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Beligious Miscellany.

Why Dost Thou Wait? Poor, trembling lamb! Ah who outside the

Has bid thee stand, all weary as thou art. Dangers around thee, and the bitter cold Creeping and growing to thy inmost heart?

Thou know's not what-perchance may'st and seeing "London" on it, they entered, and never know-Shall find thee, when in darkness thou art kneel-

The chill and darkness of thy spirit's night?

For miracles like this who bid the wait? Behold "the Spirit and the Bride say, ' Come," The tender Shephered opens wide the gate.

And in His love would gently lead thee Why should's thou wait? Long centuries

Thou hast not learnt this lesson to receive: More bless'd are they who see not, yet h

Still dost thou wait for feelings? Dost the

"Fain would I love and trust, but hope

I have no faith, and without faith, who may Rest in the blessing which is only shed Upon the faithful? I must stand and wait." Not so. The Shepherd does not ask of thee Faith in thy faith, but only faith in Him. And this He meant in saying, " Come

In light or darkness, seek to do His will, And leave the work of faith to Jesus still.

For the Provincial Wesleyan.

The False Professor. worship than he. The forms and ceremonies of the world in upon me." his church are most carefully observed. He en- "You cannot help it," said I, "unless you

house; he is able to quote many of its texts in ble-an object which you may lawfully cheriab, order to prove the correctness of his creed. Whenever opportunity serves he cheerfully en-

world, especially its progress in modern times, would you prevail upon him to give it up?" and denounces severely those who fearlessly exhibit its abounding wickedness.

Frequently endeavours to prove that the world is not so bad as Gospel Ministers declare it is. command, willingly resign that which it loved His inspection however has reference only to the surface of human society. He regards as a small matter the etate of the heart if the conduct only ness which eating the unripe fruit would cause." be in accordance with good morals. His religion is emphatically externalism. Values more highly the house of worship than the individua! believer. Reverences the pew more than its inmates. The tones of the organ awaken his most pleasing emotions, but the cry of a penitent sinner for mercy disturbs and annoys him

oided ojection to such preaching.

He is greatly in love with genteel christians, ing. You must try again." feels much more at home in their society, than when obliged to mingle with the poor and un- give up the sour one."

ters into an argument to prove that it cannot be "Now, suppose that, instead of trying the

the has power the possession of the fanatical and hypocritical, and esteems himself orange will lead your child to drop the apple? ing the livery of God's saints. Yet he would be and sweet? greatly offended if any one should even hint

that he is not a good christian.

From Guilt to Glory.

or about to enter, its different apartments. Who bids thee wait till some mysterious feel- They looked for this particular carriage as soon as they had passed through the ticket-office; seating themselves, prepared for the journey.

Having furnished themselves with tickets and railway guides, and satisfied themselves And fill thee with a rion and wondrous glow that they were in the right carriage, they felt Of love and faith; and change to warmth and the utmost confidence; and I did not observe any one of them coming out of the carriage and running about in a state of excitement, calling to those around them, "Am I right? am I right?" God. in his infinite wisdom, has made provisions of a similar kind for our lost world. He has provided a train of grace to carry as many of its inhabitants to heaven, the greater metropolis of the universe, as are willing to avail themselves of the gracious provision.

When we call you by the preaching of the Gospel, the meaning is, that all who will may come, and passing through the booking-office of justification by faith alone, seat themselves in a Thou art His own. Would'st thou His beauty carriage marked "From Guilt to Glory." Whenever you hear the free and generous offer Nor trust the love which yet thou can'st not of salvation, you need not stand revolving the question in your mind, " Is it for me?" for just as the railway company carry all who comply with their printed regulations, irrespective of of grace at the advertised time, which is nowfor " behold, now is the accepted time." (2 Cor. vi. 2)-you will find the train of salvation ready; and the only regulation to be complied with by you, in order to your being carried by Christ charge himself with paying for your seat, even as I am not of the world." which cannot, surely, be anything but an easy and desirable arrangement, seeing you have no means of paying for yourself .- [Rev. W. Reid

The Ripe Orange and the Green Apple.

upon me," said a young man to me one morning, as I warned him of his danger lest worldly He appears at times to be very religious .- prosperity might take up too much of his

with the full approval both of your own conscience and of the word of God.

"If your child were eating a green apple He talks most fluently about the state of the which you feared would make him ill, how " I would order him to lay it down."

