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Deaf and Dumb.

We beg to direct the attention of our readers to th following Poem, published originally in Charles Dick-ens' Household Words, not merely for the beauty of the thoughts and the maternal tenderness which breathes m every verse-aithough in both of these respects it is

in our opinion a gein of its kind-but in order to enlist the sympathies of the Christian public, and of Chris-tian parents in particular, in behalf of the poor Deaf-nutre. Sad indeed must be his lot, doomed to a life-long soundlessness—deaf alike to the melodies of nature and the summer of the life to the melodies of nature and soundlessness-deaf alike to the melodies of nature and the sweet music of affection's voice! Shut out from communication with his kind, except through the im-perfect channel of natural signs-destitute of language perfect channel of matural signs—destitute of language —ignorant of his natural signs—distitute of language —ignorant of his nature and destiny—literally, 'with-out hope and without God in the world''' What more deserving_object of charity could possibly claim our sympathy and aid' and how can we better aviesace our sympathy and extend our aid than by contributing to the support of such Institutions as make the instruc-tion of the deaf and dumb their special care? Most of tion of the deaf and dumb their special care? Most of our readers are aware of the existence of such an Institution in the city. We understand that it is in efficient operation, though embarrassed for want of finds. The public are freely invited to visit, and judge for themselves of the advantages it confers. We trust our readers will avail themselves of an opportunity of doing so, feeling assured that they will be both edified and delighted, and that they will cheerfully contribute their mile to the good cause.—*Comt*]

THE DUMB CHILD.

She is my only girl:

I ask'd for her as some most precious thing, For all unfinish'd was Love's jewell'd ring, Till set with this soft pearl; The shade that Time brought forth I could no

How pure, how perfect seem'd the gift to me

Ob, many a soft old tune I used to sing unto that deaden'd ear, And suffer'd not the lightest footstep near.

Lest she might wake too soon ; And hush'd her brothers' laughter while she

lay-Ah, needless care ! I might have let them play

Twas long ere I believed That this one daughter might not speak to me Waited and watch'd, God knows how patiently

How willingly deceived,-Vain Love was long the untiring nurse of Faith And tended Hope until it starved to death.

Oh ! if she could but hear For one short hour, till I her tongue might

teach To_call me mother, in the broken speech

omit.]

was that of not taking enough. Here was

bridegroom discovered the deficiency. The

2. Though all the persons represented by

the ten virgins are to be considered as under

the influence of grace, yet the work in the

hearts of some of them was more deep and

effectual than in the others. The terms

wise and foolish, are to be understood in the

sense of prudent foresight and the contrary.

and the first implies that steady regard to

all the future dangers and trials of grace

of that moral power we derive from the in-

fluence of the Holy Spirit, so leads to those

richer communications from God, and so strengthens the habit of holy decision in the

will, and serves so to confirm the right and

vigorous tendency of the affections, that he

who is faithful to PRESENT grace, does by

that, constantly contribute to his FUTURE

safety. The foolish virgins, therefore, re-

present those who do not prudently look

forward to the conflicts and dangers of future

life, and so give up themselves fully to "grow

in grace and in the knowledge of Christ,"

but sink into carelessness and lukewarmness

of spirit. In this case, the oil of the lamp

burns out, and there is no supply in the

vessel, because their hearts are withdrawn

from the influence of God. Thus the prin-

ciple of spiritual life perishes, and death

uts off the possibility of restoration forever.

3. The eternal union of Christ with his

faithful church is represented under the

figure of marriage. In the same metaphor-

ical language the covenant relation of Jeho

vah and the Jewish people is frequently mentioned in the Old Testament, and some

of the most striking passages of the pro-

phets, expressive both of tenderness and

reproof, are founded upon it. There are also predictions in the Old Testament of

the union of the evangelical church with

Christ, that spiritual church, composed of

believers of all nations, which was to succeed

hat founded on natural descent from Abra-

ham. Of this, the 45th Psalm is a beautiful

example. Here, in the parable before us.

the subject is the union of Christ with his

which leads to a careful preparation for

That thrills the mother's ear ! Alas! those seal'd lips never may be stirr'd To the deep music of that lovely word.

