towers of the devoted city, he bore in that extended arm, feeble in itself, but mighty in its relations, the hidden thun-ders and lightnings of God. Such were some of the objects which were presented to my notice. Such were some of away, and its graces perish. There is an cleansed in his blood, and to inherit elernal the reflection which arose in my mind. I "end" of which Christ has declared that it life, how immeasurably more valuable than had thus stood for the last time upon the "is worse than the beginning;" and never the age of Methuselah, spont in sin, with the mountain which looked down upon a vast can his language be more solemnly empha-panorama, not more of nature than of great tic than when applied to the cases of men life !-- Boston Recorder.

soil, and beneath the shade of the aged The Children at Home. "I Love olive trees, the growth of many hundred, to Give." perhaps of a thousand years. I really believe he did. He would come

And this, I said to myself, was the garden of preparatory suffering-the sad and to me sometimes a half dozen times in a day, the anticipation of a successful appeal spark memorable scene of one of the most trying ling in his round eye, and glowing in his periods of the Saviour's life. This was the place of his agony. It was here he kneeled little face, and ery out, "Papa, I want a and prayed, "If it be possible, let this cup penny to give to a poor beggar at the door," or to the " music man," or to the " little girl pass from me. Nevertheless, not as I will, that wanted cold vituals." And then on but as Thou wilt." Sunday mornings there was the call for the The world of spirits took an interest money for the Sunday school, for the Mis-

this great struggle. An angel appearing, strengthens Him. His prayers were answered. The Son of God was betrayed into the hands of wicked men. His blood flowed upon Calvary. Jerusalem was destroyed. But a world was redeemed.

Gethsemane, May, 1853.

O let me not forget: 'Twas here, Earth of the Saviour's grief and toil, He knelt ----and oft the failing tear Mingled his sorrows with thy toil, When in the Garden's fearful hour He feit the great temptation's power !

Here was the proffered bitter cup ; "Tur will se bone," the Saviour His faith received and drank it up ; Amazed the baffled tempter fied, Repulsed, with all his hate and skill.

O man! in memory of that hour Let rising murnurs be repressed; And learn the secret of thy power With a calm and patient breast. "Thy will be done." Tis that which rolls Their agony from suffering souls.

Such is the lesson that I find, Here, in the Saviour's place of tears,---The lesson, that the trusting mind Has strength to conquer griefs and fears ! And, doomed upon the cross to die, Finds death itself a vistory. Christian Times.

The Power of A Holy Life.

Example carries with it a power which received ?" And does he not as truly give everywhere felt. Its extent, however, to us, for the very purpose of transmitting pes not seem to be fully realized. It op his bestowments, as we give to our children? erates silently, but only the more surely We should deem it a very unlovely spirit in and effectually on that account. Without it them, if they should desire to hoard up the precept is of little avail. Men may recom- little sums we gave them especially for bemend a certain course of life in language nevolent emotions, or seek to appropriate most forcible and eloquent; yet if that it to their selfish gratifications. And is it recommendation be not enforced by a cor- not equally graceless and selfish in us to seek responding example, it will be attended to appropriate it to their selfish gratifica-with but little or no effect. The exemplary tions. And is it not equally graceless and holy life of an humble Christian does more selfish in us to seek to turn out of the chanfor the benefit of our race and the honour of nels of benevolence those sums which God ed to Christ, than all the blustering efforts of a gives us, that as his stewards we may exhost of inconsistent noisy Christians. And pend it according to his direction? It is if the world is ever to be wholly converted not our own that we are called to give. It to God, instances of a truly holy life must is all His, all His! What right have we

become much more numerous than they are then to complain that the calls are stoo nu-

ionary Society, and for a great variety of and objects. "My son" said I to him one day, "don't you think you give away a great deal of money?" "Why yes, papa, "Why yes, papa, and I do so love to give." " But then you come to me for all you give away. It is Lines written on visiting the Garden of not your own money that you are so liberal with." This seemed a new thought to my little boy, and he turned away to his play, a little perplexed. Presently he came running

Whole No. 272

· Papa, who gives you the money you give away ? "

"I cara it, by my labour, my son." " But hav'nt you often told me that God

gives us everything ?" "Yes, my son, every good thing we have. God gives us."