" Ah ! that would only make the little heart cling to it more closely. It would not, at your

"Your warnings would most likely be unheeded. The child's taste persuades it the apple is good for food, and he eats on, regardless

" I would tell him that I was older, and knew better than he did what was good for him; and that, as a parent, I must punish his disobedience, if he did not at once do as I desired."

him taste the sweetness of that delicious fruit, He heartily despises those Christians who whose beauty as well as flavor will far outvie

His experience, if ever awakened by coptive,—a fearful comment on that passage in spiritual impressions, is soon littled to sleep.—

The Gospel does not cure worldliness by warn-While standing, one day, on the platform of ing or threatening, or by promising some future the Aberdeen Station of the Northeastern Rull good. It points the poor sinner to the Cross of way I observed a carriage with a board on it, inti- Jesus. It speaks of His free gift of eternal life Murder of Missionaries in Fiji, everywhere.

and thus it invests the soul with the purifying interior." For two years that henourable posipower of a new affection. This, and this alone, tion has been held by the Rev. Thomas Baker, is the certain antidote to worldliness. When who has been called to lay down his life in the the ripe orange is grasped, the crude apple, as a service of his blessed Lord and Master. Mr. matter of course, is let go.

Reader, have you the ripe orange in your himself to the Australasion Conference for mishand? Are you feasting on a present salva- sionary service in the "regions loyond"-a sermoral character, so, if you come to the station tion? Can you sing of the swetness of the vice to which he has fallen a martyr, leaving his name of Jesus, and the pleasure of knowing the name to be associated with those of Williams value of His precious blood? If so, let its in- Threlfall, and others who have been murdered earth, and to take heed to your Master's word fallen a victim to the murderous violence of the is, is that you consent to let the Lord Jesus when He said: 15 Ye are not of the world, Fijians. The native teachers who accompanied

" Look Upward." (although she who uttered it has long since in flable love prompted Him, for the salvation returns,") often do my thoughts revert to that even the death of the cross. ed to me as we sat by the great old window. of the murder of Thomas Baker and his brave gazed on me for a moment, and (child that I the murder of our honored brethien, while eneves,) then softly answered :- "There is one the name of our common Lord and Saviour. Look upward, my dear, and think of Him who his companion Harris by the savages of Eromandwells there." Although years have passed, ga, a few of their bones, being all that had resome on golden pinions, bearing bright and mained of the cannibal repast, were recovered, sunny memories, others bearing sorrows and and were removed with pious care to the neightroubles on their leaden wings, yet, whenever boring island of Upolu, where they were inter my mind is cleuded and my spirit troubled, I ed under the shade of the trees which surround

seem to hear those cheering words again. to look upward. We cannot do so of ourselves, brought under the influence of the Christian

ters into an argument to prove that it cannot be terrifying of the present day are equal ascal and heroism more such of the present day are equal ascal and heroism classes—fair-weather Christians, and atormas threat or the promise of something better in the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that it cannot be the present day are equal ascal and heroism more such that the present day are equal ascal and the present day are equal as a such that the present day are equal ascal and the present day are equal as a such that the present day are equal as a such that the present day are equal as a such that the present day are equal as a such that the present day are equal as a such that the present day are equal as a such that the present day are equal as a such that the presen obeyed, "Christ in you the hope of glory,— kind advice, the street demand, the street demand a life of faith," are forms or expression that you place in his hand a ripe orange, and let through all the routine of religious life. The of missionary ardor was beginning to subside, it have no definite meaning to him,—In his estimation of the religious from the subside of the routine of religious life. The of missionary ardor was beginning to subside, it first class is composed of those who rarely praction will surely now be rekindled. The news from tice any self-denial for Christ. They not only Fiji, while it touches all heart with sorrow, will He heartily despises those Christians who boldly witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus, and who profess that the sour taste and unattractive color of the apple witness for Jesus and the sour taste and unattractive color of the apple witness for taste and unattractive color of the apple witness for taste and unattractive color of the apple witness for taste and unattractive color of the apple witness for taste and unattractiv are not worth a rush before the cannon's mouth. and redouble our seal for the conversion of the objects figured upon the retina than can posfanatical and hypocratical, and esteems nimed.

as wiser and more philosophical than they.—

Be wiser and more philosophical than they.—

He is in reality a called of the devil, though wear
He is in reality a called a santa. Yet he would be and sweet?