My heart it sorely tries To see her kneel, with such a reverent air, Reside her brothers at their evening prayer ; Or lift those earnest eyes

To watch our lips, as though our words she knew,-Then moves her own, as she were speaking

Richard Watson's Comments that event, by referring the delay to God's 'long suffering;" and yet hints its delay ON MATT. CHAP XXV. VERSE 1. by remarking that the lapse of ages could "Be likened unto ten virgins." make no difference in the purposes of God, In an inferior sense, it has been supposed, seeing that with him " one day is as a thou-

this parable may be applied to the state in sand years, and a thousand years as one which the Christian church would be found day.' The whole mode of speaking on this at the coming of Christ to judge the Jewish subject was adapted to PRACTICAL purposes, nation, although its ultimate reference is ad- and wisely connected the day of our death mitted to be the day of judgment. We do with the day of final judgment ; because the not, however, know that the state of the apostles all taught that after death there Hebrew churches, or that of Jerusalem in could be no redemption for the wicked, and particular, answered to the description of the righteous could not lapse from their you. the parable. It is more satisfactory to con- state of security. Ages have indeed passed, siderlit as relating solely to the day of final and the bridegroom still tarries; but every account, but SUGGESTED by the sudden serious mind will live under the influence coming of Christ to judge the Jews, which of the most solemn thoughts of that day was a type of his sudden second advent to because the uncertainty of life, and the equal judge the church and the world. That it is certainty that in the same moral state in the ChRISTIAN CHURCH, and not the Jew- which death transmits him into the eternal ish nation of which the parable speaks, is world, the day of final account must find indicated by the introductory formula .- him.

Then shall the KINGDOM OF HEAVEN be 5. It is added, they all slumbered and likened unto ten virgins; for the phrase, slept. These interpreters who consider the kingdom of heaven," alway refers these words as intimating that all, even the either to the gospel dispensation, or that most vigilant, are subject to religious dewhich is connected with it, as a part of its cays, and are apt to fall into a slumbering administration. As the parable is founded and lukewarm state, do not appear to conupon the customs observed at Jewish mar- sider that their interpretation involves the riages, to state these, will usefully serve to absurdity of supposing that these persons explain the literal sense of the parable. whose hearts are abundantly furnished with After the marriage ceremony was performed holy affection, which is undoubtedly indiand attested, it was customary for the bride- cated by the wise virgins having made progroom, in the evening, to conduct his sponse vision of oil in their vessels, can sink into from her friends to his own home, in a pro- this supposed state of religious indifference, cession rendered as brilliant and imposing and that equally with others; for whatever as the circumstances of the bridegroom this slumbering may signify, it is expressly would allow. His young female friends and relatives were invited, and with lumps ish virgins alike : they all slumbered and waited in a company near the house, till the slept. This view also allows the SAFETY of bridegroom returned with the bride and her an unwatchful and lukewarm state of mind, intended friends; when, after the customary contrary to the constant doctaine of Christ. congratulations, those who were in waiting Add to this, that no fault is ascribed either oined the train, and with acclamations and to the wise or foolish servants for slumberother expressions of joy proceeded to the ing and sleeping while the bridegroom tarbridegroom's house, to the nuptial enter- ried; but the praise of the former was, that to inment, which among persons of rank was they had prudently taken oil in their vessels of the most splendid and costly kind. The with their lamps, and the fatal fault of the doors were then closed to prevent the intru- latter that they had neglected this necessary sion of strangers. [Here occurs his extract provision. Such an interpretation cannot,

from Ward's "View of the Hindoos," which therefore, be maintained, and the scope and design of the parable requires us to understand slumbering and sleeping to represent The mystical meaning of the parable may DEATH. While the bridegroom tarries, the

be opened by the following remarks :successive generations of Christians, whe-1. The virgins represent not merely pro ther prepared or not for their Lord's comessed members of the church, but persons ing, sleep in death; and it is the last day who had all been under the influence of only that shall fully declare which of them grace; and this view of the parable was specially admonitory to the disciples, the pro- have taken oil in their vessels; that is, whose hearts are in a state of preparedness fessed friends of our Lord, to whom it was