" Well, papa, are you not glad to give away the money God gives you ?"

t hugged the little prattler, gave him a kiss and a penny for the next beggar, and sat down to ponder the lesson he had given me. If our children are so very willing to give way the money we give them to any purpose we may designate, should we be less cheerful or ready to appropriate the benefactions of onr heavenly Father to those purposes specified by his word or provi-dence? "What have we that we have not

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Abraham earnestly interceded for them, and he would have prevailed, if there had been only ten righteous persons in lost Sodom. A just and righteous man, Lot lived there, and was a kinsman of Abraham. Two angels, in human form, visited Sodom, and witnessing a fresh and flagrant is the tener only reveals an empty reveals an empt

sodom, and witnessing a fresh and nagrant instance of the Sodomites wickedness, they told Lot that the city should be destroyed the next day. They commanded him, with his near relations and family, to leave the doomed place, if he could prevail upon them to the bosom of immortality, and introduce to the bosom of immortality and introduce the next mark, the injurious insinuation, the harah to the bosom of immortality, and introduce the bosom of immortality and introduce the bosom of the b to go. Early next morning, the heavenly visitors hastened the family out and set become familiar with the New Jerusalem, them beyond the city, but Lot lingered.— and the tree of life, and the pearly gates. Then they said, "Escape for thy life, look and the crystal river. And, mayhap, as and the tree of fife, and the pearly gave, and the crystal river. And, mayhap, as you meditate on these, amid the bliss of be-lieving God's will, you may get such "songs" you feel it necessary to be at inden of the world; the systematic, the avowed man of the world; and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of and, in fact, if he had not the reputation of the world is the such "songs" and the dead -over whose pale sheeted corpse sleeps the dark sleep no venomed tongue can wake, not behind thee; neither stay in all the plain; escape to the mountains, lest thou be in the night" as never were heard in the being a good man, and a religious man, you dark sleep no venomed tongue can wake, halls of the worldling, and the visions of would pronounce him to be a hard man of and whose pale lips have then no voice to This command was addressed to all of them. Lot, fearing that he could not reach the mountain, before the judgment God will eclipse all the pageants of time. the world. He is one that makes no allow- plead, are subjected to the scandalous attack So was it with a happy sufferer whose history was lately read. Poor and dependcame, desired to retire to the little town of Zoar, near by. This was granted, and the he never throws the mantle of love upon a ent, for six-and-thirty years the victim of incurable maladies, often undergoing ex-cruciating agony, sometimes for a legthened period blind, few have experienced the ex-put on them. place spared for his sake. Then the Lord rained brimstone and fire from heaven upon those wicked cities, entirely destroying them and the plain where they stood period blind, few have experienced the ex-quisite enjoyment of which her shattered tenement was the habitual abode. As she to be to acquire a reputation for cleverness, sulphureous lake. But Lot's wife, remem-

ber, "She looked back from behind him tenement was the nabitual about. As such to be to acquire a reputation for circumstance, wrote to a friend, "My nights are very pleasant in general. I feel like David when he said, 'I wait for the Lord; my soul doth he said, 'I wait for the L and became a pillar of salt." This was her crime,-unbelief, disobedi ence, ingratitude, and a worldly spirit .---She seems to have doubted the angels dewait; and in his word do I hope.' And while I am enabled to contemplate the won- may doubtless do good service to any cause claration-she fid not hasten out, when while I am enabled to contemptate the wou-ders of redeeming grace and love, the hours pass swiftly on, and the morn appears even before I am aware. I experience so much urged to fly, and her heart hankered after pass swiftly on, and the morn appears even before I am aware. I experience so much of the Saviour's love in supporting me under by the pen of inspiration? Alas ! we might what she had left behind. Here was exhibited her love for earthly things, which

led her to look back and linger in the plain. Her punishment is expressed in few words pain that I cannot fear its increase." Once, when a lady, shuddering at the -"She became a pillar of salt." The storm spectacle of her sufferings, said that if called to endure so much pain herself her faith must which destroyed Sodom overtook her, and the lightning blasted her. She was struck dead, but not thrown down, and stood erect, fail, Harriet quoted the text, " Strengthened with all might unto all long-suffering with like a pillar or statue, the descending brimed with all might unto all long-suffering with joyfulness;" and added, "Yes; and I think this is one end to be answered in my long afflictions—encouragement for others to trust in Him. This precious Book is my constone and salt, penetrating and enclosing her whole body. This sudden and awful punishment came upon her in the very act of wickedness, and she continued as a monustant companion, and its truths and promises my unfailing support."-Dr. James Hamilment of the divine displeasure. Josephus asserts that the pillar remained to his day, and that he saw it about two thousand years after the event. However this may be, Lot

God !