They are loud in profession before a battle, and loud in exultation after a victory, but during the fruit, and firmly grasp that which is beautiful fight they are always missing. Demas is the They are loud in profession before a battle, and heathen. Just so is it with Christianity. When man is the representative of the storm-proof disciples. in an unconverted state, his heart loves the Fair-weather Christians are of no possible use, ceptive,—a fearur commend me to the Christian who, when the Baltimore, A. D., 1784, the fuited Societies in the epistle to the Hebrews, "The deceitfulness or pleasure, or it may be active benevothe epistle to the man on the Sabe of sin." If Satan ever indulges in a hearty lence in seeking to make world better by his than the barometer. Commend me to the folof sin." If Satan that man on the Sabefforts, occupy his mind. The word of God, like lower of Jesus who chooses death or defeat raquently arose, resulting in the word of an anxious father, asys: "Love the word of an anxious fether, says : " Love ther than desertion. Commend me to him who eral Methodist communities causes that have when Duty sounds her trumpet, is always ready measurably ceased to exist. What a sublime We hope such world." Who heeds this? Surely business or merous in our day. But we fear they are found world." Who heeds this? Surely business or to answer, "Lord! what wilt thou have me to speciacle to see all these Mehodist bodies come merous in our day.

It of answer, "Lord! what wilt thou have me to speciacle to see a dop". He is Christ's minute man, "When at together again, and the pulpit as well as in special to make the property of t in all the branches of them in the pulpit as well as in worldling, and clung to more closely. Promise perhaps some of them in the pulpit as well as in worldling, and clung to more closely. Promise last the messenger of Death shall call the roll, To effect such a union, let the messenger of Death shall call the roll, and clung to more closely. a man heaven, if he will cease to set his affecthis man shall calmly and promptly answer Here! for deliberation. And can annot unite upon Let the revolving water ne nas gone to his neavenly reward, the following conditions?

And after ne nas gone to his neavenly reward, the following conditions?

And after ne nas gone to his neavenly reward, the following conditions?

1. A General Convention to the pleasures of the pleasures to the property of the pleasures of the pleasures. few more years, and

1. A General Convention to the pleasures of captain, shall be kept on the roll of the regiment.

1. A General Convention to the Baltimore, Christmas, 1884—the Catenary of our more, Christmas, 1884—the Catenary of our If ever the prayer of the resulting was appropriate, is now, "Teach me O God, and know my thoughts; and my heart: try me and know my thoughts; and my heart: try me and know my thoughts; and my heart: try me and know my thoughts; and my feart and my heart: try me and lead try."

That is very probable my son, but new that during which the organism remains complified and respond, "D.ed organisation in America.

2. Each Methodist body to legt its own delight or experience or study." It is not an only the barre be any sicked seay in me, and lead try.

That is very probable my son, but new that during which the organism remains complified and respond, "D.ed organisation in America.

2. Each Methodist body to legt its own delight of the stille field." In those days of indulgence, as the dimnusion of the house of present liber-way for doing something, as the faith shall step forth and respond, "D.ed organisation in America.

2. Each Methodist body to legt its own delight body to legt its own delight body to legt its own delight by experience or study." It is not an only the faith shall step forth and respond, "D.ed organisation in America.

2. Each Methodist body to legt its own delight by experience or study." It is not an only the faith shall step forth and respond, "D.ed organisation in America.

3. That is very probable my son, but new that during which the organism remains complete the organism r

Religious Intelligence.

mating that it ran all the way from Aberdeen to now to " whomsoever believeth in Him." It In no part of the world has the Cospe! more 4. The name of the Church to be the "Unit- weedy corner; the rent in a garment, the one Perfectly smazing. To count a million times ters were putting passenger's lugginge on the every believer's hand, a glorious, precious gift, the Fiji Islands. The history of Wesleyan Mis- cal or other restrictive term. top of it; and a few individuals were entering, or about to enter, its different apartments.

The process of the process of the process of the strange issues. The process of the process been enjoyed before becomes bitter in compari- of evangelic labour, suffering and vial in the an. vention. pleasures. The affections are set on things ing to their own fashion, ceremonous and polite, thirds of its own representatives. were the most ferocious of savags, killing and are unseen and eternal."

Reader, in the present enjoyment of the sweetness of redeeming love, of pardon and peace through the blood of Jesus, you will enjoy also the hope of future glory as a sure and certain anchor of your soul. Then the fields longings are unseen and eternal."