Dressing himself in his best suit, words. doubtless addressed. There was a time to hail his second advent with joy, and to when the lamps of the whole ten virgins enter into his everlasting kingdom. he soon joined the Quaker, but could see nothing that looked like a gift worth over a thousand dollars. He puzzled himself about 6. The sudden appearance of had been replenished with oil and were all the last day, and the pomp of it, is figured burning; a time, too, when even the foolish it all the way, and said to himself, " Pervirgins were at their post of duty, waiting by the coming of the bridegroom. The haps the Quaker has forgotten it." gates are suddenly thrown open; the light for the bridegroom. The oil in the lamp, At last they reached Levi's home. of the torches of the attendants flashes at being of the same quality with that in the vessel, the fault of the five foolish virgins once upon the darkness of midnight; those he had been greeted by his friends, the who precede cry, " The bridegroom cometh !"

paration for eternity, will be able to resume

even their profession. This lamp, the out-

oil were not likely to be found at their shops,

The **Ouaker's** Gift.

A brother writes to me that when he was The hand of faith never knocked at heaven in vain. No sooner hath Moses showed a youth his father said to him one day, Levi, can you make up your mind to at home and be a farmer. " I would rather be a tanner than a farmer," replied Levi.

" Very well," responded his father. was willing to let Levi follow his own tastes, quality! It is not more hard to take away, of my sports many a day in childhood. Old than to give. Who doubts but the same as he was now seventeen years old ; " very hand that created them might have immewell, my son, I will try and find a place for Very shortly a place was found for Mas-

ter Levi with a good Quaker. When the wood must sweeten the waters. What re-brought the past before me with all the fresh-atom hath wood to water? or that which ness of the living present. Near at hand was the old school-house, in which I began est Quaker said :--"Levi, if thee will be a good boy, I will Yet there is no more possibility of failing to climb the hill of knowledge; here was do

with thee is, that thee shall do as well by me as I do by thee." "Vary well sir" soid Teris t I will be wery thing of any thing. There is so home again. All the bargain I will make " Very well, sir," said Levi : " I will try

what I can do." Levi now went to work with hearty good will. He worked hard, read his Bible, was with salt, Moses with wood, shall sweeten

steady, honest, and good natured. The the bitter waters. Let no man despise the Quaker liked him. He liked the Quaker. means, when he knows the Author. God was our last family gathering there. And Hence, the Quaker was satisfied, Levi was taught his people by actions, as well as well do I remember the scene at our parhappy, and the years of his apprentice pass-ed pleasantly away. whole journey, wherein they should taste of where I stood, when, with my father's hand Just before Levi became of age, his mas-

resent when thy time is out." "Levi smiled at this pleasant scrap of receive any gift you may please to make me.

Then the Quaker looked knowingly at Levi, and added, "I cannot tell thee now not how unpleasant a portion I find in this what the present is to be, but it shall be more than a thousand dollars to worth precious death may season it to my soul.hee Bishop Hall.

" More than a thousand dollars !" said Levi to himself, his eyes sparkling at the bare thought of such a costly gift. "What

can it be? I wonder if he means to offer ne his daughter for my wife? That can't be, because I have heard it said that a good wife is better than ten or twenty thousand dollars. No, it can't be his daughter. But

to death, for you, for me? Then what shall what can it be?" we do-what shall we say-what shall we That was the puzzling question which render unto the Lord for all these benefits buzzed about like a bee in Levi's brain from O, shall we hesitate a moment to do His that time until the day before he was of age. On that day the Quaker said to him :willing servant, Lord. will take thee and thy present home to-day." Levi breathed freely on hearing these

" I wait thy guiding eyes to feel. To prove and keep thy perfect word, To hear and do thy utmost will."

Fellowship with Christ.

Omnipotence.

Thine utmost will ! Only reveal it. 'Tis The Final Separation.

"How shall 1 give thee up "- Hosen xi. 8. There is something not only sad, but ter his grievance, than God shows him the re-

medy, yet an unlikely one, that it might be tion. About a year ago I stood upon my miraculous. He that made the waters could native soil. I walked the fields, and roamhave given them any savor. How easy is ed the woods, and stopped to gaze at the who it for him that made the matter, to alter the gently-gliding brooks, which were the scene haunts almost forgotten, were revisited .--Trees, and stones, and rills looked just as diately changed them ? Yet that Almigh- they did twenty years ago. Many a happy ty power will do it by means. A piece of hour was lived over again, and memory wood must sweeten the waters. What re- brought the past before me with all the freshhath no savor to the roughness of bitterness? was the old school-house, in which I began well by thee; if not, I will send thee than proportion to the success. All things the lawn upon which I played, the stately are subject to the command of their Maker. Dine beneath which I used to rest at noon;

> much power in every creature as he will early manhood's toil. It was hallowed please to give. It is the praise of Omnipo- ground to me, and those were halcyon days tency to work by impossibilities : Elisha that I spent there.