There is a God! The herbs of the valley, crime and avoid her misery. God will certainly bring a fearful punishthe cedars of the mountains, bless Him-God will certainly bring a learned painsin-ment upon the wicked, who "shall be turn-ed into hell." This awful place of torment is often described by images and figures from the ruins of Sodom—" Upon the wick-claims Him in the heavens—the ocean declares His immensity-man alone has said, --" There is no God." ed God shall rain snares, fire and brimstone. and a horrible tempest :"--" a lake that burneth with fire and brimstone." And St.

"" I here is no God." Unite in thought, at the same instant, the most beautiful objects in nature; suppose that you see at once all the hours of the day, nent traits. O let us take Him who is our great model Jude says that " these cities are set forth and exemplar, "who set us an example in all things, that we should follow his steps," for an *example*, suffering the vengeance of that you see at once all the hours of the day, and all the seasons of the year; a morning and a resemblance or imitation of the life of struction of the wicked ! whom constitutes the very quintessence of

of spring, and morning of autumn; a night bespangled with stars, and a night covered with clouds; meadows enameled with flow-But God has in mercy provided a place

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The slanderer is a pest, a disgrace, an in construction. Such a one repels confiden-tial intercourse; you would never think of Like a disagreeable excresence. Line the viper, he leaves a shining trail in his wake. Like a tarantula, he weaves a thread of Like a tarantula, he weaves a thread of repairing to min for sympathy; on the con-trary, you enter his presence with fear; and you feel it necessary to be as much on your guard with him as you have need to be with pronounce him to be a hard man of and whose pale lips have then no voice to of the slanderer, ance for the weaknesses of human nature;

Who wears a mask that Gorgon would disown. A check of parchment and an eye of stone? I think it is Pollock who says the slau

derer is the foulest whelp of sin, whose longue was set on fire in hell, and whose legs were faint with haste to propagate the lie his soul had framed.

He has a lip of lies, a face formed to concea That, without feeling, mosks at those who There is no animal I despise more than hese moths and scraps of society, the malimould all men to his purposes. Such a man cious censurers-

These ravenous fishes, who follow only in the wake Of great ships, because percharce they're great. Oh, who would disarrange all society with their false lap-wing cries. The slanderer makes few direct charges and assertions. perhaps think highly of him, if we could expunge from the Bible certain passages which, however, hold a very marked and prominent place there. If St. Paul had prominent place there. If St. Paul had not written the unbending clause, " Though

Or convey a likel by a frown, Or wink a reputation down ! He seems to glory in the misery he I speak with the tongues of men and of an-

"Rejoice with them that do rejoice, and ern blast," through his warped and discoweep with them that weep;" "Bear ye one another's burdens;" "Put on, therefore, as the elect of God, holy and beloved, bowels

A whisper broke the air-A soft, light tone, and low, Yet barbled with shame and woe : Nor might only perish there, Nor farther go! Ah, me : a quick and eager ear Gaught up the little meaning som Another volce then breathed it clean And so it wandered round, of mercies, kindness, humbleness of mind. eekness, long-suffering :" if the Holy Scriptures contained not such passages as these, we might judge more favourably of such a character. But with these statements and From ear to lip, from lip to ear, Until it reached a gentle heart And that—it broks ! with these exhortations before us, we must

conclude that the just, the Scriptural ideal of the Christian is one in whom tenderness, oul slanders, in thise own dark, ravenand sensibility, and sympathy form promilumed sonl distilled-

Blash-if of houset blood a drop remains To steal its way along thy veins ! Blash-if the bronze long hardened on thy check, Has left one spot where that poor drop can speak !

godliness! What more striking peculiarity

at present. Yea, it must become the merous? They never can be too numerous supreme end of all who profess Christ, not while he supplies the treasury. And when t. only to profess him, but also to exemplify he does not arr responsibility ceases. So he principles of what they profess in their lives. Until this shall be the case, the the gifts, what right have we to marmur or Christian religion will be deprived of one to decline? Remembering ever, then, that God en-

trusts to us something every day, that as stewards of him we may transmit it to others, let us, in the spirit of children, say

and feel, "I DO SO LOVE TO GIVE.' Watchman and Reflector.

"No Time to be Sick."

"I have no time to be sick," said a man engrossed with worldly cares, when seized Earnest warnwith a dangerous disease. The seen but silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels.—Let parents remember this. The best inheri-tance a parent can bequeath to a child is a virtuous example, a legacy of hallowed re-monitory this fact! The thought and feeling ways and raise up those that are bowed by the arrest of sickness, and no time could

Thou now hast a time to be sick, and the matter depends not upon thy choice. God EVANESCENT PIETY.—There is a piety is speaking in his providence, teaching thee

Vile wretch ! ruiner of fair innocence by

NORTH WELLER.