7. Each worshipping congregation to regulate esting every stranger arriving of their picturests of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the delicacies of the confectioner's window, and the damsel gazes upon the damsel gazes upon the damsel gazes upon the damsel gazes upon the deli anchor of your soul. Then the fleshly longings, by Christianity, and the benign influences of in unguarded moments be strong within you; barbarism from the coast populations generally. to mortal ears. Above all, God would smile the art of not seeing anything save what is pure coin for. Such persons like you, my son. speak but the Spirit, taking of the things of Christ Hitherto, however, there have ten extensive and showing them to you, will, with the temp- districts in the interior of the larger islands, and tation, also make a happy way of escape, and more especially of the principal island, Viti Levu, Jesus will be once more "the chiefest among remaining unpenetrated by the missionaries; ten thousand."

Thus the Gospel confers present selvation, for the first time set spart as " missionary to the Baker was a native of Australia, and offered

ving countrymen with immorts, honeur, as imitators of that blessed Apostle wie rejoiced in the before they can attain unto peace. And in an- an opened grave, from which a corpse lying be-How indelible are impressions made upon prospect of being offered—of fouring forth his swer to the inquiry, "What does Brahmaism fore them has just been taken. In such a state the heart of a child! Truly mage we say that blood as a free libation, in the marifice and serrequire in its present circumstances?" A leadhow mean are mortal honors! Yet the artist no change, no circumstances whatever can en- vice of the faith;—followers of those glorious ing article of their organ replies—" not the untirely obliterate them. There is a little sentence confessors of old, who "were stoped, were sawn steady consolation of excited feelings—not the sented their mejesties as holding their noses ! upon which my mind often dwells, and which asunder, were tempted, were slain with the unhealthy exercise of a heated imagination—we However probable such an action might be, probably will never be forgotten by me. Yes, sword;"—followers of that adors & Master whose want salvation through the grace and mercy of who does not recognise that the artist has here

He appears at times to be very religious.—

prosperity might take up too much of his gone to "that bourne whence no traveler e'er of his brethren, to humble Himself unto death, require." gloomy winter afternoon, when it was address. Our entire Church will be toughed by the story tinue to meet together every month for the ness of his theme,—by the littleness of all tertains a very high respect for his minister, and regularly pays his portion of the tithes. He would fight for the cause of religion, and often would fight for the cause of religion, and often would fight for the cause of his neighbors are so indifferent in refer to the important matter. grow tired of every surrounding object. I looked out; the landscape was by no means inviting. The trees were all barren, and not a strong of the orator, rekindle the ancient mission of the Redeemer's kingdom is received and looked. Let them be known only the notion of the script of the received and looked out; the landscape was by no means inviting. The trees were all barren, and not a looked out; the landscape was by no means inviting. The trees were all barren, and not a looked out; the landscape was by no means inviting. The trees were all barren, and not a looked out; the landscape was by no means inviting. The trees were all barren, and not a looked out; the landscape was by no means inviting. The trees were all barren, and not a looked out; the landscape was by no means inviting. viting. The trees were all parren, and not a pleasing object met my view. At length after a vain attempt to resuscitate my spirits, I expressed my impatience in these words:—"O, Aut 8——, I am so tired of everything." She languishing generosity and seal as this story of gased on me for a moment, and (abild that I the murder of our honored honored in the second of the categories and the mother, brother, as in the received and discussed. The most recent topics introduced by a perverse willingness to know the impure; sister, and the world. Let them be known only discussed. The most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the world. Let them be known only discussed. The most recent topics introduced by a perverse willingness to know the impure; so the world issuesed. The most recent topics introduced by a perverse willingness to know the impure; so the world issuesed. The most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingness to know the impure; so the most recent topics introduced by a perverse willingne was, I could read sympathy in her mild blue deavering to take possession of new ground in tion of the Bengali Bible." This latter subject which is not filled with 'some momentous acplace to which you should never tire of looking. Long after the murder of John Williams and ciety here. the mission chapel. We know not whether any