But there was a tinge of sadness. The old homestead now was ours no more. It much bitterness; but at last, through the in mine, we said farewell, for the last time, mercy of God, sweetened with comfort. Or upon our native soil. I have never seen journey, in the fountains of whose hearts stood, a weeping band, in a cemetery. were the hitter waters of manifold corrup- coffin had been slowly brought from the news, and said, "I shall be very happy to tions? yet their unsavory souls are sweet- tomb, and now stood beside an open grave. ened by the graces of his Spirit. O bless- In it was our father-our mother's counsellor ed Saviour the wood of thy cross, that is, and husband. He had been eight days the application of their sufferings, is enough dead, and there we buried him. We had to sweeten a whole sea of bitterness! I care never known what sorrow was before.-And yet we did not sorrow as those without wilderness, if the power and benefit of thy precious death may season it to my soul him as resting in the bosom of Jesus, where

we hope ere long ourselves to be, we were comforted. This was our consolation, and we could give him up. But O, sinner, when we come to give the

Christ was obedient unto death. O my arting hand to you, how different it will be. oul; unto death, even the death of the you have not the love of Christ! When cross! Unto death for me! Was He thus ve separate at the river of death, which toobedient for you, my sister? Obedient unmorrow we may reach, it will be with no prospect of re-union. It will be parting, with no hope that we shall ever meet again !

Charity.

Night kissed the young rose, and it bent softly to sleep. Stars shone, and pure dewLetter to a Deist.

Whole No. 424.

No. II. Continued

We had entered upon a consideration of the probability of a Divine message-and the reception, that probably it would meet with on the part of men. Several persons were enumerated-making together the Dramatis personae of a protracted conversation. There exists no necessity that these all should be introduced at this time: suffice that we call the attention to the peculiar views of Cain, as expressed in opposition to those of Evangelist.

Evan .-- I still reiterate my former state ments, viz : That the efforts of intellect are immeasurably inadequate to discover a Deity-and so to appreciend Him as to love and reverence, and obey Him-I repeat that faith in the testimony of a reliable witness alone can apprehend Him. Between matter and spirit, things seen and things not seen, there is a chasm which intellect cannot, and which faith alone may span.

Cain-1 assent not. Let me reply : I look on your material structure. I see before me a beautiful piece of organized matter. But that matter in its every movement is controlled by an unseen spirit : the organized matter I can see-the immaterial spirit I cannot see : yet I assume that it exists, for I perceive its operations. The organized matter I have no doubt, will be dissolved : every particle that composes it will be separated : in not one of these particles is there life, or motion, or thought-yet, taken as a whole, perceive life, and motion, and thought whence do they proceed? Not from the organized matter-not from any one atom of that matter,-then they must proceed from the unseen rational spirit.

Evan -- Well-and admitting this-although, were I to take time, I could show that you are begging the very point contended for,-but waving that, let me ask what do you infer from the admission of al this?

Cuin-Simply-If I can demonstrate the existence of your spirit, without having seen it, I can demonstrate the spirit of a God to exist without having seen it.

Evan .- You might demonstrate the exist ences of something independent of matter; but you cannot thereby demonstrate the existence of an eternal, unchangable, and selfexisting God-such a God as I pointed you to by this menage of the Gospel.

Cain-Did not the heathens arrive at a correct knowledge of Him ; and did they not drops hung upon its bosom, and watched its found thereupon the most perfect system of sweet slumbers. Morning came with its morals ever introduced to the inhabitants of

this earth? dancing breezes, and they whispered to the Evan --- Never, never, young rose, and it awoke loyous and sil Lightly it danced to and fro in all the lovli- of God as displayed by the parent of the health and young innocence. Then beathen writers is inconsistent with his true came the ardent sun-god, sweeping from the character. Not more antagonistic are light east, and smote young rose with its scorch-ing rays, and it fainted. Now the gentle of nature which they afford, and those which breeze which had been gamboling over the I bring you. Observe them; they call him sea, pushing on the home-bound bark, sweeping over hill and dale, by the neat cot-"Anμingros." (Demiurge.) Does that word represent the true God in all his splendor? Does that name make him independent, untage and the still brook, turning the old mill, derived, eternal, good, almighty, and immutfanning the brow of childhood-came tripping along on her errand of mercy and love, and when she saw the young rose she has-tened to kiss it, and fondly bathed its fore-nothing more. Now observe the name death! O, let Him not see that we drink of His cup unwillingly. Thousands are not young rose revived and looked and smiled was the word. . . The word was God. . . All in gratitude to the kind breeze; but she things were made by Him. . . In Him was life hurried quickly away, for she soon perceiv- . . And the word was made flesh. . . And ed that a delicious fragrance had been pour- saw and bare record that this is the Son of God ed on her wings by the grateful rose; and .. And as many as received them to them gave the kind breeze was glad at heart, and went away singing through the trees. Thus Canst thou not conceive, O Cain! the un charity, like the breeze, gathers fragrance measured distance between thy God, and from the drooping flowers it refreshes, and unconsciously reaps a reward in the per-a reality. He is God—he is the Lord; all unconsciously reaps a reward in the per-formance of its office of kindness, which formance of its office of kindness, which things were made-not moulded-by Him. steels on the heart like rich perfume to In Him is life,-He is the source of it,yet He appears in flesh. I have seen Hin bless and to cheer. with these eyes. I shall see Him verily again. I testify that He is the Son of th Woman. living God ; and that by Him I may become the son of God, but not as He is the Son The condition of woman in society is one of God, "But to as many as received f the measurements of the progress of na-Him to them will He give power to be come the children of God." How else can does woman's condition rise, and woman's influence in society increase. The quality you discover Him, but by his own revelation of Himself? God alone can reveal God. of woman with man is a natural fact; but If you search for Him where will you make the two spheres, the male and female, are your starting point; you search for some-thing you know not what-a nature without so incomparably distinct, that the equality properties-a being without a name. You discourse of something, and have not the valent becomes more and more perceived faintest apprehension as to what that some-thing consists of. You would demonstrate and confessed, as the world becomes wiser. In man's own special sphere, woman is and yet have no basis on which to rest your demonstration. You can never know whe The ther your knowledge be correct or falla-

I've watch'd her looking up

To the bright wonder of a sunset sky, With such a depth of meaning in her eye, That I could almost hope The struggling soul would burst its

cords. And the long peni-up thoughts flow forth in words.

resting in a superficial and partial piety. The song of bird and bee. The mere number ten does not appear to The chorus of the breezes, streams and groves, involve any particular mystery; this num-All the grand music to which Nature moves being a favorite indefinite number among Are wasted melody To her ; the world of sound a tuneless void ; the Jews.

While even Silence hath its charm destroy'd. Her face is very fair :

Her blue eye beautiful; of finest mould The soft white brow, o'er which, in waves of gold, Ripples her shining hair.

Alas I this lovely temple closed must be, For He who made it keeps the master-key.

0

Wills He the mind within them. This is beautifully represented under Should from earth's Babel-clamour be kept free, the figure of the prudent virgins taking oil in their vessels with their lamps; for, al E'en that His still small voice and step might be though it is true that we can lay up no Heard at its inner shrine, store of grace so as to render us less depen-

Through that deep hush of soul, with clearer dent upon the aid of God in fature time Then should I grieve ?- O murmuring heart than at the present hour, yet the vigorous use of our present spiritual strength, that is, be still !

She seems to have a sense Of quiet gladness in her noiseless play. She hath a pleasant smile, a gentle way, Whose voiceless eloquence Touches all hearts, though I had once the fear

That even her father would not care for her.

Thank God it is not so ! And when his sons are playing merrily, She comes and leans her head upon his knee. Oh ! at such times I know-By his full eye and tones subdued and mild-

How his heart yearns over his silent child.