by that brief phrase! Happy is that person covered. But the savage who murdered Will. fo this because some of the churches have sufby that ories pursue: Mappy is that person covered. Dut the savage was murdered Will-fered severely on this account—through the ill- so far as may be, to find in men and things If a woman now has an errand round the corner who early in life is taught by the Spirit of God iams was, years after the commission of the deed, sermons. But if he happens to be very practical and pointed, he is not slow to express his deting to resign what he is now enjoying, and your stantly wooling us by the stantly wooling us by look away from all transitory objects, and set his neather ignorance; and it is thus that beour sflections on things heavenly and divine. fore long, we may hear, through the divine our susctions on things nearency and divine long, we may hear, though the divine long, we may hear, though the divine long, we may hear, though the divine long, which will look when the state of the weather would have look when the state of the weather w But the things of this perishing world exert pleasing on the redoubled exertions which will such a powerful influence over our finite minds be put forth, that those very savages of Fiji, when obliged to mingle with the poor and unducated.

He rarely finds time to visit the prayer meetwhen obliged to mingle with the poor and unducated.

Such a powerful influence over our finite minds be put forth, that those very savages of Fiji, somewhat accounted for a thin attendance, the one one on things will be to incongruous and out of place that we sometimes almost forget that there is a who, fierce as the maniac anges the tombs of soldiers who have been united with us during to even demand consideration—this is the art.

We put forth, that those very savages of Fiji, somewhat accounted for a thin attendance, the who, fierce as the maniac anges the tombs of soldiers who have been united with us during to even demand consideration—this is the art.

We put forth, that those very savages of Fiji, somewhat accounted for a thin attendance, the who, fierce as the maniac anges the tombs of soldiers who have been united with us during to even demand consideration—this is the art.

We put forth, that those very savages of Fiji, somewhat accounted for a thin attendance, the who, fierce as the maniac anges the tombs of soldiers who have been united with us during the powerful influence over our finite minds be put forth, that those very savages of Fiji, somewhat accounted for a thin attendance, the who, fierce as the maniac anges the tombs of soldiers who have been united with us during the powerful influence over our finite minds they are not to even demand consideration—this is the art.

We put forth, that those very savages of Fiji, somewhat accounted for a thin attendance, the who, fierce as the maniac anges the tombs of the soldiers who have been united with us during the tombs of the powerful influence over our finite minds the who, fierce as the maniac anges the tombs of the powerful influence over our finite minds the some thin at the powerful influence over our finite minds the put forth, that there we have not one for the powerful influence over our finite minds the powerful influence over our finit He rarely finds time to visit the prayer meeting, or week night preaching, but seldom is absent from the Institute or Hall, when a lecture
of play to expected. On the whole his creed is sent from the Institute or Hall, when a lecture of Design to the Institute or Hall, when a lecture of Design to or District them his practice, while his practice, while his practice is better them his practice, while his practice. The fact is, he never was purged from his old Appeals to reason, the word of God, His comsins, never tasted the wormwood and gall of true mandments, or his promises fall with little if bereaved, or bowed down with care and grief. repentance, never exercised faith in the Lord Jesus, consequently never knew the Lord. Take Jesus, consequently never knew the Lord. Take away his externalism and his religion is all gone. Ask him concerning the date of his conversion, he seems confused, and hardly understands your meaning. Talk to him about the first and treat command, "Thou shalt love the Lord thy God command, "Thou shalt love the Lord thy God with all thine neart," &c. He immediately enwith all thine neart, and the threatened punish have us come unto Him. Trust in His strength, then that Gospel of forgivenes and peace which the the hardest heart, obuge the lion into the lamb, and win the mild that penter the leather, obuge the lion into the lamb, and win the mild that penter the lamb, and w come to divide all church-members into two of the present day are equal ascal and heroism

At every glance of the eye there are more

A United Methodia Church. BY THE REV. J. H. BRINNER, M. A. hat he is not a good continued.

The is not a good continued in the properties of the continued continued in the field of the continued continued in the field of the continued continued in the field of the continued continued continued in the field of the continued continued continued in the field of the continued continued continued continued in the field of the continued continued

Religion" and "General Rules," adopted in attention to these very matters. The eye will make a great difference in the result. I will 1784, and still held in common by Methodists glances over the carefully tended garden, and look over with you. You have made the calcu-

above, and the eye "looks not on things that were the most ferocious of savage, killing and 7. Each worshipping congregation to regulate upon the delicacies of the confectioner's window, through with about two thirds of his task. There

event. Angels and spirits of Methodists made are hardly cognizant; but how much more may metalic currency. Such pay for everything inlike Egyptian attractions, may come back, and the Gospel have removed the harmer features of perfect would rejoice thereat, in songs not known we learn of these in a right effort to cultivate gold or silver. Only buy what you have the