Not of all gifts bereft Even now. How could I say she did not speak What real language lights her eye and cheek, And renders thanks to Him who left

Unto her soul vet open avenues For joy to enter and for love to use

And God in love doth give To her defect a beauty of its own. And we a deeper tenderness have known Through that for which we grieve Yet shall the seal be melted from her ear, Yea, and my voice shall fill it-but not here.

When that new sense is given. What rapture will its first experience be, That never woke to meaner melody,

Than the rich songs of heaven, To hear the full toned anthem swelling round, While angels teach the ecstasies of sound !

A Candid Mind.

church, glorified in heaven. She is to be brought to the house of the bridegroom, There is nothing sheds so fine a light upon the human mind as candor. It was "adorned as a bride for her husband," arrayed in all the beauty and glory of grace called whiteness by the ancients, for its purity; and it has always won the esteem and purity, to be united forever with him, and to receive all the expressions of his due to the most admirable of the virtues.love, and to render them back with entire However sought for or practised, all felt the and unabated affection. power and charm of its influence. The

4. The tarrying of the bridegroom repre man whose opinion makes the deepest mark sented the delay of Christ's second advent. upon his fellow-man, whose influence is the That day was made known to no man. The most lasting and efficient, whose friendship is instinctively sought where all others have first disciples appear therefore to have felt that it might come at any moment, at least proved faithless, is not the man of brilliant after the destruction of Jerusalem, or be parts, or flattering tongue, or splendid genius, or commanding power; but he whose combined with that event. The Apostle Paul, in writing to the Thessalonians, men-tions the falling away which should come lucid candor and ingenuous truth transmit the heart's real feelings, pure, and without

are more showy, and other traits that have a higher place in the world's code of honor; was "at hand;" and St. Peter, when rebuk-position of the parable of the ten virgins; without and within is dismal. a night place in the world's code of honor; was at man, out and dark but none wear better, or gather less tarnish ing the scoffers of his age, while he seems to and when they have read this, they may Believe me, every heart has its secret sor by use, or claim a deeper homage in that justify the use of the expressions common silent reverence which the mind must pay probably in the discourses of the first preach-the first preachers when they exhorted to preparation for -Zion's Herald. to virtue.

Quaker turned to him and said :deficiency of quantity; the delay of the then follows the splendour of the procession "Levi I will give thy present to thy itself, which, among the opulent, was elaboather.

parable is specially designed to warn against rate and imposing : these were all images "As you please, Sir," replied Levi, now familiar to the Jews, and wonderfully adapton the tiptoe of expectation. "Well," said the Quaher, speaking

ed to impress the imagination and to fix the moral of the whole. There is no reason to Levi's father, "your son is the best boy l ever had." Then turning to Levi, he added conclude from this, that Christ will come to udgment literally at midnight; but this This is thy present, Levi, A GOOD NAME. time is here mentioned to intimate the delay Levi blushed, perhaps he felt a little dis of Christ's coming ; for it was long before ppointed because his golden visions were hus so suddenly spirited away. But his midnight that the ceremony described in the parable usually took place. Several circumsensible father was delighted, and said to the stances are introduced into the parable Quaker, who was smilling a little waggishwhich must be interpreted into their general ly :-import, and not strictly, as if every particu-

" I would rather have you say that of my lar had a mystical meaning, and nothing son, sir, than to see you give him all the money you are worth, "A good name is rawas to be left to complete the narrative and to give it grace and action. This discrimither to be chosen than great riches." nation is essential to the sober interpretation

Levi's father was right, and the Quaker of all parables, and particular to this. We shall not, however, stray beyond this limit, if we consider the arising of the virgins as representing the resurrection of the dead, and the trimming of the lamps, by pouring in oil, and thus as the exoduction signifies, put good character, which is worth more than ting them in order for the purpose of meet. all the gold, pearls, diamonds, and precious ing the bridegroom, as the resumption of stones in the world.

What do you think of the honest Quaker's that profession of devotedness to Christ, and attention to the duty of "waiting for his appearing, which they had assumed during thing? I hope you deserve the same gift this life. Both the wise and foolish virgins from your parents, teachers, and friends. arose for this purpose; but it is to be re- But, mark me! A good name is the fruit marked, that the wise only were able thus of a good character. If your heart is wickto rekindle their lamps, as they only had ed, your name cannot be good. Hence, if provided oil for that purpose, of which the others were destitute: and thus we are to give you a good heart!— Canada Sanday taught that those only whom the sanctifying School Advocate. grace of God has put into a state of due pre

The Trials of Life.

word visible sign of connection with Christ, Life is not entirely made up of great evils is in all others forever quenched by death, or heavy trials; but the perpetual recur- to acquire a personal reputation for effective and can never again be lighted up. The rence of petty evils and small trials in the oil, the small measure of grace, which once ordinary and appointed exercise of the Christian graces. To bear with the failings tend our labors, we shall soon "give acsupplied its flame, is consumed; the vessel the heart, which ought to have been reof those about us-with their infirmities, plenished with it, is empty, and the oppor-

understood as intended simply to inculcate tude when we expected thanks-to bear this general truth. For we are not to sup-pose that there is anything in the case of when we expected thanks—to bear with the company of disagreeable people whom Providence has perhaps provided or persons found unprepared for the second com purposed for the trial of our virtue-these ing of our Lord, to answer minutely to the are the best exercises of patience and selfapplication of the foolish virgins to the wise denial, and the better because not chosen by to give them of their oil, as though they ourselves. To bear with vexation in bus should apply to them for grace; in the ness, with disppointment in our expectaanswer, "Go ye to them that sell," &c. tions, with interruptions of our retirement the general and solemn admonition and mo- with folly, intrusion, disturbance-in short ral of this part of the parable is, that the with whatever opposes our will, contradicts case of all, who at the second coming of our humour-this habitual acquiescence ap-Christ are found destitute of holy prepara- pears to be more of the essence of self-d tions for that event, will be as utterly hope-less as that of the five virgins who, when the cry, "The bridegroom cometh," was already heard, should attempt to purchase oil, when the time would not admit of its being obtained before the bridegroom had seded pilgrimage and penance.-Hannah entered the house, and the doors were shut The period, midnight, when the dealers in

BRIGHT HOURS AND GLOOMY .- Ah. this

and the small space of time which remained beautiful world ! I know not what to think to resort to them that had been there, renof it. Sometimes it is all gladness and sun possibility of repairing a previous neglect of shine, and heaven itself lies not far off, and salvation, when Christ shall come in his salvation, when Christ shall come in his glory, which is the great lesson to be convey-ed. us there are bright days like this, when we

Mr. Editor, I have thus transcribed the feel as if we could take the great world in bove, that the readers of the Herald may our arms. Then come gloomy hours, when hearths and al position of the parable of the ten virgins; without and within is dismal, cold and dark times we call a man cold when he is only

rather than grieve Him who tasted death for me. O, those friends are loved a thouness of sand fold more than the unsanctified heart After can possibly love. But did they all stand in one column frowning upon me, threatening to desert, hate, and yet more, saying that they would be dishonored and grieved by me ; all, all shall not deter me for one moment from doing His utmost will. All I ask is, that it may be revealed clearly, so that I shall not err. Christ accomplished his greatest humiliation. So it is with his followers and confessors. Obedient unto of His cup unwillingly. Thousands are not permitted to drink his cup. They have piety, true piety, to a degree that IIe gives them of His joys, but they are never admitted to a fellowship of His sufferings. They cannot say with Paul, "I die daily; I fill up that which is behind of the afflictions of Christ for His body's sake-the Church ;' yet, there are those who are offered up, laily, a living sacrifice.-Beauties of Holi

> Obedience a Source of Jov. There is an inexpressible sweetness in the

effection that we are striving to do the will of God. This sentiment, when sincerely

cherished, is nothing less than the spirit of Christ in the soul. We look up to our tions. Exactly as civilization advances, Lord, and we hear him proclaim the moving cause of his own mission of toil and suffering in the world, " Lo, I come; in the voume of the book it is written of me, I deight to do thy will, O my God !" Sustained by the happy consciousness that he was lies in there being a female equivalent for faithful to an appointed work, his courage every male attribute, and that female equidid not give way in those dark hours when even his own received him not. He knew that his labors were accomplishing the Divine purpose, and he was satisfied. inferior to man; in woman's own special Like him we are sent into the world to

sphere, man is inferior to woman. do the will of our Father in heaven. It is domestic sphere is feminine; the political a holy mission which we are to execute, not sphere is masculine. Man is adapted by

nature for continuous labor of one kind talent, but for the glory of him that sent us. woman is liable to periodical interruptions The two spheres are alike important and indispensable, but they cannot be compared. It is foolish to compare the two sexes for the purpose of ascertaining the superior. When one is indispensable to the other where lies the superiority? Even if man

has a stronger head, it will not make him superior. Intellectual is not superior to Example. moral charrcter.