> upon it, and crown it with his blessing. progress in the right direction. Is it not true which we are making every moment, we lay our think how slow the wheels of trade and comstrength." "A house divided against itself" is nourishment; how often, alas! feeding a luxu- the present business of a single day at the Board not strong. As allies, "one can chase a thou- riant crop of vices. sand, and two put ten thousand to flight." Can In one of the finest of the Elia Essays, Chas. time would be consumed in counting the coin we not consolidate? Let us try. We can do Lamb says: 'Not all that is optically possible and carrying it to a place of safety that many much in seventeen years.

> What say the differerent Methodist fraterni- falsification, the great masters of painting got easily in a few hours. Things are better as they ties ?- Nashville Christian Advocate.

Christian Work at Calcutta.

and the advisability of procuring a new transla- catches at the trivial and the base; it is the soul is still under the consideration of the Bible So- tion' that condescends to note the unworthy.

dented vigour. Many successful aggressions can never hope to know the half; but from the

General Miscellanp.

The Art of Not Seeing.

sibly receive such attention that we may say an hour.' we have seen them. A choice must be madehasty, habitual, involuntary oftentimes-of what we will heed and what disregard. Throughout every day of our lives, while the absolutely are exercising this choice—we are determining short of a million.' what not to see. The single leaf may fill our vision, or we may look off on the broad, waving expense of the forest; we may see only the a twinkle in his eye, 'I will give you \$1,000 and hateful, desolate ruin, or the beautiful moss and take you to Nisgara and the White Mountains never know the 'witchery of the clear blue sky' the billion, allowing that you work 365 days, and cannot see; we must choose for ourselves .- in a day by 365, and what result have you ? life does not lie in the ' Art of Not Seeing.'

3. The basis of union to be the "Articles of many natures which prompts them to give chief a small mistake where the figures are so many. lights with a kind of satisfaction upon the lation, and what is the result?"

its taste is sweet as sweet that all that has ever __furnishes one of the most brillant examples must be adopted by a two-thirds vote of the Consome carcases? or the lion's, but the possibili- to be very easy, are, upon experiment, found to nals of the Church of Christ. Thrty years ago, 6. No Methodist body represented shall be ties of slaughter? These natural propensities be very difficult, if not impracticable. If Adam. To taste "that the Lord is gracious" delights the entire population, numbering about a quar- bound by the action of the Convention, unless or tastes guide our choice of what not to see.— instead of disobeying God, had commenced. the soul. The heart then drinks of refreshing ter of a million, though ingenious and, accordwitness to this, where the urchin feasts his eyes continued until now, he would only have got

> We live in an age of progress. Let us make to correct these instant and involuntary choices count a billion but they cannot. They do not now, as it was in the days of the Incarnation, hands upon the very feeders of our souls, the merce would move and how little employment "the world lieth in the wicked one?" A great tiny and unseen tendrils which are stretching there would be for the great masses of men, if

> and holy and of good report? In attempting before they calculate. They think they can work is before the Church. "In union there is out in every direction in search of their chosen their schemes were put in practice. How could

seen at any moment by an indifferent eye, but business of the world for a single day if every what the eye might be supposed to see in the contract must be settled only in gold or silver. The zeal and enthusiasm of the Calcutta doing or suffering of some momentous action. Never attempt to count a billion, but improve fluence lead you to live above the world, to con- by savages to whom they went the ring the word Brahms Sams; if not actually abating, is at any This is well illustrated by a story which Ruskin each hour as it passes in serving God by honest fees yourself a stranger and a pilgrim on the of life. Mr. Baker is not the only one who has rate beginning to feel the necessity for some telle of a picture by one of the painters of the living and by doing good to your fellow men. higher principle of life. The progressive Brab- Middle Ages. It is called 'The Two Kings The Advance. mists complain deeply of the present state of and Death,' a solemn and impressive subject, it them have shared the same fats and have left their Church; they are restless and dissatisfied, which the earthly sovereigns are brought into their names also to be cherished by their survibeginning to resise that external reforms are the presence of the King of Terrors, who levels our Father-salvation from sin; it is this we truthfully represented what became him, as the painter of such a subject, not to see at all? He The missionaries of the various societies con- was not filled and overmastered by the greatattention and intelligent earnestness with which Is it not a parable to us? Our lives of charity

> Since, then, we must overlook some things, The Roman Catholic educational institutions shall it be the true, and beautiful, and good? in this city are being carried on with unprece- Of, these, indeed, the world is so full that we have been made, and some Protestant establish- beginning it has been the knowledge of good and evil which human souls have craved. Toe The past three months has proved a very try. art of which we speak consists in substituting ing season to the health of Europeans; I refer an intelligent choice for unguided impulse; in who can look the sun in the eye, and step off as

Can you count a hillion ?"