The sight of excellence not only directs THE VEILED SAVIOR .- Suppose that one whom you were a stranger was wrapt in a operates in the world, not by doctrines and propositions, but by the highest ideal of hu-manity exhibited in actual life; its noble

beloved one! Just so the Jews looked upon figured. The moral impression of this hea- the veiled Saviour, whom they had never venly panorania of heavenly virtues is con- seen unveiled. We, under the New Testament, look upon an unveiled Saviour; and going back to the old, we can see, far better than the Jews could, the features and form own nature verified by the teachings of our of Jesus the beloved under that veil.-

widest experience - and they compel us to M Cheyne exclaim, sunk as we too often are, in selfishness, and worldliness and sin, "O would to heaven that such were those who are near

ours, each day wasted on trifles or indolence, saved, and daily devoted to improveand dear to us, our fathers and mothers. and brothers and sisters, our wives and children. and such were ourselves?" Would to hea-ven that the Divine Ideal which has been hadowed forth in God's works, and which hoats forever before the mental eyes, were ealized in the life of man, and as new often said :

One soul converted to God is better than housands merely moralized, and still sleep-Melancthon says of Luther, "I have often ing in their sins. -Bridges.

Cain-Hold ; did not the theistical philo sophers of antiquity demonstrate the necessary existence of a self-dependent and eternal God?

Evan. - They assuredly never did so. Cain-How can you affirm that, with the writings of antiquity as proof of my assertion?

Evan.-I have much to say on that sub ect-time fails : but let me repeat that the glimmerings of God which they really possessed were drawn from the writings of Moses, and the Jewish prophets ; and that with the additional light thereby afforded, their views were erroneous. Scarce one of their philosophers, though with the advantage of those traditions conveying the knowledge of God, could conceive of a creation out of nothing; consequently they admitted the eternity of matter. They all admitted that matter was eternal, and could not be created. We will proceed to other consider

. We had not sufficient Greek type, to give th

At Jesus' Feet.

The Rev. W. Jay one day attended the dying bed of a young female, who thus ad lressed him :

"I have little," said she, "to relate as to THE USE OF LITTE TIME .- One of the my experience. I have been much tried ud tempted, but this is my sheet-anchor.--ment, is enough to make an ignorant man He has said, 'He that cometh to me I will wise in ten years; to provide the luxury of in no wise cast out.' I know I come to him. ntelligence to a mind torpid from lack of and I expect that he will be as good as his thought, to brighten up and strengthen word. Poor and unworthy as I am, he will faculties perishing with rust; to make life a not trifle with me; it would be beneath his fruitful field, and death a harvest of glorious greatness; I am at his feet. As you have

rations.

"Tis joy enough my All-in-all. At thy dear feet to lie : Thou wilt not let me lower fail, And none can higher fly."

rders borne from heaven were inaugurated in the onward march of the human race.

ound him in tears, praying for the Church.

thick veil, so that you could not discern his features. Still, if the lineaments were point ed out to you through the folds, you could form some idea of the beauty and form of the veiled one. But suppose that some one whom you know and love, whose features you have often studied face to face, were to

firmed and made irresistible by the fact, that they coincide with that image of perfection which we elaborate from the elements our

army of saints and myrters, towering far above the average attainments of their

age; by the glorious company of apostles be veiled up in this way, how easily you crowned and surmounted by Christ himself. would discern the features and form of in whom humanity was glorified and trans-

the efforts but fires the ambition. It touches our emotional nature, and supplies energy to our struggles in the midst of weariness and disappointment. It is thus that Christianity

count with joy," if with the consciousness of last most important point of instruction is illustrated by what follows, which must be indextruction is being the second of the their bad judgment, their ill-breeding, their honest purpose and faithful endurance, we