Certainly, papa, that's no great feat P' Do you know how many is a billion?" Not exactly, but I will see what Webeter ays in his great dictionary. Here it is. A million of millions; as many millions as there are units in a million."

Now my son this is a very large number and o you think you can count it ?" 'Certainly I can.'

How long do you think it will take you is you do nothing else but count?" Perhaps, all day, or easily in two days.'

Take your slate and pencil and let us make little calculation. As your tongue is very nimble. I will allow that you can count two hundred

Why, only 12,000." 'And how many in twenty-four hours.' 'Only 288 000.'

'This tells you that two days are not enough even if you count without eating and sleuping : 'It you do,' said the good natured father, with

hateful, desolate ruin, or the besident moss and the next summer. Come, use your pencil again food, gives license to passions, and permits wearily upon the foul and dusty street, and and see how far a year will carry you towards which ever hangs lovingly above us. All we 24 hours each day. Multiply 288,000 counted

ly a skill or dexterity of doing something, as quired by experience or study. It is not an you are at it, keep up the calculations and find you are at it, keep up the calculations and find at seventy-five old age commences, to last

London. The doors of it were open; the porlittle faults of friends,-what a strange fascina- hours and twenty minutes at the rate of 200 for

> of Trade in Chicago be carried on? So much to be seen is shown in every picture. By a wise days would be required to do what is now done at their true conclusions; by not showing the are both for the poor and the rich. There is actual appearances, that is, all that was to be not coin enough in existence, to do the present

The Evening Before Wedding.

" I'll tell you," continued her aunt to Louisa, two things which I have fully proved. The first will go far toward preventing the possibility of any discord after marriage; the second is the best and surest preservative of feminine charac-

"Tell me," said Louiss, anxiously. "The first is this: demand of your brideeven in jest, to dispute or express any disagreement. I tell you, never I what begins in mere bantering will lead to acrious earnest. Avoid expressing any irritation at one another's words. Mutual forbearance is the great secret of domestic happiness. If you have erred, confess it

dence, that union which will indeed make you as one. O, if the newly-married would practice this apring of connubial peace, how many unions would be happy which are now m serable. - Knickerbocker.

Exercise and Health.

How I rejoice in a man or woman with a chest; men, more dead than alive, so lethargic are they

diamonds. I like a nice bit of beefsteak, and anybedy else who wants it may eat pap. I go to bed at ten, and get up at six. "I dash out in the rain, because it feels good on my face. I don't care for my clothes, but I will be well s and after I am buried, I warn you, don't let any fresh air or sunlight down on my coffia, if you don't want me to get up .- Fanny Form

How Long we Might Live.

Professor Faraday adopts Flourin's physiclogical theory that the natural age of a man is one hundred years. The duration of life he believes to be measured by the time of growth,-When once the bones and ciyphyres are united, the body grows no more, and it is at twenty years that this union is effected in man. In the camel it takes place at eight; in the horse at The natural termination of life is five removes from these several points. Man, being twenty years in growing, lives five times twenty years. that is, one hundred; the camel is eight years in growing, and lives five times eight years. that is to say, forty years; the horse is five years in growing, and he lives twenty-five years; and so with other scimels. The man who does not die of sickness lives everywhere from eighty to one hundred years. Providence has given to man a century of life, but he does not attain t because he inherits disease, eats unwholesome vexations to disturb his healthy equipoise. He does not die; he kills himself. The learned professor also divides life into equal halves, growth and decline, and these halves into inwho will say that much of the bliss and woe of "Why, paps, only 105 120,000. I give it up fancy, youth, virility, and age. In'ancy extends for I do not believe that I could count it in all to the twentieth year; youth to the fitteth, bey a shill or dexterity of doing something, as, 'That is very probable my son, but now that